Dictionary of Pāṇinian Grammatical Terminology

J. A. F. Roodbergen

Bhandarkar Oriental Research Institute, Pune
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The Bhandarkar Oriental Research Institute will complete its Centenary in 2017. We have decided to initiate a series of publications from 2008 onwards. This series is called "Publications of the Last Decennium of the B.O.R.I. Centenary". It is our pleasure to announce the *Dictionary of Pāṇinian Terminology* by Dr. J.A.F. Roodbergen as the first work in this series.

Saroja Bhate

Pune, July 15, 2008 Hon. Secretary of the B.O.R.I.

Preface

The Sanskrit sources of the terms and words listed are mainly three, the *Mahābhāṣya*, the *Kāśikāvṛtti* and the *Nyāsa* commentary, all belonging to the, Pāṇinian tradition. These works have been studied in part in two series of volumes published as a result of the work done with Dr. S. D. Joshi to whom I owe a great debt of gratitude for patient teaching and discussion during many years. The first series began with the publication of the *Samarthāhnika* in 1968 and ended with the publication of the *Sthānivadbhāvāhnika*, Part II, in 1996, 12 volumes in all. The second series began with the publication of *The Aṣṭādhyāyī of Pāṇini*, Volume I, in 1992, thirteen volumes in all. So, basically, the Present Dictionary is an Index of Sanskrit words and terms used in these volumes to which a Translation and Explanations are added.

The present work differs in at least four respects from earlier works on Sanskrit grammatical terminology, like those of O. Böhtlingk, *Erklärung der grammatischen Elemente* in his *Pāṇini's Grammatik*; L. Renou, *Terminologie grammaticale du Sanskrit*, Paris 1957; S. M. Katre, *Dictionary of Pāṇini*, Parts I-III, Poona 1964, and K.V. Abhyankar and J. M. Shukla, *A Dictionary of Sanskrit Grammar*, Baroda 1977. In the first place, it contains a considerable number of translations of words, expressions and quotations found in the sources mentioned above and elsewhere. Special attention has been paid to terms used in the *Vārttikas* in the sections studied. In the second place, the *Dictionary* contains explanations of grammatical concepts as developed in the two series of words referred to above. In the third place, attention is paid to details of *prakriyā*. In the fourth place, some words of general interest have been included when their precise meaning was found lacking in the standard Sanskrit Dictionaries.

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Pune, November 2007 **J.A.F. Roodbergen**

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ṚgV./ṚV — *Ṛgveda*.

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IV. Abbreviations of names and terms

abl.	ablative	*Bh.*	(Patañjali-)*Bhāṣya*
ace.	accusative	*bv(s).*	*bahuvrīhi(s)*
act.	active	caus.	causative
aor.	aorist	cons.	consonant
ātm.	*ātmanepada*	cp(s)	compound(s)

dat.	dative	nom.	nominative
denom.	denominative	ntr.	neuter
desid.	desiderative	*o.c.*	*opus citatum*
du.	dual	Opp.	Opposite
fem.	feminine	opt.	optative
fut.	future	P.	*Pāṇinisūtra*
gen.	genitive	*par.*	*parasmaipada*
imp.	imperative	periphr.	periphrastic
impf.	imperfect	ppp.	perfect past participle
indic.	indicative	pass.	passive
instr.	instrumental	*pbh*(s)	*paribhāṣā*(*s*)
kdh(*s*)	*karmadhāraya(s)*	pf.	perfect
lit.	literally	pI.	plural
Mall.	Mallinātha	pres.	present
masc.	masculine	q.v.	*quod vide*
n	footnote	red.	reduplication

A

-a **1.** In the *Dhp.* we have the *it* accents of the verbal base vowel, whether *anudātta*, *udātta* or *svarita*. The actual accent is known from tradition only. If *anudātta* is indicated, the base takes *ātm.* endings by P. 1.3.12. If *svarita*, then *ātm.* endings on the condition that the result of the action benefits the agent, by P. 1.3.72. See also P. 6.1.186 (*ad upadeśa*). In the *katha-ādi* verbal bases (a sub-*gaṇa* of class X) the final *-a* is regarded as part of the verbal base. Thus it prevents *vṛddhi* of the verbal base vowel by P. 7.2.116, because this *-a* is not in prefinal position. Thus we have *kathayati*, and not **kāthayati*.

2. In the *Sūtrapāṭha* the *a* may be added to a verbal base in an enumeration of bases for ease of pronunciation (*uccāraṇārtham*) only, to avoid *sandhi* complications. In the translation of the *sūtra* simply drop the *a*. e.g., P. 7.2.57, *kṛta-cṛta-*.

See *AP* XII, P. 7.3.66, under 2.

May also serve to preserve the final consonant of the verbal base which otherwise would have been regarded as an *it-* letter and be deleted (P. 1.3.3; 1.3.9).

a **1.** Negative particle. Is *avyaya*, therefore *prātipadika*. Is not a *pratyaya*.

2. Replaces the 1st person *ātm.* ending *iṬ* in *āśīrliṅ* by P. 3.4.106. See *AP* XIII, P. 7.4.45, under 3 (derivation of *dhiṣīya*).

a + a → *a*, P. 6.1.97. But when the second *a* belongs to the case ending *am* in the sequence *a* + *am* apply P. 6.1.107.

a-/an- Indicates an exception to a rule, negative condition. See *AP* VII, P. 2.3.43, under 3 (*aprateḥ, apañcamyāḥ, anupasarjanasya*).

See *AP* VII, P. 2.3.54, under 5, (*ajvareḥ* = *ajvariṇām*). May be rendered with the help of *aprayoge*, e.g., *aprateḥ* = *prateḥ aprayoge* 'when there is non-use of *prati*.'

aK *Pratyāhāra* of *a, i, u, ṛ, ḷ*. *Mbh.* III, p. 345, line 19, *ag eva lupyate*.

See *AP* XIII, P. 7.4.2, under 2.

ak 'not containing *k*' Formed as a *bv*. cp. Reference is to the *k* of the suffix *akAC*. Du. gen. *akoḥ*, P. 7.1.11; sg. gen. *akaḥ* 'except (in derivations from *idam*) which contain a *k*' P. 7. 2.112.

Pāṇini never uses the form *anak* 'not containing *ak*,' but always *ak*.

See P. 6.1.132; *AP* VIII, P. 2.4.32, under *Vt.* III; *AP* X, P. 7.1.11, under 2 ; *AP* XI, P. 7.2.91, under 3.

See under *akAC*.

aka Replacement of the element *vu* by P. 7.1.1, as in *ṆvuC* (P. 3.3.111), *ṆvuL* (P. 3.3.108-110) and *vuÑ* (P. 3.2.146). The fem. is *ika* (+ *ṬāP*), P. 7.3.44.

Aka as a replacement for *ṆvuC*/*ṆvuL* prescribed by the rules mentioned denotes the sense of *bhāva* 'action pure and simple/impersonal action' by P. 3.3.18. Here the sense of *kartṛ* or *karman* is *anabhihita*.

Note that *ṆvuL* also denotes the sense of *kartṛ* by P. 3.1.133. In this case the sense of *kartṛ* is *abhihita* and the nominative should be used. E.g., *devadattaḥ odanasya pācakaḥ*. See *AP* VII, P. 2.3.1, under 6; P. 2.3.66, under 8.

Aka is ambiguous, maybe *kartari*, maybe *bhāve*, depending on the rule prescribing *ṆvuL*/*ṆvuC*.

See *AP* VIII, P. 2.3.70, under 3.

See under *kṛt*.

akAC *Taddhita* suffix, P. 5.3.71. The actual suffix is *ak*. *KV* on P. 6.4.101.

According to Patañjali (*Mbh.* III, p. 214, line 3), the suffix is inserted in a finite verb also, e.g., the 2nd sg. imp. *chindaki* and *bhindaki*. Derive *bhind/chind ak + i*. These imperatives are not pure stem forms like *paca*.

The condition for inserting *akAC* is that the verb form must be *tiṅanta*. Therefore insertion is not possible in 2 sg. imp. forms like *paca*. But it is allowed in *pacati*, *pacataki*.

See under *sākacka*.

Added after a pronominal stem, see Whitney, § 521.

akathitaṃ ca 'also that which is not covered (by other designations is called *karman* when instrumental in bringing about an action)' P. 1.4.51.

According to *Ślokavārttika* (xix) on P. 1.4.51, this rule can cover the whole field of the designation *karman*, and we can dispense with P. 1.1.49-50. This is denied by *Ślokavārttika* (xx) See *KĀRA*, p. 94, n. 496, 501, and Notes (121,122,160). In Note (121) it is suggested that P. 1.4.51 is a later inserted rule due to a misunder-standing of P. 1.1.49-50.

akathitakarman 'subordinate object' = *apradhānakarman* = *guṇakarman*.

See *KĀRA*, Introduction, pp. xxxvii-xxxviii, and pp. 202-206.

See under *kalman*.

akaraṇa 'non-application, *Nyāsa* on *KV* on P. 6.4.22.

See *AP* IX, P. 6.4.22, under 5.

akartari 'except when (a word functioning as) the *kartṛ* (has been used)' *Vt.* I on P. 2.2.143.

See *TA*, Note (119).

akarmaka 'a verb which does not take a normal *karman* (other than a word standing for time, etc.)' P. 1.4.52 (for causative constructions). See *Vt.* VIII on P. 1.4.52, and *KĀRA*, Note (177).

Or *akarmikā*, See *VP* 3.7.88 (ed. Abhyankar-Limaye, Poona 1965).

To be understood as *kvacid ye akarmakāḥ* '(those verbs) which are in transitive somewhere' *Mbh.* I, p. 445, line 23. See *ANA*, Notes (67,69).

Said of verbs which take a word standing for time as their object, *Vt.* VIII on P. 1.4.52. See *KĀRA*, Notes (175, 179).

An intransitive base used in the caus. becomes transitive. *KV* on P. 7.2.26.

Akarmaka verbs form the *niṣṭhā ktānta* form also in the sense of *bhāva* 'state' (impersonal passive) by P. 3.3.114, which prescribes the ntr. gender for the *ktānta* form.

Kta added to an *akarmaka* base conveys the sense of *kartṛ* (P. 3.4.72). Since the grammatical meaning of *kartṛ* is *abhihita*, the word functioning as the agent is put in the instr. by P. 2.3.18.

For the genitive construction of the *ktānta-bhāve* form apply *Vt.* I on P. 2.3.67. See the *Nyāsa* on *KV* on P. 7.2.26.

For examples of non-causative and causative construction see *KĀRA*, p. 235.

See *AP* XI, P. 7.2.29, under 3; *AP* XIII, P.7.4.57, under 6 (*karmakartari* construction).

See under *Kta*; *bhāva*; *prasiddher avivakṣātaḥ*.

akarmakavat '(to be) treated like an intransitive' *Vt*. IX on P. 1.4.52; *Vt*. I on P. 2.3.52.

See *KĀRA*, Note (176); *PRĀTI*, p. 83.

akarmakā api vā dhātavaḥ sopasargāḥ sakarmakā bhavanti. *Mbh*. II, p. 84, line 5.

See under *dhātavaḥ sopasargāḥ*...

akarmakāṇāṃ bhāve lo bhavati 'in connection with intranstive verbs (the suffix) *l* (is used) in the sense of impersonal action' *Mbh*. I, p. 445, line 21. Reference is to P. 6.4.72.

akarmakāś cāpi ṇyantāḥ sakarmakā bhavanti 'intransitive verbal bases become transitive in the causative' *Mbh*. III, p. 289, line 5.

On p. 3, *ākarṣādi* A *gaṇa* mentioned by P. 5.2.64.

°*akā* P.7.3.45-46. See also under °*āka*, °*ikā*.

akādi '(the suffixes) *aka*, etc.' The fem. *kṛt*-suffixes *aka* and *a*. *Vt*. I on P. 2.3.66.

See *PRĀTI*, Note (91), and n. 438.

See under *aka*.

akāraka 'non-*kāraka*, not showing a case relation with a verb' *Vt*. XI on P. 2.3.1; *Mbh*. I. p. 443, line 12.

akārakārha 'a person not qualified to accomplish an action' *Vt*. IV on P. 2.3.36.

See *VIBHA*, Note (67).

Opp. *kārakārha*.

akāravattva '(because *ghas*-) contains (short) a' *Vt*. I on P. 7.2.62.

akārānta 'ending in *a*' Note that all desiderative bases end in *a*.

See *Vt*. III on P. 2.4.35.

akārāntottarapado dviguḥ striyāṃ bhāṣyate 'a *dvigu* whose final member ends in short *a* is spoken in the fem. gender' *Bhāṣyavārttika*, *Mbh*. I, p. 489, line 6, quoted by the *KV* on P. 2.4.17. The fem. suffix is *ṄīP*, P. 4.1.21.

See *ATA*, n. 668; *KA*, p. 6.

See under *kvacit striyām*...

akāritarām 'it was done to a higher degree' Derivation, *STHĀNI*, Pt. I, p. 231.

akāryam 'not a grammatical operation' *Mbh*. I, p. 260, line 12, (said of *lopa*).

akālaka 'not concerned with (defining) *kāla*' Said of Pāṇini's grammar, because of P. 1.2.57. See under *kāla*.

See Agrawala [2]1963, pp. 24-25; Scharfe 1977, p. 114.

See *AP* VIII, P. 2.4.21, under 4.

akit 'not marked with *K*' Said of an *abhyāsa*, P. 7.4.83.

akṛtamitapratipanna 'with the exception of *kṛta*, *mita* and *pratipanna*.' Mentioned in P. 6.2.170. Referred to in *Mbh*. I, p. 438, line 6.

See *BDA*, Note (166).

akṛtavyūhāḥ pāṇinīyāḥ *PN*, *pbh*. 56. The followers of Pāṇini do not insist that a rule takes effect, if its *nimitta* is destroyed by a subsequently applicable rule. Literally, by them a definite decision with regard to the application of rules has not been made. They do not accept the logic that once the cause is destroyed the effect still remains. Thus, if subsequently the cause of an operation is destroyed, the rule prescribing the earlier operation is not to be applied. Is an exception to *PN*, *pbh*. 55.

Not found in the *Mbh*., but inferred from the use of the word *samarthānām* in P. 4.1.82 by Kaiyaṭa. See *PN*, Pt. II, pp. 308, 311-312.

This *pbh*. is phrased as an exception to the *antaraṅgapbh*. It applies, in fact, the *siddha*-

principle. See *AP* IX, P. 6.4.22, Excursus II; P. 7.1.37, under 7.

See *Nyāsa* on P. 1.4.2. E.g., *vidvas* + *as*. Here *iḍāgama* is applicable, but its cause is subsequently destroyed by *saṃprasāraṇa*. Therefore *iḍāgama* is not applied, but *saṃprasāraṇa* is: *vidus* + *as*.

See under *siddha*-principle, extended version.

See under *vas*- (*us-i-vas*, how to explain *iḍāgama* here?); *sautthita*.

akṛtyakāra *Mbh.* III, p. 230, line 15. Reference to P. 7.2.25. *KV* on P. 6.4.160.

akṛtrima 'ordinary, conventional, non-technical' (= *laukika*).

See under *saṃjñā*.

Opp. *kṛtrima* 'technical' (= *alaukika*, *pāribhāṣika*).

akṛtrimatva *Vt.* III on P. 1.1.23

akṛtrimā 'a natural ground' P. 4.1.42 prescribes the fem. suffix *ṄīṢ* after *sthala* in the sense indicated.

akná Ppp. of *añc*-. Also *akta*/*añcita*. Whitney, § 956a, b 2; § 957, under c.

See under *añcita* and *jānvakna*.

akṣa **1.** 'axle'

2. 'seed'

3. 'die'

See *PASPA*, n. 905.

akṣaja 'what is born from the *indriyas*, the sense organs,' i.e., perception.

See under *adhokṣaja*.

akṣan 'they ate' *KV* on P. 1.1.58. Pl. 3rd person of the aor. of *ad*- 'to eat.'

Derivation, *STHĀNI*, Pt. II, p. 13.

akṣara **1.** Explained as *naÑ* + *kṣara*, 'does not perish' or 'does not move.' *Ślokavt.* on *Śivasūtra* 8, *Mbh.* I, p. 36, line 6.

2. Explained as *aś* - 'to fill, pervade' + *saraN* (*uṇādi* suffix), 'it fills, pervades' *Ślokavt.* on *Śivasūtra* 8, *Mbh.* I, p. 36, line 8.

3. Explained as a designation used in a previous grammar (*sūtra*), used in the sense of *varṇasya akṣaram* 'phoneme', *Ślokavt.* on *Śivasūtra* 8, *Mbh.* I, p. 36, line 10.

akṣaraśaḥ 'syllable by syllable' *Mbh.* I, p. 3, line 12.

akṣarasamāmnāya 'list of phonemes' = the enumeration of speech-sounds by the *Śivasūtras*. *Mbh.* I, p. 36, line 16.

Synonym of *varṇasamāmnāya*.

akṣarārtha 'literal meaning'

See *STHĀNI*, Pt. II, n. 37.

akṣi 'eye' sg. nom. in *bhāṣā*. In the Vedic language the sg. nom. may be *akṣa*. Here *anAṄ* is applied by P. 7.1.76.

akṣi	+ *sU*	P. 4.1.2
akṣanAṄ	+ *s*	P. 7.1.76
akṣan	+ *o*	P. 6.1.68
akṣa^{o}		P. 8.2.7
akṣa.		

akṣi kāṇam asya 'his eye is blind' *Mbh.* I. p. 453, line 9.

See *VIBHA*, Note (17).

agati 'not setting in motion', 'not driving (cows)' P. 7.3.43.

agatikā gatiḥ 'last resource' See under *anabhidhāna*.

agamaka 'not intelligible' *Mbh.* I, p. 39, line 4.

See under *gamaka*.

agamako nirdeśaḥ 'a statement which does not convey what it should convey' *Mbh.* I, p. 409, lines 14-15.

aguṇakarman 'the non-subordinate object' *Ślokavārttika* (vii) on P. 1.4.51.

See *KĀRA*, p. 207.

aguṇatva 'non-*guṇa*-hood, i.e., prohibition of *guṇa*' *Vt*. VII on P. 7.3.85.

agni Declension, see under *ghi*. Pl. nom. *agni* + *Jas*, *agne* + *as*, P. 7.3.109, *agnay* + *as*, P.6.1.7.

May refer to the *jāṭhara-agni*, the fire of digestion, which may be weak, slow, or strong. E.g., *mandāgni* 'having a weak digestion.'

agnir māṇavakaḥ 'the boy is (like) a fire' *Mbh*. III, p. 368, line 17, 20. Counter-example quoted for P. 8.1.12. Also mentioned under *Vt*. I on the same rule.

Compare *gaur vāhīkaḥ*.

See Kunjunni Raja, 1963, pp. 242-245 (*siṃho devadattaḥ*).

Agnipurāṇa Chs. 248-258 contain a summary of *Cāndravyākaraṇa*. *DSG*, p. 151, s.v. *Candra*.

agnī° See under *devatādvandva*.

agner ḍhaK P 4.2.33. Quoted as an example for P. 1.1.68.

See *BDA*, Note (98).

agner māṇavakaṃ vārayati 'he keeps the boy away from the fire' *Mbh*. I, p. 328, line 15. See *KĀRA*, Note (55).

agnau karavāṇi-nyāya 'the maxim of "may I offer (the oblation) in the fire?"' *Mbh*. I, p.425, line 22. Unidentified maxim.

See *BDA*, n. 328.

agnyādhāna 'ceremonial installation of the sacred fires'

See under *ahitāgni*.

agragrāmābhyāṃ nayater ṇo vācyaḥ 'of *nī*- coming after *agra* or *grāma* (retroflex) *ṇ* should be stated' e.g., *agraṇī*, *grāmaṇī*. A *Vārttika*-like statement, see *SK*, No. 2975 on P. 3.2.61.

See *AP* XII, P. 7.3.116, under 5, derivation of the sg. loc. *rājanyām* (no retroflexation of *n*).

agraṇī *KviP* formation by P.3.2.61. Retroflex *ṇ* by *agragrāmābhyām*...

See also P. 8.4.3.

See under *grāmaṇī*.

agrahaṇa **1.** 'non acceptance' See under *tadantāgrahaṇa*.

2. 'not mentioned' *Mbh*. I, p. 14, line 18.

See *PASPA*, pp. 216-217.

agrahīt 'he seized' Derivation, see *STHĀNI*, Pt. I, n. 160, and p. 42.

For the point of the example see *STHĀNI*, Pt. I, Note (21) and p. 46.

aglopa P. 7.4.2. See *AP* XIII, P. 7.4.1, under 8 and 9 (*Vt*. II).

aglopin 'a denom. verbal base which has undergone *lopa* of an *aK*-vowel,' P. 7.4.2. The bases concerned are formed by *Vt*. VI on P. 3.1.26.

See P. 7.4.93, *anaglope*.

aghu *Ślokavt*. i on P. 7.1.21. Explained by Patañjali, *Mbh*. III, p. 247, line 19, as *anuttarapada* 'not having a following word.' That is, not followed by a constituent in a cp. E.g., *aṣṭaputra* 'having eight sons,' *aṣṭabhārya* 'having eight wives.' Here *auŚ* is not added after *aṣṭa*, because *aṣṭa* is followed by a cp. constituent.

aghoṣa 'not sonorous' Also rendered as 'unvoiced' See under *ghoṣa, nāda*.

Opp. *ghoṣavat*.

aghrāsātām 3 du. aor. pass *ghrā*-. *KV* on P. 2.4.78

See *AP* VIII, P. 2.4.78, under 6.

aṅkuro jāyate 'the sprout buds' (Kaiyaṭa) See *KĀRA*, n. 308, and p. 105.

aṅga (ntr.)

1. 'part' Taken and derived in the sense of *aṅgin* 'a whole having parts' See *VIBHA*, Note (19).

2. Pre-suffixal stem, in distinction from *śabda* '(independent) word,' said of a word as a cp. member. *KV* on P 7.2.99. The suffix may be a *vikaraṇa*, a personal ending, or a case suffix. The topic of *aṅga* is treated in P. 6.4.1-7.4.97, five *pādas* in all, called the *aṅgādhikāra*.

Defined by P.1.4.13, *yasmāt pratyayavidhis tadādi pratyaye 'ṅgam'* after which element a suffix is prescribed, that element beginning with that suffix (is called) *aṅga* before that suffix.'

Aṅga is any grammatical element after which a suffix has been prescribed, a pre-suffixal stem, which undergoes changes (*guṇa, vṛddhi, saṃprasāraṇa*) due to the addition of a suffix. This is not a mere *sandhi* phonological change, because the element undergoing the change is or contains a morpheme, that is, a lexical, meaningful element. Thus *aṅga* always presupposes a stem-suffix relation. *Pratyaye hi parato 'ṅgasaṃjñā vidhīyate* 'the designation *aṅga* is prescribed if a suffix follows' *Nyāsa* on *KV* on P. 6.4.77; *KV* on P. 7.2.99.

See P. 7.3.101, under 2.

3. Is an elastic concept, see *AP* XIII, P. 7.4.10, under 11 (1).

E.g., *bhū* is *aṅga* in relation to *ŚaP; bhū + ŚaP* is *aṅga* in relation to *tiP*. See *AP* IV, p. 58; *AP* XII, P. 7 .3.101, under 2.

E.g.,a verbal base or a verbal base + *vikaraṇa* followed by a suffix like *ŚatṚ* as in P. 7.1.80, or a finite verb ending is called *aṅga*. E.g., in *śī + tiP* the *aṅga* is *śī*, in *śī+ŚaP+ tiP* the *aṅga* is *śī+ŚaP*. Then after *ŚaP* has been *luk*-deleted by P. 2.4.72 *śī* again becomes *aṅga*. This time the *aṅga* ends in *ī* which is other than short *a*. See *AP* X, P. 7.1.3, under 7 (*Vts* IV-VI).

E.g., *han-* is an *aṅga* with reference to any following suffix. *Han + saN* (desid.) is an *aṅga* with reference to *lAṬ*. *Han + saN + ŚaP* is an *aṅga* with reference to *lAṬ*. For the *prakriyā* see *AP* IX, P. 6.4.16, under 5.

kṛ- is called *aṅga* before the suffix *tṛC*, and a nominal stem is called *aṅga* before a case ending. See P. 6.4.77.

See *AP* I, P. 1.1.63, pp. 28, 111-112, *na lumatāṅgasya*, role of *vikaraṇas* in establishing the *aṅga*.

4. The designation *aṅga* is not conditioned by a phonemic sequence. See *STHĀNI*, Pt. I, Note (92).

Is an *upadeśa* in the *aṅgādhikāra*. Therefore *aṅge* should represent a technical loc. See *AP* XII, P. 7.2.23, under 2.

5. Since *aṅga* is invariably bound up with *pratyaya*, *aṅga*-operations are morphophonological operations, applicable to meaningful linguistic units, rather than phonological, *sandhi* operations. See *AP IX*, P. 6.4.1, under 2; *AP* IX, P. 6.4.111, Excursus 1. Thereby morpho-phonological operations are introduced conditioned by a speech-sound which forms part of the stem. See *STHĀNI*, Pt. I, Note (74) and *AP* IV, P. 1.4.13, under 8.

6. Not to be confused with *dhātu* 'verbal base,' but an *aṅga* may include a verbal base also, namely, if a suffix follows.

A *dhātu*, being an *aṅga*, is always represented by the form as recorded in the *Dhp*. See P. 7.4.10, under 11(1).

7. Three sections in the A. according to the terms *aṅga, bha* and *pada*. See *AP* IV, P. 1.4.13, under 3.

Operations prescribed in the *aṅga*-section do not apply when *luk*-deletion has taken place, P.1.1.63. See P.7.3.17, under 4.

In the *aṅga*-section which, apart from the first rules in this section, deals with verbal base *aṅga*s up to P. 6.4.128, the rule P. 6.4.80 deals with the nominal base *strī*.

See S. D. Joshi (f) 1984, pp.181-186.

See *AP* IV, P. 1.4.13, under 4, and *ibid.* p. 59-60.

See under *aṅgakārya*; *aṅgasya*; *āṅga*; *na ca hau kramir aṅgam*.

8. '(auxiliary) cause (of an operation)' See *antaraṅga, bahiraṅga*.

9. (in *Mīmāṁsā*) 'subsidiary' See *PASPA*, n. 134.

°aṅga 'forming a subordinate part of' Kaiyaṭa on *Bh*. No. 5 on P. 2.3.5.

aṅga hi bhavāṃs tam uccārayatu 'come on, sir, you must pronounce that (gender-differentiating word)' *Mbh*. III, p. 253, line 12. Reference is to a noun which decides the gender. Only then the gender intended by *yuṣmad/asmad* becomes clear.

aṅgakārya 'a grammatical operation to be performed on an *aṅga* "pre-suffixal stem," a morpho-phonological operation' *KV* on P. 6.4.2.

See *AP* X, P. 7.1.34, under 4.

aṅganā 'a beautiful woman' Not mentioned in the Pāṭhak-Chitrao Index on the *Mbh*.

See under *aṅgāt kalyāṇe*.

See *KV* on P. 7.3.101.

aṅgapratyayasaṃjñā *Vt*. III on P. 6.4.1. The *aṅgasaṃjñā* and the *pratyayasaṃjñā* are correlative (*parasparaṃ prati*) terms.

aṅgabhāva 'status of subordinate, subsidiary' *Nyāsa* on *KV* on P. 2.1.31.

aṅgavṛtte punar vṛttāv avidhiḥ 'once a grammatical operation in the *aṅgādhikāra* has been applied (and another *aṅga*-operation becomes applicable), there is absence of prescription (for the latter operation on the same stem)' *PN, pbh*. 92. That is to say, the latter operation is not allowed.

See *AP* IX, P. 6.4.160, under 5. *AP* XIII, P. 7.4.27, under 5.

No two successive *aṅga*-operations in the *aṅgādhikāra*. *Mbh*. III, p. 230, lines 16-17; p. 384, lines 19-20; p. 349, lines 10-11; Patañjali (*Mbh*. III, p. 252, line 12) adds the word *niṣṭhitasya*.

See *KV* on P. 7.1.90; *AP* XII, P. 7.3.78, under 6 (*Vt*. II).

See under *niṣṭhita; prāpayati; vṛtta; vṛtti*.

aṅgāt kalyāṇe A *gaṇasūtra*. See *Gaṇapāṭha*, No. 139, *pāmādayaḥ*, No. 11. It derives *aṅganā* as *aṅga* + *na* + *ṬāP* in the sense of *praśastāni aṅgāni yasyāḥ santi* 'she who has beautiful limbs' *Nyāsa* on *KV* on P. 7.3.101.

See *KV* on P. 5.2.100.

See *SK*, No. 2907 on P. 5.2.100; *AP* XII, P. 7.3.101, under 4.

aṅgaśāstra 'rule taught in the section headed by *aṅgasya* (P. 6.4.1)' *Vt*. IV on P. 6.4.62.

aṅgasamudāya 'the whole formed by the parts' *KV* on P. 2.3.30.

aṅgasya P. 6.4.1. Compare Candragomin 5.3.1, *prakṛteḥ*. The genitive can be replaced by the ablative so as to make it agree with the ablative content mentioned in a rule. See *FANU*, pp. 227-28; *STHĀNI*, Pt. I, p. 223, n. 762.

The section heading *aṅgasya* (P. 6.4.1) governs operations applicable in a stem-

suffix relation. According to tradition, this section runs up to the end of the 7th *adhyāya*. For co-application with *bhāṣya* see *AP* IX, P. 6.4.129, under 5.

See *FANU*, p. 172.

aṅgādhikāra P. 6.4.1-7.4.97. In some *sūtras*, like P. 3.1.1, 3.1.91, 6.4.1 (*aṅgasya*) the exact extent of the *adhikāra* is not indicated. See *FANU*, p. 6.

The topic of the *aṅgādhikāra* is not word-formation, but the stem-suffix relation within a *pada*, independent of connection with another *pada*.

According to Patañjali (*Mbh*. I, p. 306, line 1) in the *aṅgādhikāra pūrvavipratiṣedha* holds good. See under *aṅgādhikāre pūrvam iti vaktavyam*.

Once an *aṅgādhikāra* rule is applied, we are not supposed to apply an *aṅgādhikāra* rule to the same stem again. *PN*, *pbh*. 92. See *AP* XI, P. 7.2.3, under 5.

See *AP* XIII, P. 7.4.10, under 12.

See under *Aṣṭādhyāyī*; Pāṇini, Division into topics; *vārṇād āṅgaṃ balīyo bhavati*.

aṅgādhikāre tasya ca taduttarapadasya ca. *Padamañjarī* on *KV* on P. 6.4.11. Based on *Mbh*. I, p. 187, lines 6-11. Here, in connection with *mahat, ap, svasṛ, naptṛ*, cps with *parama* are mentioned (*Vt*. XXIII on P. 1.1.172). See *Nyāsa* on *KV* on P. 6.4.11.

Is a version of *PN, pbh*. 29. See under *padāṅgādhikāre tasya ca*.

See *AP* IX, P. 6.4.11, under 3.

aṅgādhikāre pūrvam iti vaktavyam. *Mbh*. I, p. 306, line 1, part of a *Bhāṣyavt*. Reference is to *pūrvavipratiṣedha* which is thought to hold good in the *aṅgādhikāra*. Compare Birwé (b), 1966, p. 52, n. 5.

aṅgīkaraṇa *viśeṣa*° 'we accept (that x must stand for a) particular (y)' Kaiyaṭa on *Bh*. No. 9 on P. 2.3.5.

aṄ **1.** *Kṛt* suffix, P. 3.3.104. If *aṄ*, then *ṬāP*, P. 3.3.102.

AṄ is *Ṅit*, therefore no *guṇa*, P. 1.1.5.

2. *vikaraṇa*, replaces *CLI* as an aorist forming suffix, P. 3.1.52-59. See *AP* X, P. 7.1.6, under 6. *Guṇa* of the verbal base vowel by P. 7.4.16.

Is the condition for adding the augment *thUK* in the case of the verbal base *as-*, P. 7.4.17.

Prescribed for *puṣādi* verbal bases and bases marked with *Ḷ* by P. 3.1.55.

E.g., *gamḶ-*. See *AP* XI, P. 7.2.58, under 2.

aC **1.** 'vowel' Opp. *haL*.

2. The *kṛt* suffix *aC* added after *pacādi* bases (P. 3.1.134) in the sense of *kartṛ* 'agent' (P. 3.4.67). See *Vt*. I on P. 2.4.37. Note that the condition *aci* is used in the A. in the sg. only. The corresponding pl. form would be *akṣu*. See *AP* X, P. 7.1.97, under 2.

Don't confuse with *aP* (P. 2.4.38) which has the sense of *bhāva* 'action noun' (or 'action in the abstract').

See the derivation of *loluva*, *AP* I, p. 6.

See under *praghasa*.

acakathat 'he told' Redupl. aor. of a denom. *ṆiC* formation by P. 3.1.25. *Prakriyā*, see *AP* XIII, p. 7.4.93, under 9.

acakamata Derived by *Vt*. I on P. 3.1.48 *ṆiṄ* is not added, so it is not a *ṆiṄ* aor. Still, *CaṄ* is added. Actually, *acakamata* is a pluperfect.

See *AP* XIII, P. 7.4.93, under 8.

See under *acīkamat*.

acām ādivṛddhiḥ '*vṛddhi* prescribed for the first vowel (of a nominal base *aṅga*)' *Vt*. I on P. 7.3.10.

aci ra Initial words of P. 7.2.100. The rule deals with the replacement of the vowel *ṛ*

in the fem. forms *tisṛ* and *catasṛ* by the semi-vowel *r* before a vowel.

Vt. XI on P. 7.1.93; *Vt*. XI on P.7.1. 95-96.

See *AP* X, P. 7.1.73, under 9.

acikīrtat 'he praised' *Mbh*.I, p. 155, line 23.

Derivation, *STHĀNI*, Pt. II, pp.126-127.

For the point of the example see *STHĀNI*, Pt. II, Note (61).

acīkamat 'he desired' 3rd sg. redupl. caus. aor., *kam* + *ṆiṄ* (P. 3.1.30). For the reduplication apply P. 7.4.93-94. For *ittva* apply P. 7.4.79.

See under *sanvadbhāva*.

acīkarat Example of the redupl. caus aor., *KV* on P. 7.4.93. Derivation, *AP* XIII, P. 7.4.1, under 4. Lengthening of the *i* of the reduplication (P. 7.4.93) by P. 7.4.94

See *AP* XIII, P. 7.4.82, under 4.

acīkṛtat 3rd sg. aor. of *kṛt*- (*Dhp*. 10.111), 'to praise' *KV* on P. 7.4.7. Could also be the caus. aor. of *kṛt*- 'to cut.'

acīkṣaṇat 'he caused to hurt' Redupl. caus. aor. of *kṣan*-. *KV* on P. 7.4.93.

See *AP* XIII, P. 7.4.93, under 8.

acparibhāṣā Reference is to P. 1.1.27 which defines the vowel length. *Padamañjarī* on *KV* on P. 7.4.1 (*KV*, Benares ed., Vol. VI, p. 127, line 10).

ajajāgarat 'he caused to be awake' Redupl. caus. aor., *KV* on P. 7.4.93.

See *AP* XIII, P. 7.4.93, under 6 and 7.

ajajñy āśām 'I created hope' *Mbh*. I, p. 150, line 17.

Derivation, *STHĀNI*, Pt. I, p. 283.

ajarghāḥ 'you longed for again and again,' 2 sg. impf. intensive (*yaṄ*) of *gṛdh*- 'to long for' (*Dhātup*. 4.136). The form has been mentioned in *PN*, Pt. I, p. 198.

See *AP* IX, P. 6.4.36, under 2. See *SK* (a), Pt II, p. 363, No. 2653, on P. 7.4.92. The alternative form is *ajarighāḥ* in which *ri* represents *riK̥* P. 7.4.91. Note that *ruK* is distinct from *riK*.

Derivation (1) *Dhp*.4.136, (2) P. 3.1.22 (*yaṄ*), (3) P. 6.1.9 (reduplication), (4) P. 3.2.111 (*lAṄ*), (5) P. 6.4.71 (augment), (6) P. 3.4.78 (replace *lAṄ* by *si*), (7) P. 3.1.68 (add *ŚaP*), (8) P. 3.4.100 (drop *i* of *si*), (9) P. 7.4.60 (simplify reduplication), (10) P. 7.4.66 (replace *ṛ* of reduplication by *ar*), (11) P. 7.4.60 (drop *r* of *ar*), (12) P. 2.4.74 a (drop *ya* of *yaṄ*), (13) P. 7.4.91 (add *rUK* to reduplication), (14) *carkarītaṃ ca* (drop *a* of *ŚaP*), (15) P. 7.4.52 (replace *g* of reduplication by *j*), (16) P. 7.3.86 (replace *ṛ* of verbal base by *ar*), (17) P. 6.1.68 (drop *s* of finite verb ending), (18) P. 8.2.37 (replace *g* of verbal base by *gh*), (19) P. 8.2.39 (replace *dh* of verbal base by *d*), (20) P. 8.2.75 (replace *d* of verbal base by *r*), (21) P. 8.3.14 (drop the first *r* of the verbal base), (22) P. 6.3.111(replace *a* of verbal base by *ā*), (23) P. 8.3.15 (replace *r* of verbal base by *h*).

Note : (i) In stage (11) after the application of *uraṇ raparaḥ*, P. 7.4.60 is applied again. (ii) In stage (18) P. 8.2.37 is applied (and not P. 8.3.53) because the question is of the end of a *pada* and not of *saṁhitā*. (iii) P. 8.3.14, *ro ri*, creates the condition for lengthening by P. 6.3.111.

See Katre, 1987, p.794, under P. 6.3.111, "The metarule P. 8.2.1 is not operative here because [*ḍhra-lope*] is specifically mentioned in the rule". In fact, P. 6.3.111 is *sāmarthyāt siddham*.

See *SK*, No. 173 (*ro ri*) after which No. 174 (*ḍhralope*...) immediately follows. No explanation regarding rule order is provided.

See *SK*, No. 2653, and Katre, 1987, p. 998, under P. 8.2.37.

ajahatsvārthā vṛttiḥ 'single integration in which the cp. constituents retain their own meaning' *Mbh.* I, p. 405, line 22. E.g. in *rājapuruṣa* the constituent *rājan* retains its own meaning as a qualifier ('related to a king') of the (main) constituent *puruṣa*.

See *SA*, pp. 9, 10, 51-52, 75-77; *KA*, Note (169); *BDA*, Introduction, pp. xxiii-xxv.

See S.D. Joshi and J.A.F. Roodbergen (f), 2000, p. 110.

Opp. *jahatsvārthā vṛttiḥ.*

ajahallakṣaṇā A secondary word sense in which the primary sense has not been completely abandoned. See Kunjunni Raja, 1963, pp. 250-251. e.g., *kuntāḥ praviśanti* 'the lances enter,' in which "lances" is used for the men who carry them, and *chattriṇo yānti* 'the umbrella-bearers go' in which a group of people as a whole is named after some in the group who carry an umbrella.

See under *tātsthyāt tācchabdyam.*

Opp. *jahallakṣaṇā.*

ajākṛpāṇīyam 'like the goat and the sword' A fatal chance accident.

See *ATA*, *Bh.* No. 8 on P. 2.1.3, and n. 231.

ajāti 'other than a *jāti*' See *AP* IX, P. 6.4.171, under 5.

ajādi '(a verbal base) beginning with a vowel' P. 6.4.72.

On p. 10, *ajādī* P.5.3.58, the two *taddhita*-suffixes *iṣṭhan* and *īyasUN.*

ajānantarya 'the immediate sequence of a vowel' *PN*, *pbh.* 51.

ajāṃ nayati 'he brings a goat' *Vt.* III on P. 2.3.12. See *ANA*, Note (191).

ajāṃ nayati grāmam 'he brings the goat to the village' *Mbh.* I, p. 335, line 21.

See *KĀRA*, Note (154).

ajāvidhanau devadattayajñadattau 'x and y have goats and sheep as their wealth.' But who has the goats and who has the sheep? This is not clear from the cp. There is no one-to-one correspondence. See *Mbh.* I, p. 112, lines 19 - 20.

ajīgaṇat 3rd sg. aor. of *gaṇ-*. *KV* on P. 7.4.83. See *AP* XIII, P. 7.4.82, under 4.

ajījavat 'he caused to move quickly' Redupl. caus. aor. of *jū-*. *KV* on P. 7.4.93.

ajñātādi ajñātādiṣu artheṣu A *taddhita ka*-derivation in the sense of *ajñāta*, etc. by P. 5.3.77, ff. *Nyāsa* on *KV* on P. 7.3.44.

ajñātidhanākhyāyām 'except if the sense of a kinship relation or of property is conveyed' Meaning condition in P.1.1.35 regarding the status of *sarvanāman* for *sva*. See *AP* XII, P. 7.3.47, under 5.

ajlakṣaṇā vṛddhiḥ '*vṛddhi* conditioned by a vowel' *KV* on P. 7.3.7.

Opp. *iglakṣaṇg vṛddhiḥ.*

ajvidhi '(rule prescribing) an operation conditioned by a vowel' *Vt.* II on *Śivasūtras* 3/4. Reference here is to P. 8.3.32, *aci.*

ajhalparatve 'in spite of the fact that (in *yaṃyamyate*) there is no following *jhaL* sound' Therefore we cannot apply *anusvāra* by P. 8.3.24, which requires a following *jhal* sound *KV* on P. 7.4.85.

aÑ *Taddhita* suffix, P. 4.3.139. Is added in the sense of *vikāra* 'product' (P. 4.3.134), like the fruit of a tree. Is *luk*-deleted, P. 4.3.163.

añc-añcU gatipūjanayoḥ, *Dhp.* 1.203.

P. 7.2.53, restricted to the meaning *pūjana* only.

P. 6.4.138 and 6.4.139 (*udañ*→ *udīc*). As a verbal base, it takes *KviN*, P. 3.2.59. See *AP* VIII, P. 2.4.59, under 7.

Three past participle forms, *akná*, *acita* and *añcita*. See Whitney, § 957 c.

añcita *Kumārasaṁbhava*, 1.34; *Raghuvaṃśa*, 2.18; 5, last stanza. Conveys a sense of charm, gracefulness of movement. See G. Cardona(c), 1999, pp. 169-170, 173-174.

Raghuvaṃśa, 18.51, *ākuñcita*, same sense.

See under *akna*.

añcūttarapada '(a word) having *añcU* as its final member' P. 2.3.29.

See *VIBHA*, Note (41).

añj- anjŪ-, *Dhp*. 7.21. Is *Ūdit*, therefore optional/preferable *iṬ* by P. 7.2.44.

Prefinal *n* is replaced by *anusvāra* by P. 8.3.24, the *anusvāra* by *parasavarṇa* by P. 8.4.58.

Derivational details, *AP* XI, P. 7.2.62, under 5, *nUṬ* by P. 7.4.71, lengthening in reduplication, P. 7.4.40

añjati prakāśane vartate '*añj-* is used in the sense of making known, marking' *Mbh*. III, p. 408, line 16.

añjitaṃ gacchati = *samāhito bhūtvā gacchati* 'absorbed in thought he goes' *Mbh*. III. p. 408, lines 17-18.

aṬ **1.** The augment *a* of *lUṄ*, etc., P. 6.4.71. Belongs to the *aṅga*, *Mbh*. I, p. 285, line 25.

2. An *aṬ* sound. *Vt*. VI on *Śivasūtra* 5. See under *aḍvyavāya; ayogavāha*.

aṭ- 'to wander about' See under *aṭiṭat*.

aṭāṭau See under *upasargāt pūrvam aṭāṭau...*

aṭāṭṭaśīkākoṭāpoṭāsoṭāpruṣṭāpluṣṭāgrahaṇaṃ kartavyam Statement in *Mbh*.II, p. 26, line 2. See *KV* on P. 3.1.717.

aṭāyate *Nyāsa* on *KV* on P. 3.1.17. The word *ca* in the *Vt*. *sudina...* has the meaning of *samuccaya*. Therefore, *aṭa*, etc. mentioned in the next statement in the *KV* come under this *Vt*. also. That is how we can establish forms like *aṭāyate*.

aṭiṭat mā bhavān aṭiṭat 'o sir, do not wander about' *KV* on P. 7.4.1. Here the augment *āṬ* (P. 6.4.72) is prohibited by P. 6.4.74. Shortening of the verbal base vowel (*aṭ* + *ṆiC*→ *āṭ* + *i*, P. 7.2.116) by P. 7.4.1 prevails over reduplication by P. 6.4.11. See *AP* XIII, P. 7.4.1, under 4.

Example borrowed from Patañjali, *Mbh*. III, p. 344, line 22 (*bhāṣya* on *Vt*.I on P. 7.4.1).

In āṭiṭat the augment *āṬ* has been added by P. 6.4.72.

See under *āṭiṭat*.

aṭkupvāṇnum... P. 8.4.2. See *SA*, n. 186, *n* is replaced by retroflex *ṇ*, even if specified sounds or nUM intervene. That is, each of them separately, or some of them together.

aḍvyavāya 'the intervention of *aṬ*'

1. *Mbh*. I, p. 28, line 22, 'the substitution of (retroflex) *ṇ* for (dental) *n* is not prevented when there is intervention by an *aṬ* sound.' Reference is to P. 8.4.2. Among the *aṬ* sounds are *visarga*, *jihvāmūlīya*, *upadhmānīya* and *anusāvra*.

2. *Vt*. III on P. 1.3.60, which phrases an addition to acommodate the said intervention. Here *aṬ* refers to the augment *aṬ*.

aḍvyavāya upasaṃkhyānam '(*sUṬ* is added) even if (the augment) *aṬ* (P. 6.4.71) intervenes (between *sam* and the verbal base *kṛ*)' *Vt*. V on P. 6.1.135.

See *AP* XIII, P. 7.4.10, under 7 (*Vt*. I).

aṆ **1.** *Pratyāhāra*, P. 1.1.69. Does it include the *savarṇa* varieties also? See *AP* I, p.126 (under 5), and *AP* XI, P. 7.2.85, under 7 (*Vt*. II).

For the first and second *pratyāhāra aṆ* see *AP* XIII, P. 7.4.13, under 2.

2. A *kṛt* suffix, e.g., P. 3.2.1.

3. *Taddhita* suffix taught from P. 4.1.82-4.4.2 in various meanings. *Vṛddhi* by P.7.2.117.
See under *advaita*; *svārthe aṆ*.

aṇi 'the non-causative (action)' P. 1.3.67
Not the non-causative sentence. See *AP* IV, P. 1.4.52, under 8.

a-ṇyad-arthe 'except in the sense of (the suffix) *ṆyaT*' (P. 6.4.60). Don't confuse with *anyad-arthe*. See under *ṆyaT*.

at **1.** Replacement of *jh* in *jha*, the 3rd pl. *ātm.* ending, by P. 7.1.5. Condition: the *aṅga* must not end in short *a*.
2. Replacement of the abl. case ending *ṄasI*, P. 7.1.31-32.
3. Short *a* = *aT*.
See *AP* X, P. 7.1.3, under 7 (*Vt.* V).

-ata 3 pl. impf. *ātm.* ending, substitute for *anta* by P.7.1.5. See *AP* X, P.7.1.41, under 5.

ataṅāna Term for *parasmaipada* used by Candragomin. See under *taṅānau*.

atajjātīyakaṃ hi loke vyavadhāyakaṃ bhavati 'for in daily life what does not belong to the same category becomes interrupting' *Mbh.* I, p. 59, lines 15-16.
See under *tulyajātīyena avyavadhānam*; *brāhmaṇakula*; *yena nāvyavadhānaṃ tena vyavahite 'pi*.

atajjātīyavyavadhāna *Vt.* VIII on P. 1.1.7. The example is *anantare ete brāhmaṇa-kule*. What does *anantara* mean? Another house, that of a *vṛṣala*, should not come in between. Trees, etc. do not matter. The things coming in between must belong to the same class, namely, brahmins' houses.
See under *na vātajjātīyavyavāyāt... brāhmaṇakule*.

atadguṇasaṃvijñāna 'understanding of what is not (only) a property of x'. A kind of *bv.* cp.
See *KA*, Note (170); *BDA*, Note (73).
Opp. *tadguṇasaṃvijñāna*.

atantra **1.** 'not intentionally used/not specifically intended' (in the sense that the form mentioned is the only authoritative form to the exclusion of others) *KV* on P. 2.4.27.
See *Mbh.* I, p. 435, line 18, and *BDA*, n. 817.
See *Nyāsa* on *KV* on P. 7.2.57, not authoritative. Pāṇini could have used another form also.
See *Nyāsa* on *KV* on P. 2.4.59, not intentionally = not used as an *anubandha*.
See *AP* XI, P. 7.2.34, under 6 (*varatrīḥ*).
2. 'not restricted to the form in which x has been stated' *KV* on P. 7.3.45.
3. 'not intended as having the force of a prescription' *PN*, *pbh.* 73.

atas Derived from the pron. stem *etad*, see *AP* VIII, P.2.4.34 (a). Is enclitic, *anudātta*, by P.2.4.34 (b).

atasUC *Taddhita* suffix, P. 5.3.28. E.g., *dakṣiṇatas*. See *VIBHA*, Note (42).

ati° Cps formed with *ati* are not *bv.* cps, but accusative *tp.* cps where *ati* takes the first place.
Prādisamāsa by *Vt.* IV on P. 2.2.18.
See *TA*, p.188, 194 (*Saunāgavārttika* F6).

atikhaṭva *Saunāgavt.* F6, *TA*, p. 194. The *Vt.* takes care of both cp.-formation and of vowel shortening (*khaṭvā* → *khaṭva*).
See *STHĀNI*, Pt. I, p. 101 (*atikhaṭvāya*); *AP* XII, P. 7.3.113, under 5.
See *AP* X, P. 7.1.12, under 5, *atijarasina*.

atijara Derived from *atijarā*, *Saunāgavārttika* F6, *TA*, p. 194. Shortening of final vowel by P. 1.2.48, considering that *jara* is *upasarjana* (P.1.2.44).

atijaras *jarām atikrāntāḥ → atijarasaḥ* In *atijarasa* only the part *jara* has been replaced by *jaras*, not the whole of *atijaras*. Apply *PN, pbh.* 12, which says that only that is subject to substitution which is *nirdiśyamāṇa* 'actually mention-ed' in a rule.

See under *IIṄ*.

atijarasina *KV* on P. 7.1.12.

See under *atikhaṭva*.

***atidiś*-** 'to transfer, extend' *KV* on P. 7.4.93, *sanvad iti sanāśrayaṃ kāryam atidiśyate* 'by the rule P. 7.4.93 a grammatical operation dependent on *saN* is extended.' That is to say, *sanvat* refers to a grammatical operation which has been prescribed before *saN* only.

atideśa 'transference, extension of a grammatical operation' Treatment of y (which is not x) like x. It does not mean a transference of properties from x to y, like in *Mīmāṁsā*, when properties of a *prakṛti* sacrifice are transferred to a *vikṛti* sacrifice.

The word *atideśa* is mentioned in *Vt.* I on P. 7.1.90.

Expressed by °*vat*, e.g., *sthānivat*. See *ATA*, p. 1, n. 3. See under *vatinirdeśa*.

For *arthātideśa* and *kāryātideśa* see P. 7.1.74, under 10 (on *Vt.* III).

See under *kāryātideśa; rūpātideśa; śāstrātideśa*.

See *ANA*, Note (62) on *Bh.* No. 3 on P. 2.3.5; *AP* X, P. 7.1.90, under 2.

atideśasūtra A *sūtra* prescribing treatment of y, which is not x, like x. It contains a word ending in °*vat*. See *ATA*, p. 3, n. 1.

atinirbandha 'insisting too much' *Mbh.* III, p. 321, line 9.

atiprasaṅga 'overapplication, too wide application of a rule' *Vt.* II on P.1.1.49; *Vt.* VIII on P. 1.3.10.

atimama Derive (*ati* + *asmad*) + *Ṅas*. Cp. formation with *ati* by *Saunāgavt*. F[6], see *TA*, p. 194. The gen. ending is added to the *bv*. cp. as a whole. Meaning: of one who has surpassed me. Similarly for *atitava*.

See *AP* XI, P. 7.2.96, under 4.

atirābhyām 'with the two extremely wealthy ones' *Mbh.* III, p. 266, line 6. The cp. is by *Saunāgavt*. A. See *TA*, p. 190.

Apply P. 7.2.85, *rai → rā*.

P.1.2.47, *atirai* (ntr.) → *atiri* (vowel shortening).

See *AP* X, P. 7.1.73, under 8.

See under *rai*.

atiśaya 'a higher degree' = *prakarṣa*. See *KA*, Note (165), and n. 895.

atiṣṭhipat 'he caused to stand' Redupl. aor. of *sthā*-.

See *AP* XIII, P. 7.4.5, under 3.

atṛṇet 'he crushed' 3rd sg. impf. of *tṛh*-. Quoted as an example in the *bhāṣya* on *Vt.* XIII on P. 1.1.62, *pratyayalakṣaṇena halīti iṃ siddho bhavati*, and as an example for P. 7.3.92 by the *KV*. See under *im*.

ato'nyatra 'elsewhere than this', 'excluding this'. Refers to the *paryudāsa* - interpretation of a *nañsamāsa*. *Vt.* VII on P. 7.3.85.

attva 'the substitution of short *a*' (for long or short *ṛ* in the reduplication). *Vt.* II on P. 7.4.83. Reference is to P. 7.4.66, which says that long or short *ṛ* is replaced by *ar*. Here the final *r* is deleted by P. 7.4.60.

atyantasaṃyoge karmaval lādyartham 'given uninterrupted connection (with an action, a word standing for a period of time or for a distance) is treated as a *karman*

"object" for the sake of the (suffixes called) *l*, etc.' *Vt.* I on P. 2.3.5.

See *ANA*, p. 70.

atyantasvārthika Term used in *PN*, Pt. I, p. 191, line 6. See *AP* XII, P. 7.3.48, Excursus on *svārthika* and *abhāṣitapuṃska*. A *taddhita*-suffix which brings out a particular shade of meaning in the stem's own meaning. No change of word-class, gender, or reference. All other *taddhita*-suffixes change wordclass or reference.

atyararājat 'he surpassed the king' (Kaiyaṭa)

Derivation, *STHĀNI*, Pt. I, Note (149).

atyalpam idam ucyate 'this statement (by the *sūtra* or *Vt.*) is too succinct' *Mbh.* II, p. 29, line 14 What follows is a supplementary statement; *Mbh.* III, p. 349, line 19 (refers to P. 7.4.35).

atyalpam idaṃ pṛcchyate 'the question is put too succinctly,' i.e., there is another matter to be investigated also. *Nyāsa* on *KV* on P. 6.4.90.

See *ATA*, n. 970.

atyādayaḥ A *gaṇa* prescribed for the sake of cp. formation, *Mbh.* I, p. 416, line 21. See *Saunāgavārttika* F[6] and *TA*, p. 194.

atra 'here,' i.e., in the Pāṇinian system, *KV* on P. 2.3.2.

Derived from the pron. stem *etad*. See under *atas*.

atra hi sati yadi 'for here (in the two cases mentioned, namely, *eṣā* and *dvā*), if there is (*nañsamāsa*)' *Yadi* specifies the conditional sense of *sati*. *KV* on P. 7.3.47.

atra (sc.) ***viṣaye*** 'in this domain' That is, in the domain where the rule/rules concerned is/are applicable. Compare P. 7.4.58, *atra*.

atragrahaṇa 'the mention of (the word) *atra*' (in P. 7.4.58). *KV* on P. 7.4.93.

atrāpi sannarthaviśeṣa iṣyate Unidentified *iṣṭi* quoted by the *KV* on P. 3.1.6.

See *AP* XIII, P. 7.4.82, under 4 (*Vt.* IV).

atrāsmai Example quoted in the *bhāṣya* on *Vt.* I on P. 7.1.14. Other examples are *atrāsmāt*, *atrāsmin*. Analyse as *atra* + *idam* + *Ṅe*.

atreṭo dīrgho neṣṭaḥ Statement in *SK*, No. 2611, on P. 7.2.75. In the *Chaukhambā Sanskrit Pratiṣṭhān* ed., repr. 1994, p. 434, indicated as a *Vt.* The comm. on this rule here says that it is a *bhāṣyakāreṣṭi*. Not found in the *Mbh*.

See *AP* XI, P. 7.2.75, under 5.

See under *asyeṭodīrghatvaṃ necchanti*.

atva Substitution of *a*, as for the final *d* of *tad*, by P. 7.2.102.

See *KV* on P. 7.1.23.

See under *tyadādi*.

atha *Mbh.* I, p. 42, lines 22-23, *kim.. prayojanam. Atha kim..* 'which...purpose? Then (you might as well ask) which (is the purpose in...)'

atha kimartham 'but for what purpose?' *KV* on P. 7.1.33.

atha tu 'but if' *KV* on P. 7.4.80.

atha yuktaṃ yad 'then is it fitting (to say) that...?' *Mbh.* I, p. 75, line 10. The answer is *bādhaṃ yuktam* 'it is certainly fitting.'

atha hi 'but if' *Mbh.* III, p. 228, line 9; p. 243, lines 19, 23.

athāpi...evam api 'but...still' *Mbh.* III, p. 200, line 10.

atho 'and then (also)' *KV* on P. 2.4.32 (in examples of *anvādeśa*). *Mbh.* III, p. 373, line 24; p. 374, lines 3, 5, 6. In the *Mbh.* instances Patañjali invariably introduces the *anvādeśa* by *atho*.

Connects two parts of a sentence, the first called *ādeśa* 'antecedent,' the second *anvādeśa* 'reference back.'

atho...atho...atho 'whether...or...or' *Mbh*. I, p. 482, line 22.

ad- *Dhp*. 2.1. Replaced (1) by *jagdh-*, before *LyaP* and *Kit* suffixes, P. 2.4.36; (2) by *ghas-* in the aor. and desid., P. 2.4.37.

The pf. 2nd sg. is *āditha*. *KV* on P. 7.2.66.

adadṛṣat 'he told the story of a grind-stone' Redupl. aor. of a *ṆiC* formation by *Vt*. VI on P. 3.1.26. For the *prakriyā* see *AP* XIII, P. 7.4.93, under 9.

adanta Some verbal bases in the *Dhp*. end in *a*. E.g., *gaṇa-* (*Dhp*. 10.309), *katha-*. Here the *a* is not an *anubandha*. It has to be deleted by P. 6.4.48, *ato lopaḥ*.

See. *Nyāsa* on *KV* on P. 6.4.66, *pragaṇayya*.

adas Pronominal stem (*sarvanāman*). For the derivation of forms (including *amuka*) see *AP* X, P. 7.1.11, under 4.

adādi *Gaṇa* of verbal bases for which *luk*-deletion of *ŚaP* is prescribed. See P. 2.4.72.

adikhādinīvahi... *Vt*. V on P.1.4.52. In connection with these verbal bases in causative constructions the designation *karman* by P. 1.4.52 is not allowed. Thus we have *ādayate devadattena* 'he causes Devadatta to eat,' instead of *ādayate devadattam*.

See *KĀRA*, Notes (168,169).

adīdapat 'he caused to give' Redupl. caus. aor. of *dā* -. Analyse: *a* + *dī* + *dā* + *pUK* + *CaṄ* + *t*.

Derivation, *AP* XII, P. 7.3.36, under 5. See *AP* XIII, P. 7.4.1, under 6.

adugdha 'you (pl.) milked' *Mbh*. I, p. 150, line 4; p. 154, line 10. A par. aor. form.

Derivation, *STHĀNI*, Pt. I, Note (159); Pt. II, p. 93.

adupadeśa P.6.1.186. Is a *kdh*. cp. according to *Nyāsa* on *KV* on P. 6.1.186, *accāsāv upadeśaś ca* 'what is *aT* (short a) and what is taught (as such in a *sūtra*)'

Upadeśa is derived in the sense of *upadiśyate anena*. See Nyāsa on *KV* here, *upadiśyata ity upadeśaḥ*. E.g., the *a* of the *vikaraṇa* *ŚaP* is *adupadeśa*, but the *aṅga* combination of *pac* + *a* is never *adupadeśa*.

See under *upadeśa*.

adṛṣṭāpacāra 'not showing divergence' *Mbh*. I, p. 445, line 2 (read *adṛṣṭāpacāra* for *dṛṣṭāpacāra*)

Opp. *dṛṣṭāpacāra*.

adbhāva 'the substitution of short a (*aT*)' prescribed by P. 7.1.5. Vt. IV on P. 7.1.3.

See under °*nivṛtti*.

adyatanī *Vt*. III on P. 6.4.114. *Mbh*. III, p. 217, line 17. Name for *lUṄ* (aorist) given by *pūrvācāryas*. *Padamañjarī* on *KV* on P. 2.4.3.

adravyaprakarṣe P. 5.4.11, 'except when the question is of the superiority of a thing'.

See under *dravya*.

advirvacananimitte ' pi ṇau sthānivad bhavati 'although (the suffix) *Ṇi(C)* is not the cause of reduplication, (still, the reduplication) is treated like the original (verbal base' *Jñāpaka* recorded by the *KV* on P. 7.4.80.

See under *ṇau kṛtaṃ sthānivad bhavati*.

advaita Word derivation in steps: (1) *dvi* + *tā*, P. 5.1.119, (2) *dvitā* + *aṆ*, *svārthe aṆ*, (3) *dvait*° + *a*, P. 7.2.116; 6.4.148, (4) *a* + *dvaita*, P. 2.2.6.

adharmāj jugupsate 'he feels disgust for wrong-doing' *Mbh*. I, p. 326, line 24.

See *KĀRA*, Note (36).

adhātoḥ '(of x) not belonging to a verbal base' P. 6.4.14; 7.1.70 (at the end of the rule).

See *AP* X, P. 7.1.70, under 2 (construction); 7.1.84, under 5 (*Vt*. II).

adhi brahmadatte pañcālāḥ 'the Pañcālas come under (the rule of) Brahmadatta' *Mbh.* I, p. 447, lines 10-11.

See *ANA*, Notes (79, 81, 90, 95).

°*adhika* 'to which x has been added' *Mbh.* III, p. 289, lines 11, 13, 14.

ṇyadhikasya <aṅgasya> 'of (an *aṅga*) to which (the suffix) *Ṇi(C)* has been added' *Vt.* II on P. 7.3.56

See under *ṇyadhika.*

adhikaraṇa

1. 'substratum of an action' P. 1.4.45. Represents the item in which the action of the *kartṛ* or *karman* is located. *KV* on P. 1.4.45. See *PRĀTI*, p. 114.

Divided by Patañjali into *vyāpaka, aupaśleṣika* and *vaiṣayika*, *Mbh.* III, p. 51, lines 8-9. See *VIBHA*, Note (63) for the *SK* on P. 2.3.36.

According to Patañjali, the principal among these varieties is the *vyāpaka*, *Mbh.* I, p. 173, line 15. Example: *tileṣu tailam* 'oil in the sesamum seeds' *Mbh.* I, p. 332, line 2. Here the *ādheya* fully pervades the *ādhāra*.

Upaśleṣa means 'close contact, proximity.' Examples : *iko yaṇ aci*, *Mbh.* III, p. 51, line 10, *māse dīyate, Mbh.* II, p. 361, lines 19-20, *gaṅgāyāṃ gāvaḥ, kūpe gargakulam, Mbh.* I, p. 332, line 2, 'after a month, 'near the Gaṅgā,' 'near the well.' Compare *gaṅgāyāṃ ghoṣaḥ, kūpe gargakulam, Mbh.* II, p. 218, line 18. No explanation of *vaiṣayika* in the *Mbh,* but see *Nyāsa* on *KV* on P. 1.4.45.

See *VP* 3.7.148 (ed. Rau = Ed. Abhyankar-Limaye) and Subramania Iyer 1969, pp. 322-324.

See the discussion in S. Venkitasubramonia, "The Concept and Scope of *adhikaraṇa* in Sanskrit Grammar," in *Sanskrit and Indological Studies, Dr. V. Raghavan Felicitation Volume.* New Delhi : Motilal Banarsidass 1975, pp. 145-162.

2. 'thing (referred to), *dravya*' *Vt.* I on P. 2.4.1. Compare P. 2.4.13.; *KV* on P. 8.4.1. See under *chandonāman* for the difference with the *Vaiśeṣika* notion of *adhikaraṇa*.

adhikaraṇasaptamī 'locative case ending conveying the sense of *adhikaraṇa*'. Prescribed by P. 2.3.36. See Kaiyaṭa on *Bh.* No. 3 on P. 2.3.9.

adhikāra

1. *anuvṛtti* 'continuation' *Vt.* II on P. 7.1.84; *KV* on P. 7.1.85 (in *kārikā*); *KV* on P. 7.1.41; *KV* on P. 7.1.8. E.g., *her adhikāraḥ* 'the *anuvṛtti* of *hi*' (in P. 6.4.105 from P. 6.4.104).

= *anuvṛtti*, in Kātyāyana's usage.

2. = *anuvṛtta*, *Ślokavt.* on P. 6.4.19. *Mbh.* III, p. 185, line 18.

A word which is to be continued in a following rule. See *Mbh.* I, p. 119, lines 10-11, *aparo 'dhikāro yathā rājjvāyasā vā baddhaṃ kāṣṭham anukṛṣyate tadvad anukṛṣyate cakāreṇa* 'like a piece of wood fastened by a rope or (an) iron (chain) is dragged along, in the same way another *adhikāra* is dragged along by the word *ca*.' See Kaiyaṭa's *Pradīpa* on this passage.

3. = *prakṛtam...anuvartate* 'a (particular) known item is continued' *Vt.* I on P. 6.4.101, explanation by Patañjali, *Mbh.* III, p. 213, line 18.

Mbh. I, p. 457, *maṇḍūkā utplutyotplutya gacchanti tadvad adhikārāḥ*; p. 482, line 16, *maṇḍūkaplutayo 'ādhikārāḥ* 'topics are (like) frog's leaps.'

4. 'topic, item to be continued by way of a section heading rule' See *Vt.* I on P. 1.3.11.

See *FANU*, p. 13, items, topics may be picked up even if they are not continued in an intermediate rule.

If phrased in the nominative, becomes part of the *vidheya*. See *AP* V, P. 2.1.6, under 2.

5. Section heading rule. See *KĀRA*, Note (2).

Marked with *svarita*, P. 1.3.11, but how it is marked is not known. See *AP* III, P. 1.3.11, under 3 and 4. This is the technical (*śāstrīya*) sense, see *Padamañjarī* on *KV* on P. 2.4.69. E.g., P. 7.2.91.

Has no *uddeśyavidheyabhāva*. See *AP* VIII, P. 2.4.19, under 2.

Is not an independently prescriptive rule, *vidhi*. It merely says that a particular word or particular words are to be supplied in the following rules. See *AP* VIII, P. 2.4.19, under 2. Therefore P. 7.2.15, *yasya vibhāṣā*, is not an *adhikāra*.

May be temporarily cancelled. See *FANU*, p. 276, convention (16).

See *AP* VII, P. 2.3.1, under 1; *AP* XI, P. 7.2.35, under 1.

6. Not any rule which heads a sub-section is an *adhikāra*. E.g. P. 2.4.1, *dvigur ekavacanam*. This rule heads a sub-section up to P. 2.4.16 inclusive. It is not an *adhikāra*, but a simple *vidhisūtra*. If it were an *adhikāra*, it should have been phrased as *ekavacanam*.

7. *pada°/ aṅga° PN, pbh*. 29. A rule which comes in a section headed by *pada* or *aṅga*. That is, a rule in which the term *pada* or *aṅga* is valid.

saṃjñā° The section in the A. starting with P. 1.1.1. *Mbh*. I, p. 38, lines 1, 8.

See under *upadeśādhikāra*.

8. 'rule' *Vt*. II on P. 7.4.82.

9. Three kinds (*triprakāra*), *Mbh*. I, p. 119, lines 9-12. The first kind is what is known as *paribhāṣā* 'which illuminates the whole treatise like a lamp'.

Mbh. I, p. 113, line 1 'a (governing) rule which introduces a technical designation'. Reference is to P. 1.1.46, which is a *paribhāṣā*.

10. 'requirement' (*vyapekṣā*). *Padamañjarī* on *KV* on P. 2.4.69.

adhikārasūtra Does not independently prescribe a grammatical operation like a *vidhi*. Merely introduces a word or words which is or are to be continued in the section concerned. E.g., P. 7.3.10. May or may not indicate the limit up to which it is valid. In P. 7.3.10 the limit has not been mentioned, but is to be inferred.

P.7.2.35 is a *vidhisūtra*, not an *adhikāra*.

adhikṛ- *adhikriyate* 'is put as a section heading rule' *KV* on P. 6.4.1.

adhikṛta 'serving as a section heading' *KV* on P. 7.4.58.

adhijage 'he has learnt by heart' *Mbh*. I, p. 155, line 20. The verbal base is (*adhi-*) *i-* wich is replaced by *gā-* by P. 2.4.49.

Derivation, *STHĀNI*, Pt. II, Note (58).

For the point of the example see *STHĀNI*, Pt. II, Note (61).

adhibhūta Mentioned as No. 24 in the *anuśatikādi-gaṇa* on P.7.3.20 in the Böhtlingk edition of the *Gaṇapāṭha*

See under *ādhibhautika*.

adhiṣṭhāna 'reference' *Nyāsa* on *KV* on P. 2.4.12.

adhī- 'to learn by heart, to memorize, study (a Vedic text)' *Bh*. No. 1 on P. 2.3.6.

See P. 4.2.59, *tad adhīte tad veda*.

ye...nādhīyate 'those who do not read' *KV* on P. 7.3.77

See *AP* XIII, P. 7.4.51, under 3, *adhyetārau* (periphr. fut.).

Opp. *adhyāpayati* 'he teaches'. See under *adhyāpayati*.

°*adhīna* When *adhi* is the *uttarapada*, then the *taddhita* suffix *Kha* = *īna* is added by P. 5.4.7.

adhīyan 'one who easily reads / studies' *KV* on P. 2.3.69.

Derivation, *PRĀTI*, n. 506.

adhīṣṭa 'invited with respect'. One of the meanings attributed to the *taddhita* suffix *ṭhaÑ* by P. 5.1.80.

adhokṣaja adhaḥkṛtam akṣajaṃ yena 'by whom what is born from the *indriyas*, the organs of sense, has been put below / left behind', i.e., by whom who is beyond perception. Reference is to Kṛṣṇa.

The cp. is formed by P. 2.2.18. The constituent *kṛta* is deleted by a *Saunāgavārttika*.

adhyagīṣṭa Derivation, see under *gāṄ-*.

adhyayana 'recitation (of a Vedic text)'. Repetition after what the teacher says first, the ancient system of learning by rote. See Agrawala [2]1963, p. 293. See *AP* XI, P. 7.2.26, under 3.

Is a *LyuṬ* formation by P. 3.3.113 in the sense of *adhīyate* 'it is recited'. *Karmasādhana* derivation according to *Nyāsa* on *KV* on P. 7.2.26.

tathā adhyayanaṃ tu na kvacid dṛṣṭam 'such a reading is nowhere seen' *Padamañjarī* on *KV* on P. 6.4.75.

adhyardhamātra 'counting for 1½ *mātrā*' *KV* on P. 7.2.82. *Nyāsa* here: *adhikam ardhaṃ yasyāḥ sā, adhyardhā; adhyardhā mātrā yasya sa adhyardhamātraḥ*.

adhyavasyati 'taking a decision' *Mbh*. I, p.330, line 24. The third stage in undertaking an action. See *KĀRA*, p. 123, and n. 348.

adhyātmādi *Gaṇa* mentioned by the *Nyāsa* on *KV* on P. 7.3.20 (in connection with *prayoga*). Mentioned in *Ślokavt*. i on P. 4.3.60. *Adhyātmādi* is an *ākṛtigaṇa*. Therefore whenever commentators lack a specific rule for the *taddhita*-suffix *ṭhaÑ*, they refer to this *Vt*. E.g., *adhideva* + *ṭhaÑ* → *ādhidaivika*. *Ubhayapadavṛddhi* by P. 7.3.20.

adhyātmāditva *KV* on P. 7.3.4. Reference is to *Ślokavt*. i on P. 4.3.60.

See *SK* (with *Tattvabodhinī*), p. 721, under *Pariśiṣṭāni*, No. 1437.

adhyāpayati Derivation, see *AP* XII, P. 7.3.37, under 8.

adhyāya See under *anadhyāyana*.

adhyāropitapreṣaṇapakṣa 'the alternative view in which the action-instigating activity of the agent is imposed on / attributed to (the *karman*)' *Padamañjarī* on *KV* on P. 1.3.67 (Benares ed., Vol. I, p. 466).

See *AP* III, p. 120.

Opp. *nivṛttapreṣaṇapakṣa*.

adhyāhāra 'supplying words left out in a sentence and without which the meaning of the sentence would not be complete or not be clear'. See *STHĀNI*, Pt. I, n. 60.

See Mall. on *Meghadūta* 70, ed. Scharpé = *Uttaramegha* 11, ed. Kale.

vākya° = *gamyamānārthasya vākyasya svarūpeṇopādānam* 'even if a sentence is understood, a statement according to its essence (for ease of understanding)' *KV* on P. 6.1.139, see also *Nyāsa*. A supplementation of the sentence meaning. A sense of *upaskṛ-*.

See under *vyākhyāna*; *vākyādhyāhāra*.

adhyetṛ 'one who studies / memorizes'.

For the *tās*-formation see *AP* XIII, P. 7.4.51, under 3.

adhyeya Derivation: *adhi* + *iṄ* (*Dhp*. 2.37) + *yaT*, P. 3.1.97, → *adhi* + *e* + *ya*, P. 7.3.84

→ *adhy* + *e* + *ya*, P. 6.1.77. Do not apply the special rule for *i* → *y* which applies before *iN* 'to go' (P. 6.4.81). First apply the *aṅga*-rule P. 7.3.84, then the sandhi rule.

adhyeṣaṇa 'request'. See *KĀRA*, n. 917; Note (194).

See under *preṣaṇa*.

adhruva 'not fixed' *Mbh*. I, p. 85, line 11. Said of a crow as the distinctive feature (*nimitta*) of a house pointed out to somebody.

Opp. *dhruva*.

adhrauvya 'instability' *Vt*. III on P. 1.4.24.

adhvakālanirmāṇa 'an item from which the distance or time is measured' *Vt*. IV on P. 2.3.28.

adhvagantavya 'a distance to be gone' *Ślokavārttika* (xiv) on P. 1.4.51.

See *KĀRA*, Note (155).

adhvaryuveda Name of the Yajurveda. *KV* on P. 2.4.4.

an **1.** Phoneme sequence *a-n* (non-meaningful). *PN*, *pbh*. 16. See *AP* IX, P. 6. 4.165, under 2.

2. = *anAṄ*. Substituted for the final of *asthi...akṣi*, P. 7.1.75.

E.g., *sakthi* + *Ṭā* P.1.4.2 (sg. instr.)
sakthanAṄ+ *ā* P. 7.1.75
sakth°n + *ā* P. 6. 4.134 (*bha*-stem)
sakthnā.

See *AP* X, P. 7.1.23, under 8 (*Vts* II-IV).

-an Pl. 3rd person impf. *par*. ending.

Derivation : (1) *-anti*, (2) *-ant°*, P. 3.4.100, (3) *an°*, P. 8.2.23.

See *AP* XII, P. 7.3.54, under 3, derivation of *aghnan*.

a-nakāra 'a stem which does not contain *n*' *Vt*. II on P. 7.1.58.

a-nakārānta '(a stem) not ending in *n*' *Vt*. I on P. 6.4.133.

an-akārānta 'not ending in short *a*' *Vt*. V on P. 7.1.3. Compare P. 7.1.5, *anataḥ*.

anaṅga 'that which is not (part of) the *aṅga* (after which the *taddhita*-suffix conveying the sense of *bhāva* has been prescribed)' *KV* on P. 7.3.30.

anAṄ Substitute for the final phoneme of particular words. See *AP* X, P. 7.1.75, under 2.

Replaces only the final phoneme, P. 1.1.53.

See under *antyavikāraja* and *Ṅ*.

anaṅlopa 'deletion of (*a* in) *anAṄ*' By P. 6.4.134. *Mbh*. III, p. 337, line 19 (in *Ślokavt*.).

anaci 'except when (the suffix) *aC* (P. 3.1.134) follows immediately (after the verbal base *aṅga*)' *Vt*. VI on P. 6.1.12. See *AP* XIII, P. 7.4.58, under 6.

anacka 'having no vowel (left)' See *AP* XII, P. 7.3.22, under 5.

anackatva **1.** 'the fact of not containing a vowel' (like *ghs-* for *ghas-*)' *Vt*. II on P. 7.2.67.

2. 'not having a vowel left' (after the penultimate vowel of *ghas-* has been deleted by P. 6.4.100. *KV* on P. 7.2.67.

anajantatva 'the fact of not ending in a vowel' *KV* on P. 7.4.83.

anajādau ca *Ślokavt*. on P. 5.3.83. Hereby we derive *devaka* from *devadattaka*. Optional deletion of the *uttarapada*.

See *Vt*. IV on P. 7.3.45.

anaÑ P. 7.1.37. Explained as *naño 'nyad* 'other than *naÑ*' and *nañsadṛśam avyayam* 'similar to *naÑ*, i.e., an *avyaya*.' *KV* on P. 7.1.37.

See under *naÑ*; *nañivayuktanyāya*.

anaḍuh 'bull'. The word is underivable in Pāṇini's system. See *STHĀNI*, Pt. I, n. 836.

an-aṇtva 'the fact of not being included in the *pratyāhāra aṆ*' *Vt.* II on P. 7.2.84.

anatideśa 'non-transference'. Amounts to a prohibition of *sthānivadbhāva*.
See *STHĀNI*, Pt, I, p.35.

anativṛtti 'not going beyond'. A meaning attributed to *yathā*, P. 2.1.6.
See *AP* XII, P. 7.3.31, under 6.
See under *yathātathā*.

anadyatana 'a past action not of today' P. 3.2.111. Sense of *lAṄ*.

anadhikaraṇavācin 'not referring to a substance' *AP* VIII, P. 2.4.13; 2.4.15, under 4.
See under *adhikaraṇa*; *utpatti*.

anadhyāya Section on intermission of study in the *Manusmṛti*.
See *Manusmṛti* 4.101-127.

anadhvani 'except when (the object is the word) *adhvan*' Exception stated by P. 2.3.12.
See *ANA*, Note (96).

ananubandhagrahaṇe hi na sānubandhakasya *Mbh.* I, p. 71, lines 4-5 (on P. 1.1.14); *Mbh.* III, p. 259, lines 3-4 (on P. 7.1.58); p. 271, line 2 (on P. 7.1.84).
See *Paribhāṣāsaṃgraha*, p. 45, No. 48 in *Śākaṭāyanaparibhāṣāsūtrāṇi*.
See *PN, pbh.* 81.
See under *niranubandhakagrahaṇe...*

anantara **1.** 'immediately preceding' *KV* on P. 2.4.61; 'immediately preceding (topic)' *Nyāsa* on *KV* on P. 6.4.93. Note that this rule should be read as *hrasvo* (from P. 6.4.92) *anyatarasyām*.

śatur anantaram <varṇam> 'the immediately preceding sound of *ŚatṚ*' *Mbh.* III, p. 269, line 14. What is meant is the *ekādeśa* vowel which immediately precedes the *t* of *ŚatṚ*. See *AP* X, P. 7.1.80, under 7.

2. 'which follows directly (after...)' *KV* on P. 7.2.14.

anantarasya vidhir vā bhavati pratiṣedho vā 'a rule either prescribes or forbids only what is nearest to it' *Mbh.* III, p. 24, lines 6-7. Already known to Kātyāyana, *Vt.* IV on P. 7.3.85.

PN, pbh. 61. A rule whether it prescribes or prohibits something (prescribes or prohibits only) that which is nearest to it in another rule). E.g., *auŚ* in P.7.1.21 is an *apavāda to luk* by P. 7.1.22.
See *Nyāsa* on P. 6.4.74 and P. 6.4.85.
See *AP* X, P. 7.1.78, under 3; *AP* XII, P. 7.3.85, under 8.
See under *pratiṣedha*.

anantarāpatya 'immediate descendant', that is, a son as different from the more remote descendant in the technical-grammatical sense of *gotra*. *KV* on P. 2.4.63.
See under *apatya*.

anantya 'not in final position' *Vt.* I on P. 7.4.55.

anantyavikāre 'ntyasadeśasya kāryaṃ bhavati 'when a change / modification cannot be applied to the last sound, the grammatical operation applies to the phoneme which shares the position of the final phoneme, i.e., which is nearest to that phoneme' *Mbh.* III, p. 31, line 6 (on P. 6.1.37). *PN, pbh.* 95.

See *AP* IX, P. 6.4.10, under 3. Referred to by *Nyāsa* on *KV* on P. 6.1.37.

See *AP* XI, P. 7.2.103, under 4. E.g., *vyadh*→ *viddha*. See under *vyadh-*.

Here the *Nyāsa* says that this is not a *pbh.* because it has no scope.

See under *saṃprasāraṇa*.

ananvādeśa *Vt.* I on P. 8.1.26 says that *yuṣmad / asmad* are indifferently used in non-*anvādeśa*. E.g., *grāme kambalas te / tava svam* 'the blanket in the village is your property'.

See under *ete vāṃnāvādayo ādeśā* ...

anabhidhāna 'the usage concerned is not found', acccidental gap in usage. See *Vt.* V on P. 3.1.7. In his *bhāṣya* (*Mbh.* II, p. 12, line 19) here Patañjali says : *iyaṃ tāvad agatikā gatir yad ucyate 'nabhidhānād iti'*, 'to start with, this is a last resource what is called *anabhidhānāt* (and therefore an unsound argument)'.

See *Nyāsa* on *KV* on P. 2.4.11.

See *ATA*, Introduction, p. vii.

See under *dhātupāṭha*.

anabhinirvṛtta 'not having taken effect', 'not produced/performed' (said of a grammatical operation)' *Mbh.* III, p. 191, line 8.

anabhihite 'if not already expressed otherwise,' that is by a *tiṄ-*, *kṛt-*, *taddhita-*, or *samāsa-*. P. 2.3.1 and *Vt.* V on this rule. See *ANA*, Introduction, p. xxxvi, and Notes (1), (27) and (36).

Is not simply a question of passivization, like in *rāmo hanti* and *rāmeṇa hataḥ*. It also involves *kṛt*-suffixes which are generally prescribed in the sense of *kartṛ*. Here the sense of *kartṛ* is *abhihita* by the suffix. It also involves *kṛtya* suffixes which are a subclass of suffixes prescribed in the sense of *karman*, P. 3.4.70. Here the sense of *karman* is *abhihita* by the suffix. See *ANA*, Note (1).

See *AP* VII, P. 2.3.1, under 6 and 7; P. 2.3.64, under 2; P. 2.3.64, under 2; P. 2.3.65, under 3; P. 2.3.66, under 7.

See under *aka; abhihita / anabhihita*; *kartṛ*; *kṛt*.

Opp. *abhihita*.

anabhyāsavikāre 'provided that there is no change in the reduplication' *PN*, *pbh.* 96.

The question is whether *abhyāsalopa* is an *abhyāsavikāra*. A *vikāra* is always a change into something positive. But *lopa* is a zero-substitution, not something positive. Therefore *abhyāsalopa* cannot be called an *abhyāsavikāra*. Consequently, P. 1.1.52, which restricts substitution to the final phoneme cannot be set aside and the argument (opinion C) fails. See *AP* XIII, P. 7.4.58, under 5.

anarthaka 'serving no purpose' *Vt.* III on P. 7.1.90. Seemingly redundant, because what the rule in question prescribes can be had from another rule. Therefore, since what the rule prescribes has already been achieved (*siddhe sati*), and since the rule must have a purpose, we assume that it has been phrased for the sake of restriction (*eva*). See *Nyāsa* on *KV* on P. 6.4.171.

See under *niyama*.

anarthako 'pi 'although it does not convey any meaning' *KV* on P. 6.4.14.

anarthagati 'non-understanding of meaning' *Vt.* XI on *Śivasūtra* 5.

analpamati '(a person) of no small intelligence ' *Ślokavārttika* (vii) on P. 1.4.51.

According to Agrawala [2]1963, p. 19, said of Pāṇini.

analvidhau (P. 1.1.56) 'except when a grammatical operation is conditioned by (the original) phoneme or more than one phoneme', that is, except when the operation depends on the physical presence of a phoneme or more than one phoneme. Thus the phonological properties of a speech-sound or speech-sounds are exclud-ed from *sthānivadbhāva*. In other words, P.1.1.56 prohibits the transference of phonemic properties.The

question therefore is, do we have a rule operating on speech-sounds (*alvidhi*), or not? If so, no *sthānivadbhāva*. For exceptions, see P. 1.1.57-59.

See *STHĀNI*, Pt 1, Introduction, p. i; main text, p. 1 and Notes (9), (14); *AP* I, pp. 82-83. *Ibid.* p. 82, *ekāl* (tradition) or *anekāl?*

See *AP* X, P. 7.1.33, *ām* is replaced by *ākam*. But this does not mean that the phonological, physical properties of *ām* (*ām-tva*) are transferred to *ākam*.

P. 7.1.52, which is conditioned by *āmi* requiring the physical presence of *ām*, cannot become applicable by *sthānivadbhāva*. *Pratyaya-tva* or *sup-tva* are transferred / extended to *ākam*, but not *ām-tva* 'being *ām* (itself)'.

See under *alvidhi*.

anavakāśa 'left without scope (for application elsewhere) / not having a proper domain for application (elsewhere than in a given instance)'. Said of a rule or grammatical operation.

Said also of a nominative case ending, *Mbh*. I. p. 443, line 3.

Synonym of *niravakāśa*.

If a rule is *anavakāśa*, there is no *vipratiṣedha* 'conflict'. The rule which is *anavakāśa* necessarily prevails, because rules / operations must be given scope in a particular linguistic example.

anavakāśā vidhayo bādhakā bhavanti sāvakāśāś ca samāsāntāḥ 'rules which have no scope elsewhere set aside (another rule) but rules concerning *samāsānta* have scope elsewhere (and therefore do not set aside another rule)'. *Mbh*. II, p. 443, line 18.

See *KĀRA*, n. 390; *AP* IV, p. 2, and pp. 8-9 (difference with *apavāda*).

See under *avakāśa*.

Opp. *sāvakāśa*.

anavakāśatva 'the state of not having scope for application', and, therefore prevailing over another rule. *Vt*. XI on P. 1.4.2; *Vt*. X on P.2.3.1; *Vt*. XI on P.7.4.2; *KV* on P. 7.1.34.

See *AP* XIII, P. 7.4.9, under 7.

anavakāśā prathamā sā vacanād bhaviṣyati 'the nom. case ending has no proper domain of application (but) will be applied on the strength of its prescription' *Mbh*. I, p. 443, line 3.

anavakāśā vidhayo bādhakā bhavanti 'rules which have no scope elsewhere debar other rules (which are also applicable in the case concerned)' *Mbh*. III, p. 352, line 11.

See *AP* XIII, P. 7.4.55, under 7.

anavatāra-doṣa° 'there is no scope for introducing this difficulty here' Kaiyaṭa on *Bh*. No. 1 on P. 2.3.8.

anavasthā 'lack of definiteness' *Vt*. IV on P. 6.1.135. See *Mbh*. III, p. 92, line 18. 'infinite regress' (*avayasthākārin, vyavasthā*).

See *Nyāsa* on *KV* on P. 7.1.88.

See under *avyavasthā*; *śāstra*.

anavasthita 'not decided upon, unspecified' *Mbh*. III, p. 347, line 14.

anavasthitavṛttitā *VP* 3.13.16 (ed. W. Rau, 1977) *kvathitodakavac caiṣām anavasthitavṛttitā / ajasraṃ sarvabhāvānāṃ bhāṣya evopavarṇitā* 'their ever changing character of all things like boiling water has been described in the *Bhāṣya* itself'. Compare *Mbh*. II, p. 198, line 8.

anākṛti 'not having a generic outward form' *Vt*. VI on P. 1.1.1. Said of a *saṃjñā*.

See under *ākṛti*.

anāgamaka 'not provided with an augment' *Mbh*. I, p. 75, line 12.

Opp. *sāgamaka*.

anādi 'what is not in initial position' *KV* on P. 7.4.60.

anādiṣṭa 'non-substituted (form)', i.e., a form in which *ekādeśa* 'single substitution' (by P. 6.1.87 and 101) has not been applied. Is a *bv*. cp.

Vt. I on P. 7.1.37; *Mbh*. I, p. 146, line 9; *Vt*. III on P. 7.2.107 (b).

anādeśādi '(a verbal base) having an initial phoneme which has not undergone substitution (in the reduplication)'. E.g., *pac-*, *pa-pac*, P. 6.4.120.

See under *ādeśādi*

anādeśe Is a *nañ-tp*. cp.

1. 'when not being a substitute'. P. 7.2.86, continued in P. 7.2.89.
   See *STHĀNI*, Pt. I, p. 29; *AP* X, P. 7.1.27, under 4.
2. 'when a statement is not made', i.e., when specification of the meaning conveyed by a suffix is not made. *Vt*. I on P. 3.3.19; *Vt*. I on P. 3.4.67; *Vt*. III on P. 5.3.10.

an-ānantarya 'lack of immediate sequence'. E.g., of an *aṅga* and a particular speech- sound. *Vt*. V on P. 7.1.3.

anāP 'not *āP*'. Reference is to fem. stems ending in *ā* (e.g., *ṬāP*). *Vt*. I on P 6.4.140. Deletion of *ā* is not desired here.

anāmika **1.** 'not having a name'.

2. Name of the ring finger which comes as number two in the Indian way of counting the fingers starting from the little finger.
   See under *kaniṣṭhikā*; *gaṇanā*.

anārambha '(because) there is no special rule', (with regard to = loc.) *Mbh*. III, p. 267, line 20.

anāvṛtta 'not repeated', that is, the original. *Nyāsa* on *KV* on P. 6.4.2. The point is that *haL* is qualified by the original term *aṅgasya*, but that lengthening is justified by the repeated term *aṅgasya*.

anārṣa 'not authentic'. Explained as *apāṇinīya* by the *Padamañjarī* on *KV* on P. 1.3.1.

anāśraya 'not conditioned (by...), not depending (on)' *Vt*. III on P. 2.4.35.

anāśritya 'after not having taken into account' *KV* on P. 7.2.80.

anighāta 'non-loss of accent' *Vt*. XI on P. 2.4.81. Reference is to P. 8.1.28.

See under *nighāta*.

an-iṭ 'not taking the augment *iṬ*'. Dealt with in P. 7.2.10-30. E.g., *prach-*.

See *AP* IX, P. 6.4.19(a), under 8(*pṛṣṭaḥ*).

All verbal base *aṅgas* which end in a vowel, are *ekāc* and *anudātta*. Enumerated in nine *kārikās* in the *KV* on P. 7.2.10. *Iḍāgama* by P. 7.2.35 is prohibited by P. 7.2.10, ff.

Opp. *seṬ*.

aniṭi See P. 6.4.51; *Vt* II on P. 6.4.24.

See derivation of *nibarhaka*, *AP* IX, P. 6.4.24, under 6.

aniṭkārikā *Bālamanoramā* on *SK*, No. 2258, on P. 7.1.5, end.

anitya 'not invariably applicable'. Said of a rule which does not prevail over another rule by being *nitya*. Thus the rule has no priority of application, may be applied later than another rule. See *PN*, *pbh*. 48.

PN, *pbh*. 43, a rule A which has a chance of applying due to the application of another rule B which changes the wordform is *anitya* in relation to B. See. *KV* on P. 6.4.72. The point is that P. 6.4.71, an augment-rule, is *anitya* with regard to P. 3.1.67, the *yaK*-rule, because P. 6.4.71 applies in the stage (1) *yaj* +*ta* and also in the stage (2) *yaj* + *yaK* + *ta*. In (1) the *aṅga* is *yaj-*. In (2) the *aṅga* is *yajya-*.

According to *Nyāsa* on *KV* on P. 6.4.111, the *asiddhatva* of rule in the *ābhīya* section is *anitya* 'not invariably applicable'. See under *ābhāc chāstrīyam asiddhatvam anityam*.

See under *nitya*; *śabdāntarasya ca prāpnuvan vidhir anityo bhavati*.

anityatā 'non-permanence'. Is threefold. See *PASPA*, p. 109, *saṃsarga*°, *pariṇāma*°, *pradhvaṃsa*°(Kaiyaṭa), and p. 110 (Nāgeśa).

See *PASPA*, Note (31).

anityam āgamaśāsanam 'a rule prescribing an augment is not always valid'. *KV* on P. 7.1.2. Compare *Mbh*. I, p. 75, lines 8-9, repeated p. 112, lines 23-24.

Maxim quoted by *Nyāsa* on *KV* on P. 6.4.120 (Benares ed. *KV* Vol. V, p. 403).

See Chandra Vasu, 1891 (1965), Vol. II, on P. 7.1.1.

anitya-ṇyantāś curādayaḥ Maxim quoted by *Nyāsa* on *KV* on P. 6.4.120. Reference is to the 7th *adhyāya*.

See *Mbh*. III p. 288, line 16, *jñāpaka* based on the statement of *aviśabdana* in P. 7.2.23.

ṆiC to be added to a *caurādi* verbal base is *anitya*.

an-in-as-mangrahaṇāny arthavatā cānarthakena ca... *Mbh*. I, p. 188, lines 20-21. *PN*, *pbh*. 16. Quoted by *KV* on P. 6.4.14.

See *AP* IX, P. 6.4.14, under 7; P. 6.4.164, under 2.

anipātya '*nipātana* need not be assumed' *Mbh*. III, p. 355, lines 1, 2, 6, 7.

animittatva 'not being the cause' *Vt*. VI on P. 7.3.119.

See under *saṃnipātalakṣaṇo vidhir...*

aniyata 'not subject to a restriction'. See *Mbh*. I, p. 463, line 19, 'there is a restricted number of suffixes, (but) meanings are unlimited'. That is why the genitive ending has been prescribed in the sense of *śeṣa*.

aniyantṛ 'other than the driver' *Vt*. VI on P. 1.4.52.

aniyāmaka 'not in control' *PN*, Pt. I, p. 129. See under *nimitta* **1**.

anirdiṣṭārtha *Bv*. cp., *paryudāsa* 'other than those for which a meaning has been prescribed' *Mbh*. II, p. 98, line 10. Said of suffixes.

anirdiṣṭārthāḥ pratyayāḥ svārthe 'suffixes for which no specific meaning has been stated (are used) in (the stem's) own meaning' *PN*, *pbh*. 113.

See under *anādeśe* **2**; *svārthika*; *svārthe*.

anirdeśa **1.** 'misstatement' *Vt*. I on P. 2.2.5. **2.** 'non-mention' *Vt*. II on P. 7.1.90.

aniṣṭa na kiṃcid aniṣṭaṃ prāpnoti 'would not anything undesirable result?' *KV* on P. 7.2.59.

aniṣṭaṃ ca prāpnotīṣṭaṃ ca na sidhyati 'there is a chance for something undesired, but the thing desired does not result' *Mbh*. III, p. 255, lines 25-26.

aniṣṭaprasaṅga 'the (undesired) possibility / chance of deriving an undesired form' *Vt*. III on P. 2.4.79; *Vt*. II on P. 6.4.82.

a-niṣṭhita-tva 'having been left undecided / not being complete / definite, we have no definite answer'. Reference is to usage: the form is like that. *Nyāsa* on *KV* on P. 6.4.155.

See under *prāpayati*.

Opp. *pariniṣṭhita*.

anīpsita 'not desired', P. 1.4.50. To be explained as *paryudāsa*, *Mbh*. I, p. 333, line 22. See *KĀRA*, Note (120).

anu° Forms a cp. with a form ending in a *tiṄ* suffix by *Saunāgavārttika* L[13].

See *TA*, p. 198.

anukathana 'subsequent reference', *Vt*. II on P. 2.4.32.

anukaraṇa **1.** 'imitation, approximation (of the correct sound)', *Vt.* I on *Śiva-sūtra* 2.

2. 'symbol, symbolic representation' *KĀRA*, p. 141 (Kaiyaṭa).

3. 'quotation' *STHĀNI*, Pt. I, n. 385; as in *vākyasvarūpa*° 'quotation of the sentence in its own form' *VP* I, *vṛtti* on stanza 46.

4. 'following', *Vt.* III on *Śivasūtra* 2; *Mbh.* I, p. 20, lines 15-16, 'indeed, following what has been taught is o.k. (Following) what has not been taught or what has not been prohibited does not result in a defect nor in benefit'.

anukaraṇamantra 'recitation of a *mantra* after performing a ritual act' *KV* on P. 1.2.34 (explains *japa*).

anukarṣaṇa 'dragging along'. Amounts to *anuvṛtti*.

See *TA*, n. 151.

anuktasamuccaya 'adding something which has not been stated/taught so far'. A meaning of *ca*, according to *KV* on P. 2.4.18, and P. 3.2.26.

See *KV* on P. 3.1.126; 3.2.30; 3.2.138.

See under *ca*.

anuktasamuccayārtha 'having the purpose / the sense of including something (other items, verbal bases) which have not been actually stated (in a rule)'.

KV on P. 7.2.16; *Nyāsa* on *KV* on P. 7.3.19.

anuktasamuccayārthatva 'being for the sake of adding forms which have not been stated (in the rule concerned)'. A function of *ca*. *KV* on P. 7.1.48.

See under *ca*.

anukram- 'to enumerate in due order' *KV* on P.4.1.03; 4.2.92.

anukrānta 'passed, dealt with' *Mbh.* I, p. 385, line 1.

anugantatva 'the not ending in an *uK*-sound', *Mbh.* III, p. 283, lines 19, 22.

anujñā- 'to permit', *KV* on P. 7.4.7.

anujñā 'permission', P. 8.1.43.

anudarā kanyā 'a no-belly girl' *Mbh.* I, p. 327, line 20; p. 468, line 21.

See *KĀRA*, p. 69; *PRĀTI*, p. 57.

anudātta 'not having high pitch'. Is a *bv.* cp. *Nāsyodātto 'sti ity anudāttaḥ*, *Nyāsa* on *KV* on P. 7.2.10.

One of the three tone accents. Defined by P. 1.2.30 as *nīcaiḥ*. See *AP* II, P. 1.2.30, under 6 and 7, *anudātta*.

Verbal bases whose vowel is marked with *anudātta* in the *Dhp.* do not take *iḍāgama*, P. 7.2.10. For examples see *KV* on P. 7.2.1, and see P. 7.2.10.

Don't confuse with *anudāttet* in the *Dhp.*

Opp. *udātta* and *svarita*.

anudāttet A verbal base marked as *anudātta* in the *Dhp.* If the verbal base vowel is marked, the verbal base does not take the augment *iṬ* (P. 7.2.10). If the *anubandha* vowel is marked as *anudātta*, the verbal base takes *ātm.* endings (P. 1.3.12).

See P. 3.2.149.

See the list of *anudāttet* verbs in *kārikās* stated under *SK*, No. 2258 on P. 7.1.5.

See *AP* IX, P. 6.4.37, under 3.

See under *udāttet*; *svaritet*.

anudāttopadeśa '(a verbal base) having an original enunciation without *udātta* (in the *Dhp.*)'. Not marked with *udātta* in the *Dhp.* Not to be confused with *anudāttet*.

See *AP* XI, P. 7.2.13, under 5.

If *anudātto*°, then P. 7.2.10 applies. It prohibits *iḍāgama*. To have *iḍāgama*, a separate rule is required.

See *AP* XI, P. 7.2.52, under 4; P. 7.2.58, under 2 (*gam-*).

The distinction between *anudāttopadeśa* and *udāttopadeśa* holds good only if the question is of adding an *ārdhadhātuka* suffix.

See *AP* XI, P. 7.2.76, under 2 and 3.

See under *udāttopadeśa*; *upadeśa-anudātta*; *dhātu*.

anudeśa **1.** 'subsequent mention (in a one-to-one correspondence with an earlier mention)' *Mbh.* I, p. 267, line 20 (on P. 1.3.10).

Opp. *uddeśa*.

2. In *Vt.* VI on P. 3.1.87 used in the sense of *atideśa* 'transference'. See also *STHĀNI*, Pt. I, p. 50 (Kaiyaṭa).

anunāsika *KV* on P. 7.1.1, *yu* and *vu* are nasalized elements of *pratyayas*. See *Nyāsa* on *KV* on P. 7.1.1, semivowels may be nasalized or not. That depends on convention adopted by the followers of Pāṇini.

See under *pratijñānunāsikyāḥ pāṇinīyāḥ*; *yasvalapare yavalā veti vaktavyam*; *santīha yaṇaḥ...*

anupapatti 'non-justification, cannot justify, cannot account for; there is a difficulty' *Vt.* VII on *Śivasūtra* 1; *Vt.* IV on P.2. 4.35.

anupapanna 'improper, incorrect' *Vt.* XXXII on P. 1.2.64.

anupasaṃhārin See *Tarkasaṃgraha*, p. 301-302. A sub-division of *savyabhicāra*.

anupasargāc ca *Gaṇasūtra*, see *SK* (*NSP* ed., 1942, p. 421), No. 2571, on P. 7.1.101.

anupasarjanāt Is an *adhikārasūtra*, P. 4.1.14. Valid up to P. 4.1.81, inclusive.

anupasṛṣṭa 'not connected with/preceded by a preverb' *KV* on P. 7.1.69.

Opp. *upasṛṣṭa*.

anupasthānāt 'because x does not present itself (as an obstacle)', 'because x does not come in the way' *STHĀNI*, Pt. I, n. 653.

anupādāna 'non-mention' i.e., without mentioning. *Nyāsa* on *KV* on P. 7.2.38, *viśeṣa*°.

See under *sāmānyena*

anupradāna **1.** 'extra-buccal process of articulation'. See *PASPA*, n. 257.

2. 'addition, added, accessory feature' *nāda*° *Mbh.* I, p. 61, line 18. *śvāsa*° *Mbh.* I, p. 61, line 17.

anuprayuj- 'to use as an auxiliary (in the periphr. pf.)'.

Mbh. I, p. 477, line 11 (pass.) 'to be used along (with x as a qualifying word adjective)'. The question is, how to account for syntactic agreement.

See *KV* on P. 2.4.16.

anuprayoga **1.** 'the subsequent use of (of a word)' *Vt.* IV on P. 2.2.24.

2. 'the subsequent use (of an auxiliary in the periphr. pf.)'. Refers to the use of the auxiliary forms *cakāra, babhuva, āsa*. See *Ślokavārttika* in the *bhāṣya* on P. 6.1.40, quoted by the *KV* on P. 2.4.52.

3. 'the use of a word x as a qualifying word along with a word y', e.g., *pañcapūlī iyam*. Here *iyam* is the *anuprayoga* which shows syntactic agreement with *pañcapūlī*. *Mbh.* I, p. 477, line 8.

See P. 3.1.40, *anuprayujyate*.

See *Mbh.* I, p. 216, line 18; *Ślokavārttika* on P. 6.4.110, *Mbh.* III, p. 216, line 18.

See *AP* VIII, P. 2.4.52, under 5; P. 2.4.81, under 7.

anubandha **1.** 'tag-letter'. Term first found in Kātyāyana, *Mbh.* I, p. 13, line 8. (*Vt.* XVI, Kielhorn ed.). In the A. known as *it*. Consists of a letter prefixed or suffixed to a verbal base or suffix. Is not a phoneme to be replaced by another phoneme. Is an *it*-letter / sound. See *PASPA*, n. 796.

Anubandhas are *it*-letters. Having fulfilled their function, they go.

The view that an *anubandha* serves to differentiate is rejected because it undergoes *lopa*. *Vt*. III on P. 1.1.26.

Anubandhas are deleted in the derivational stage following after their introduction. See *STHĀNI*, Pt. I, n. 406.

According to P. 1.3.4, dental sounds, *s* and *m* in final position of a *vibhakti* are not *anubandhas*. Therefore they cannot be removed by P. 1.3.9.

According to *PN*, *pbh*. 81, a term in grammar mentioned without *anubandha* should not be taken as the same term with *anubandha*. See *AP* XIII, P. 7.4.13, under 6.

For inconsistencies in the use of *anubandhas* in the A. between the *kṛt-tiṄ*-section and the *taddhita-samāsa*-section see S.D.Joshi and J.A.F. Roodbergen (a), Pune 1983, pp. 67-68.

2. Three types : (1) Technical. The *anubandha* is removed by P. 1.3.2-9, (2) For easy pronunciation. Usually *i*, *u*, as in *sIC*, *pUK*, *vUK*, *Pit*, (3) For protection of the final sound, so that the final sound is not deleted by *hal antyam*. For types (2) and (3) there is no rule to remove them.

3. Rules dependent on *anubandhas* prevail. See *AP* IX, Introduction, P. 6.4.77; 6.4.81. That is to say, of operations caused by an *upadeśa* element like an *anubandha* (e.g., *guṇa-vṛddhī*, dependent on *K*, *Ṅ*, *Ṇ*) and operations caused by a non-*upadeśa* element the first prevail. See *AP* IX, p. 231.

4. *Anubandhas* are not transferable by *sthānivadbhāva*, *Vt*. II on P. 2.4.49. According to *PN*, *pbh*. 69, *anubandhas* of *lakāras* (*Ṅ* or *Ṭ*) are not transferable to substitutes of the *lakāras*. See *AP* VIII, P. 2.4.49, under 5.

The *anubandhas* (velar) *Ṅ* and (retroflex) *Ṭ* added to *lakāras* have no other function than to differentiate. E.g., *Ṅ* does not prohibit *vṛddhi* (by P. 1.1.5). See Chandra Vasu, trsl., Vol. I, p. 8, and Devasthali(b),1967, Introduction, pp. 3-32.

5. Properties based on *anubandhas* are not transferable to substitutes.

See *STHĀNI*, Pt. I, p. 47.

See under *nānubandhakṛtam...*

6. For a list of *anubandhas* used in the *Dhātupāṭhas* see G. Palsule 1961, pp. 64-88.

See under *-a*; *anekāntā anubandhāḥ*; *kāryeṣv anubandhāḥ...*; *gha*; *Ṅ*; *Dhātupāṭha*; *nivṛtti*; *pūrvasūtreṣu...*; *lāśrayam*; *ŚaP*.

anubandhakāryaṃ balīyaḥ 'a grammatical operation conditioned by an *anubandha* prevails'. Newly formulated *pbh*. See *AP* IX, p. 231; Introduction, pp. xxxix and xl.

See under *ādeśakāryeṣu anubandhakāryaṃ balīyaḥ*.

anubandhasaṃkara 'confusion of *anubandhas*' *Mbh*. I, p. 17, line 10.

anubandhasyānaikāntikatvāt 'because of the ambiguity of *anubandhas*' (maybe they form part of that to which they are attached or not), *KV* on P. 6.1.186.

anubabhūve kambalo devadattena 'a woollen wrapper has been experienced / felt by Devadatta' *KV* on P. 7.4.73.

anubrū- 'to recite'. See P. 2.3.61 and *PRĀTI*, Note (70).

anubhūtaḥ kambalo devadattena *Nyāsa* on *KV* on P. 7.2.26. Not in *Mbh*.

anubhūyate kambalo devadattena 'a woollen wrapper is experienced by Devadatta'.

This is an example to show that a *dhātu* is first formed with an *upasarga*, not with a *sādhana*. See *AP* XIII, P.7.4.10, under 8.

See *Nyāsa* on *KV* on P. 6.1.136; *Padamañjarī* on P. 6.1.135 (*KV*, Benares ed., Vol. IV, p. 613, line 32, and p. 611, line 14).

anum 'not having (the augment) *nUM*' *Mbh.* I, p. 141, lines 2, 3. Reference is to P. 6.1.173.

See *STHĀNI*, Pt. I, n. 489, 491; p. 133.

anumita 'inferred'. Opp. *śruta*.

anuyogin 'the bearer of the qualifying (generic) quality'. E. g., *ghaṭaḥ*.

See under *prakāra*.

Opp. *pratiyogin*.

anuvartamānam api 'although belonging to the context of *anuvṛtti* items (but still not continued)' *KV* on P. 7.4.89.

anuvarttayitavya 'to be caused to be continued', i.e., need to be continued. *KV* on P. 7.2.11.

anuvākādi A *gaṇa* mentioned in *Vt.* I on P. 2.4.29. The *Nyāsa* on the *KV* on this rule says *anūcyate yat padaṃ tad anuvākaḥ*.

anuvāda **1.** See Vidyabhusana, 1971, p. 108, "The two main divisions of the Vedas are (1) *Saṃhitā* and (2) ... *Brāhmaṇa*. The *Brāhmaṇa* portion admits of three subdivisions, viz. the injunctive (*vidhis*), descriptive (*artha-vāda*) and reinculcation (*anuvāda*). *Ibid.* p. 188, ...(*anuvāda*) is the repetition of what has been enjoined by an injunction. Reinculcation may consist of the repetition of an injunction or the repetition of what has been enjoined".

2. (in grammar) (i) *lakṣaṇāntareṇa vihitasya...saṃkīrtanam* 'the mention of an item prescribed without specification' *Nyāsa* on *KV* on P.7.3.46. (ii) 'repetition, restatement (of a matter already known)'. See P. 2.4.3, under 4. *KV* on P. 7.3.47; see *AP* XII, P. 7.3.47, under 8.

A *doṣa* 'defect', see Nāgeśa on *PN*, *pbh*. 100.

3. *PN*, *pbh*. 93 (10) = *uddeśya* '(mention of) the topic, the subject of a rule in distinction from from its prescriptive part, the *vidheya*'. Compare *anuvāde'pi*, *KV* on P. 7.3.46. In P. 7.3.46 the word *sthāne* could not have been supplied by P.1.1.49, but it had to be actually mentioned in P. 7.3.46, because this rule does not prescribe the substitution of short *a* for long *ā*. It prohibits the substitution of short *i* for short *a* which comes in place of long *ā*. See *PN*, Pt. II, p. 449, n. 2.

4. According to the *Nyāsa* on *KV* on P. 7.3.46, the *anuvāda* is *vidhivākya-śeṣabhūta* '(the *uddeśya*) which is the rest of the injunction (apart from the *vidheya*)'.

anuvādavākya 'restatement (which turns a rule into a *nitya*) rule, invariably applicable)' *Padamañjarī* on *KV* on P.7.2.15.

See G. Cardona (c) 1999, p. 168.

anuvṛtti **1.** 'continuation (of a rule or part of a rule in a following rule)'. Not defined by Pāṇini, but assumed to be known.

For the section P. 2.3.2-13, see *ANA*, p. 62.

Also of a constituent of a genitive *tp.* cp. as an indepenent word. See *AP* IV, P. 1.4.31, under 2. See *FANU*, p. 279, convention 104.

Also *lopa* in *allopa* in P. 6.4.134 is continued as an independent form in P. 6.4.140-158, with an exception in P. 6.4.146 (*guṇa*), P. 6.4.153 (*luk*), and 6.4.167. See under *lopa*.

The grammatical value of a word continued may change. E.g., *dhātoḥ* in P. 7.1.100, a technical gen.; in P. 7.1.101 a part-whole gen.; in P. 7.1.102 a technical gen. again.

If a word is desired from a much earlier rule in a later rule, do we say that it is continued by *maṇḍūkapluti*, or that it is supplied on the basis of *sāmarthya*, that is, because it is the only logical solution to have the desired reading? See *AP* X, P. 7.1.78, under 3.

Re-introduction of an item available by *anuvṛtti* implies that the item is discontinued in the immediately preceding rule. See *FANU*, p. 278, convention 97. See *AP* XI, P. 7.2.109, under 2.

For the practice followed by the *KV* in case of a *pratiṣedhasūtra*, see *AP* XII, P. 7.3.4, under 2; P. 7.3.7, under 2, and see under *yad uktaṃ tan na bhavati*.

See Birwé (b) 1966, pp. 85-88 (irregular *anuvṛtti*).

Anuvṛtti of part of a *dvandva* cp., e.g., of *ukaḥ* in *śryukaḥ* in P. 7.2.11. This goes against *FANU*, p. 279, convention 105. See under *dvandva*.

Anuvṛtti in the case of *Vts*. See *Vt*. IV on P. 7.2.36 = *AP* XI, P. 7.2.36, under 12.

See *VIBHA*, Note (48), Excursus (pp. 58-65).

See under *adhikāra*; *apakarṣa*; *iṣṭato 'dhikārāṇām*; *na*; *purastād apakarṣa(ṇa)ḥ; pratiṣedha*; *maṇḍūkapluti* (dormant *anuvṛtti*); *saṃbandhānuvṛtti*; *siṃhāvalokitanyāya*.

Opp. *nivṛtti*.

2. 'attending upon'. Is noted as a meaning of *sevana* by the *KV* on P.1.3.32. According to the *Nyāsa* here, *anuvṛtti* means *paracittāvadhāraṇam*. Following (restriction) the mind of someone else.

anuvyavasāya The knowledge that it is I who form a particular concept or have a particular perception (*sākṣāt karomi*). See *Nyāyakośa*, 1928, p. 34, s.v. *anuṣakta*.

num° '(a base) to which *nUM* has been attached / added' *Mbh*. III, p. 261, lines 20-21; *KV* on P. 7.1.58.

anuṣaṅga **1.** 'a nasal followed by a consonant' *Vt*. II on P. 1.1.47. See under *masjer antyāt pūrvo...*

nir° 'not ending in a nasal plus consonant' *KV* on P. 7.1.59.

°*lopa* 'deletion of the nasal in the group nasal plus consonant' *KV* on P. 7.1.65.

sa° 'having/ ending in a nasal followed by a consonant' *KV* on P. 7.1.59.

See *AP* XII, P. 7.3.53, under 3 (c).

See under *antyāt pūrvo masjer...*; *masjer antyāt...*

2. 'attachment' *Padamañjarī* on *KV* on P. 6.4.60. Reference is to the rule *kto 'dhikavane...*

3. *Tantravārttika*. p. 599 ff. = *JMS* 2.1.18, *sūtra* 48. *Anuṣaṅga* is the means of completing an elliptic sentence.

anusaraṇa '*agreement*' *KV* on P. 4.2.21.

prayoga 'agreement in usage', i.e. the use of different words in the same meaning.

anusvāra 'nasal resonance'.

1. P. 8.3.22-23 *Hali* is continued in P. 8.3.23. *M* in final position of a *pada* if followed immediately by a cons., is replaced by *anusvāra*. Counter-example : *gamyate*.

2. Restricted by P. 8.3.24, *apadāntasya*. *M* in non-final position of a *pada*, if followed immediately by a cons. except a nasal or semivowel, is not replaced by *anusvāra*. Example: *gamyate*. Counter-example: *saṃyoga*. Here the *m* of *sam* is in final position of a *pada*: (*sam* + *sU*)+(*yoga*+*sU*). Therefore *anusvāra* applies.

3. Replaces *n* in non-final position of a *pada*, and may itself be replaced by a *parasavarṇa* (P. 8.4.58). See *AP* X, P. 7.1.65, under 3.

E.g., *yaśa* + *nUM* + *si*

yaśā + *n* + *si* P.6.4.10

yaśā + *ṃ* + *si* P.8.3.24

Here no *parasavarṇa*, because of the condition *yayi* in P. 8.4.58, but in *śakṛnti parasavarṇa* applies. See *AP* XI, P. 7.2.72, under 3.

See under *añj-*.

Results in writing as doubling of a semivowel, *Mbh*. I, p. 33, lines 5-6, *saṃyyantā, saṃvvatsarah, yaṃllokam, taṃllokam*. Here *ṃy, ṃv, ṃl* are nasalized semivowels. Refer to P. 8.4.58-59.

See Whitney,§§ 71 c, f.; 72; 213 d.

Derivation: 1) *sam* + *yantā*

2) *saṃ* + *yantā* P. 8.3.23

3) *saṃṃ* + *yantā* P. 8.4.47

4) *saṃy* + *yantā* P.8.4.58-59

For the difference with *anunāsika* see Allen 1953, pp. 40-41.

In *yaṃyamyate* / *raṃramyate* the first *m* is replaced by *anusvāra*. It may become optionally *parasavarṇa* by P. 8.4.59.

See *AP* XIII, P. 7.4.85, under 3.

anusvārāgamavacana 'declaring that the augment takes the form of / implies *anusvāra*' *KV* on P. 7.4.85.

See *AP* XIII, P. 7.4.85, under 4.

anūka 'having a sound in conformity with (the name of one of the three ancestors)' *Mbh*. I, p. 4, line 23.

Derivation, *PASPA*, n.231.

On p. 30, *anṛṣi* 'not (the name of) an *ṛṣi*' P. 5.4.138.

anṛkṣarā ṛjavaḥ santu panthāḥ ṚgV 10.85.23 (wedding song); *KV* on P. 7.1.39, *panthāḥ* instead of Skt. *panthānaḥ*.

anekakarman 'denoting more than one action (= meaning)' *Nirukta* 3.17, 19.

anekāc 'containing more than one vowel'. Said of a reduplicated verbal base, P. 6.4.82.

anekāntā anubandhāḥ *Mbh*. III, p. 112, line 9. According to *PN*, *pbh*. 4, *anubandhas* are *anekānta* in the sense that they do not form part of that to which they are attached. According to *PN*, *pbh*. 5, *anubandhas* are *ekānta* in the sense that they form part of that to which they are attached. The explanation is that *anubandhas* are not part of the actual linguistic form, but they are part of the *upadeśa* form.

anekārthatva 'the fact of possessing several meanings'.

See under *dhātūnām anekārthatva*.

The idea is that the different meanings become clear only in the proper context with the help of *upasargas*. In their absence the meaning lies hidden in the verbal base.

See *Mbh*. I, p. 76, line 7 (said of *anubandhas*); *Mbh*. III, p. 402, line 22.

See *KV* on P. 1.2.15 and *Nyāsa* on *KV* on P. 2.3.1.

See *Śiśupālavadha* 10.15.

anekārthatvād dhātūnām 'because verbal bases have many / different meanings', *Nyāsa* on *KV* on P. 2.1.59; *Nyāsa* on *KV* on P. 7.3.43. This should

not be interpreted to mean that verbal bases can convey any meaning (*na tu sarvārthāḥ*).

anekāl '(a substitute) consisting of more than one phoneme' P. 1.1.55.

anena Derivation, *AP* XI, P. 7.2.112, under 4.

anaikāntikatva 'the fact of not forming part of' (said of *anubandhas*) *KV* on P. 6.1.186. The *Nyāsa* here explains *ekānta* as *ekadeśa* 'part', *na ekānta* = *anekānta*, *tasya bhāvaḥ* = *anaikāntatva*.

See under *anekāntā anubandhāḥ*.

anaimittika 'not having a cause, not conditioned' *Mbh*. I, p. 156, line 27; *KV* on P. 6.4.120.

angrahaṇa 'the word *an*' (from P. 7.2.112, continued in P. 7.2.113) *KV* on P. 7.2.113.

anta **1.** 'the final end / part of an item'. E.g., *vastrānta* 'border of a garment'.

2. 'near vicinity'. E.g., *udakāntam* 'near the water's edge'. *Mbh*. III, p. 278, lines 18-19 (on P. 7.2.2).

°anta See under *nadyantaṃ devadattasya kṣetram*.

antaḥpātin 'coming within...' (as a sub-*gaṇa*). *Nyāsa* on *KV* on P. 7.1.25; *Nyāsa* on *KV* on P. 7.3.45.

antaḥstha 'semivowel' *Mbh*. I, p. 33, line 5. The corresponding *pratyāhāra* is *aṆ*. For nasalization see under *anusvāra*.

See under *ayogavāha*.

antakaraṇa *pūrva°* 'added at the end of the preceding element' *KV* on P. 7.3.36.

°antara 'different / having a different...'. E.g., *prakṛtyantarāni* '(items) having / belong-ing to a different stem' *KV* on P. 7.3.87.

antaraṅga Is a *bv*. cp. used as a correlative term of *bahiraṅga*. May be used in slightly different meanings. Compare *KA*, Kaiyaṭa on *Bh*. No. 1 on P. 2.1.71.

The term *aṅga* is used in the sense of *nimitta* 'cause'.

1. 'a rule / operation requiring a cause (*nimitta*) which lies inside a phonemic sequence', namely, in relation to a rule / operation which is simultaneously applicable and which requires a cause lying outside that sequence. The latter rule / operation is called *bahiraṅga*. In its traditional interpretation the *antaraṅga-bahiraṅga* relation holds *pada*-internally also. In other words, the boundary for the sequences involved is formed by the *pada*-boundary. In that case, the *antaraṅga* rule/operation prevails over the *bahiranga* rule/operation.

See *PN*, *pbh*. 50.

Compare *Mbh*. I, p. 182, line 20.

See *STHĀNI*, Pt. I, n. 697, and pp. 205, 242, 244. See *Nyāsa* on *KV* on P. 1.4.49. According to *PN*, *pbh*. 38, an *antaraṅga* rule, that is, a rule which prescribes an *antaraṅga* operation, is more powerful than a *para* rule.

The prevalence of an *antaraṅga* operation may, however, be set aside on account of *vacanasāmarthya*, *KV* on P. 7.4.1; on P. 7.4.7.

See *AP* XIII, P. 7.4.1, under 6.

From the point of meaning, see *AP*, P. 7.4.10, under 7 (*bhāṣya* on *Vt*. IX on P. 6.1.135).

2. The formation of a *tp*. or *kdh*. cp. is *antaraṅga* with regard to that of a *bv*. cp. because the *bv*. cp. requires *anya-padārtha* 'the meaning of an outside word', whereas the *tp*. cp. only requires *svapadārtha*. See *KA*, Note (132); *PRĀTI*, n. 386. See the discussion in *PN*, Part II, pp. 254-258, on *pbh*. 50.

See *Nyāsa* on *KV* on P. 6.4.111. and *KA*, n. 782; *AP* I, pp. 89-90; *AP* IX, P. 6.4.19, under 5.

3. Against the traditional view, it is assumed that the *antaraṅga-bahiraṅga* relation does not hold word-internally, but only when a word outside the *pada*-boundary is involved. See *AP* IV, p. 33. E.g., in the stage [*a* + *yaj* + *a* + *i*] + *indram* the operation on *a* + *i* by P. 6.1.87 (→ *e*) takes precedence over the operation on *i*] + *i* by P. 6.1.101 (→ *ī*).

4. 'coming more quickly to our mind'. E.g., our knowledge of x is *antaraṅga* with regard to our knowledge of y, if we know x directly, whereas we know y only indirectly, through the intermediary of an other element. Here y is termed *bahiraṅga*. Compare the *Mīmāṁsā* distinction between *śruti* and *liṅga*, because here *śruti* is a direct injunction, whereas *liṅga* is what is inferred from that injunction.

5. 'based on internal considerations'. See *STHĀNI*, Pt. I, p. 215.

See under *antaraṅgatva*; *bahiraṅga*.

See under *na sicy antaraṅgaṃ bhavati*.

antaraṅgam api guṇaṃ vacanāram-bhasāmarthyāt sici vṛddhir bādhate Statement by the *KV* on P.7.2.1, repeated in *KV* on P. 7.2.4. It says that *vṛddhi* by P. 7.2.1 sets aside even *guṇa* which is *antaraṅga*, on the the strength of the phrasing of the rule, that is, because otherwise P. 7.2.1 would be futile, have no examples. It overrules the *guṇa* rule P. 7.3.84.

antaraṅgatva **1.** 'being an operation conditioned by an inside cause'.

2. 'being that which comes to the mind more easily' *KV* on P 6.4.19.

3. An operation which has less causes is *antaraṅga* in relation to an operation which requires more causes. See *PN*, trsl. Kielhorn, p. 260, note (opinion attributed to some grammarians, incorrect interpretation).

Is a conflict-solving principle not stated by Pāṇini. See *AP* IV, p. 32.

See *PN*, Pt. I, B.O.R.I., Poona 1962. Introduction, pp. 27, 28-29.

See Kaiyaṭa on *Bh*. No. 1 on P. 2.3.2.

Explained by Nāgeśa as *padāntarānapekṣatvāt* 'because it does not require another word'.

See Buiskool, 1934, pp. 56-70.

See *AP* IV, pp. 32-33, 35.

antaraṅgaparibhāṣā *PN*, *pbh*. 50. See *Mbh*. I, p. 145, lines 23, *sā cāpy eṣā lokataḥ siddhā*, and lines 22-25, and *PN*, Part II, p. 261.

1. Is a conflict-solving principle. See *AP* IX, P. 6.4.93, under 8.

Says that an operation caused by a a word-internal element takes precedence over an operation caused by an element across the word boundary. Rules apply to words before they apply to word combinations. Applies in a conflict of rules in which the *nimitta* of one of the two rules lies across the word boundary.

See Kiparsky (a), 1979, p. 234; Kiparsky (b) 1987, p. 296; *AP* IV, p. 33.

Refer to *PN*, *pbh*. 50, (text Pt. I, p. 84), *jātaṃ tatkālaprāptikaṃ ca bahiraṅgam asiddham ity arthaḥ*. Two cases : (i) The *bahiraṅga* operation has already been applied before the *antaraṅga* operation, (ii) Both are applicable simultaneously. In these two cases the *bahiraṅga* operation is regarded as *asiddha* 'not having taken effect' as far as the *antaraṅga* operation is concerned.

Does not apply to a single word-formation, but only when an element across the word-boundary is involved. See *STHĀNI*, Pt. I, Note (96); Pt. II, p.108; *AP* XI, P. 7.2.5, under 5; *AP* XIII, P. 7.4.1, under 6.

2. Does not apply in the *aṅgādhikāra*. See *AP* IX, P. 6.4.132, under 8; XIII, P. 7.4.10, under 10 (3).

3. Is applied in a somewhat different sense by the *Nyāsa* on the *KV* on P. 2.4.49. See *AP* VIII, P. 2.4.49, under 6. E.g., *antaraṅga* is conditioned by the general suffix *lIṬ*, *bahiraṅga* is conditioned by a special replacement of *lIṬ*, namely, *ta*. See *KV* on P. 2.4.36, and *AP* VIII on this rule, under 6.

In the case of *taddhita*-derivations, see *AP* IX, P. 6.4.154, under 8.

See *Vt*. X on P. 6.4.22, and the note in *AP* IX, P. 6.4.22, under 13.

See *Mbh*. I, p. 145, lines 19-23. The *pbh*. is *lokataḥ siddhā*.

See *STHĀNI*, Pt. I, p. 212; P. 6.4.132, under 7.

antaraṅga-bahiraṅga Shift of meaning, *KV* on P. 7.2.59.

Stem-internal vs. stem-external, *KV* on P.7.2.98. E.g., (*yuṣmad*+*Ṅas*) + *pratyaya* / *uttarapada*. Here *Ṅas* is word-internal, whereas *pratyaya* / *uttarapada* is word-external. See *AP* XI, P. 7.2.98, under 5.

antaraṅgalakṣaṇa 'dependent on/conditioned by an internal cause' *Vt*. I on P. 6.4.93; *Mbh*. I, p. 182, line 20.

Opp. *bahiraṅgalakṣaṇa*.

antaraṅgalakṣaṇatva 'being dependent on an inside cause' *Vt*. V on P. 7.1.6.

antaraṅgād apavādo balīyān *PN*, *pbh*.57.

See under *nāprāptinyāya*; *yena nāprāpte*.

antaraṅgān api vidhīn bahiraṅgo 'pi lug bādhate *KV* on P. 7.2.98. *PN*, *pbh*. 52.

antaraṅgān api vidhīn bahiraṅgo lyap bādhate. *PN*, *pbh*. 54. Although *bahiraṅga*, the *LyaP* substitution prevails over / blocks even an *antaraṅga* operation (like lengthening of the vowel in *kram*-).

Mbh. III, p. 255, lines 5-6 (on *Vt*. III on P. 7.1.37); *KV* on P. 7.1.37. See *AP* IX, P. 6.4.18, under 6.

See under *LyaP*.

antargaṇa 'sub-*gaṇa*' *KV* on P. 2.4.67.

antarbhāva 1.'the being inside, inclusion'.

2. 'implied presence (of an action to account for *sāmarthya* in particular cp. formations)' *KV* on P. 2.1.34

antarbhāvita 'caused to be within', i.e., contained within. Said of a causative sense contained within the simplex. The simplex base has a causative force. *Nyāsa* on *KV* on P. 7.2.26. See *AP* XI, P. 7.2.26, under 5.

KV on P. 3.2.95, *antarbhāvitaṇyartha*. The *Nyāsa* on *KV* on P. 3.2.95 explains *antarbhāvita* as *anupraveśita* '(in which the causative meaning) has (subsequently) been caused to enter.'

antarbhāvitaṇyartha 'having a causative meaning which is implied / caused to be inside'. Refers to an intransitive verb taken as a verb with an implicit *Ṇi* marker. *KV* on P.1.3.84 and P. 3.2.95.

antarbhūta 'included, implied, not directly expressed'. Said of a genitive meaning included in a cp., but not expressed by the cp. See *SA*, *Bh*. No. 96.

antarbhūtatva *KV* on P. 7.1.33. See *Padamañjarī* here, *sahasthā natvena upādānam* 'mention as an item which goes together with the *sthānin*'. That is, as an item which is included in/is part of the *sthānin*.

antarvarttin 'occurring internally, internal'. Said of an internal case ending of a cp., like [(x + *sU*) + (y + *sU*)] + *sU*.

antarvihita Fem. *antarvihitā*, sc. *vibhakti*, the case ending added (in the technical constituent analysis) to a stem before a suffix, or to a *pūrvapada* and an *uttarapada* in a cp. *KV* on P. 7.2.98. See *AP* XI, P. 7.2.98, under 5.

antādivat *antavat* or *ādivat* 'treated like the final of the preceding unit, or as the initial of the following unit (but not as both together)'. Disjunctive only, never conjunctive. See P. 6.1.85; *Mbh*. I, p. 224, lines 16-17.

Applied in the case of *ekādeśa*. See *AP* X, P. 7.1.80, under 7.

The question of *antavat* or *ādidivat* is raised after *ekādeśa* 'single substitution' is applied. E.g., *brahmabandhū*, derived from *brahmabandhu* + *ūṄ*. Here *ekādeśa* is applied. Since *ū* is treated like the final of *brahmabandhu* the designation *prātipadika* applies and the case ending *sUP* can be added by P. 4.1.1.

E.g., *vṛkṣa* + *au* By applying *ekādeśa* we derive *vṛkṣau*. Here *au* is treated like the initial of the case ending. Therefore the designation *pada* can be applied by P. 1.4.14.

See under *ubhayata āśraye nāntādivat*. See *KV* on P. 6.4.148, (*sakhī*).

antādeśa 'the substitution of *ant* for *jh*' *KV* on P. 7.1.3.

-anti Pl. 3rd pres. *par*. ending. Replaces *jhi* (P. 3.4.78) by P. 7.1.3. E.g., *bhavanti*.

Derivation : *bhavanti* → *bhavaṃti* (P. 8.3.2→*bhavanti* (P. 8.4.55).

See under *-an*.

antyapratiṣedhārtham 'in order to prohibit (the rule from becoming applicable to) the final phoneme' *Vt*. I on P. 7.4.1.

antyalopa '*lopa*-deletion of the final phoneme (only)', and not of the *pratyaya* as a whole, as in the case of *luk*. *KV* on P. 6.4.107.

See *Padamañjarī* on *KV on* P. 7.1.32. Reference is to P. 7.2.90 where *śeṣe lopaḥ* is interpreted to mean deletion of the final phoneme of *yuṣmad/asmad*.

KV on P. 7.2.90. See *AP* XI, P. 7.2.90, under 7; P. 7.2.102, under 7.

See under *lopa*.

Opp. *ṭilopa*.

antyavikāraja 'giving rise to a change of the final phoneme (of an *aṅga*)' *KV* on P. 7.1.35 (in *kārikā*). This is the function of the *anubandha Ṅ* in *anAṄ*. But the function of *Ṅ* in *tātAṄ* is different.

antyavidhi 'rule prescribing an operation on the final phoneme' *KV* on P. 7.1.35 (in *kārikā*). Reference is to P. 1.1.53, according to which this purpose is served by the *anubandha Ṅ*.

antyavṛddhi '*vṛddhi* of the final vowel' P. 7.2.115

See *AP* XI, P. 7.2.117, under 4 and 5 (*Vt*. II).

antyasadeśa antyena samāno deśo yasya so 'ntyasadeśaḥ '(a phoneme) which shares the position of the last one', that is, which is nearest to the last phoneme', *Mbh* III, p. 31, line 11.

See *PN*, Pt.I, p.179, lines 5-6, on *pbh*. 95.

See under *anantyavikāre 'nityasadeśasya*.

antyasyaittva 'substitution of *e* for *a* in final position (of an *aṅga*)' by P. 7.3.103.

Mbh. III, p. 252, line 9.

antyāt pūrvam 'before the final phoneme' *Vt*. V on P. 7.1.72.

antyāt pūrvo masjer anuṣaṅgasaṃyogādilopārtham *Vt.* II on P. 1.1.47. See *KV* on P. 7.1.60.

See under *masjer antyāt.*

anyatarasyām 'without (implying) preference'. As an adjectival usage : 'non-preferential'. See *AP* IX, P. 6.4.45 (b), under 3. Kiparsky 1979, Introduction, p. 1, 'alternatively, optionally'.

The word *anyatarasyām* only occurs at the end of a rule, whereas *vā* and *vibhāṣā* may occur at the beginning or at the end.

See *AP* VIII, P.2.4.50, under 2; P. 2.4.55, under 2.

Is different from *vibhāṣā* , see *AP* IX, P. 6.4.45 (b), under 5.

Na anyatarasyām 'optionally not' means *anyatarasyām*. See *AP* XII, P. 7.3.9, under 2.

According to tradition, if the next rule contains *anyatarasyām*, the preceding rule must be *nitya*.

See *VIBHA*, Note (54); *FANU*, p. 244; *AP* IX, Introduction, under P. 6.4.93; *AP* IX, P. 6.4.47, under 2; *AP* XIII. P. 6.4.70, under 2.

See under *nityam*.

anyatra **1.**'elsewhere', i.e., with the exception of the present rule/in other cases than the ones prescribed by the rule under discussion, or with regard to other examples than the one(s) mentioned. *Vt*. II on P. 6.4.135; *Vt*. III on P. 7.3.8.

E.g., *pratyayavidheś cānyatra* 'in other places than in a rule prescribing a (*gotra*) suffix' *KV* on P. 2.4.63. Compare Agrawala, [2]1963, p. 530, "outside the rules P. 4.1.98-111".

+ abl. 'other (than)' *KV* on P. 7.2.16, *anyatra .... bhāvādikarmabhyām* 'in other cases than *bhāva* or *ādikarman*' *Mbh*. III, p. 358, line 2. The point is that P. 1.1.52 does apply in P. 7.4.83.

2. (+ abl.) 'except' *Vt*. III on P. 3.1.87, 'except *ātm*. endings'.

anyatra yaṅlugantād ātmanepadaṃ na bhavati 'with the exception of *yaṅluk* forms *ātm*. endings are not applied'. Clue offered by the mention of *tetikte* in P. 7.4.65. *KV* on P. 7.4.65.

See *AP* XIII, P. 7.4.65, under 3 (2).

anyatrāpi darśanāt '(the rule) is seen (to apply) elsewhere (also)' *Vt*. I on P. 6. 4. 100.

anyatrāpi dṛśyate iti vaktavyam See *SK*, No. 2965 on P. 3.1.38.

anyatva 'being other, non-identical'.

See *PASPA*, p. 101.

Opp. *tattva*.

anyatvakara 'one that differentiates' *Vt*. III on P. 1.1.26.

anyapadārtha 'additional meaning not conveyed by one of the cp. constituents'.

See *KA*, Kaiyaṭa on *Bh*. 21 on P. 2.1.69; *BDA*, Introduction, p. iii, p. xxxvxlii; Note (44).

See under *antaraṅga*; *matvartha*.

Opp. *svapadārtha*.

anyayogavyavaccheda 'exclusion of connection (of an item) with another (property)', Kaiyaṭa, *STHĀNI*, Pt. I, p. 258.

Opp. *ayogavyavaccheda*.

anyavācaka '(a word) standing for another thing'. See *BDA*, n. 673.

Opp. *svaśabda*.

anyavibhaktyartha See under *vibhaktyartha*.

anyasyānyaḥ 'the one as part of the other' *Mbh*. III, p. 231, line 4.

anyasyābhāvāt 'because there is no counterexample' *Vt*. II on P. 6.4.87.

anyādṛśa 'having a different appearance / of a different kind' *Nyāsa* on *KV* on P.7.3.14 (Benares ed. p.18, lines 30 and 31).

anyānya 'one (act of seeing) after the other' *Mbh.* I, p. 455, line 21.
See *VIBHA*, Note (36).

anyārtha 'having another purpose (also)' *KV* on P. 6.4.1.

anye 'other (grammarians)'. See under *apare* and *kecit.*

anyeṣām api dṛśyate Means that in other instances also the rule is seen to apply.
See under *dṛś-.*

anyo 'nya / anyonya 'one another' *Vt.* XI on P. 3.1.87. The example mentioned in this *Vt.* is *anyo'nyam āśliṣyataḥ* 'the two of them embrace each other'. Patañjali, in his *bhāṣya,* quotes two more examples; *Vt.* XI on 8.1.12 (*karmavyatihāra*).

anvaya **1.** (in grammar) 'word order assumed to show meaning-connection in a sentence'.
See *Mbh.* I, p. 152, line 26; p. 153, line 3.
See *STHĀNI*, Pt. II, Notes (26, 27)
2. 'agreement'. See under *anvayavyatireka.*
3. (in logic) 'positive concomitance'. Statement of the invariable concomitance (*vyāpti*) of *hetu* and *sādhya.* E.g., if smoke, then fire. Compare *Nyāsa* on the *KV* on P. 3.1.5.

anvayavyatireka 'agreement and difference, positive and negative concomitance'. A method in linguistics to isolate and identify morphemes. *Vt.* IX on P. 1.2.45; *Vt.* VI on P.1.3.1. The occurrence and non-occurrence of a part of the word corresponds with the presence and non-presence of a particular meaning.
See *Mbh.* I, p. 219, lines 20 - 27; p. 255, lines 13-20.

See *KĀRA*, n. 105; *PR TI*, p. 10; *PASPA*, n. 747; *AP* III, p. 5.

anvākhyā- **1.** 'to state' *Mbh.* II, p. 234, line 23.
2. 'to analyse grammatically, provide a grammatical analysis / explanation' Kaiyaṭa on *SA, Bh.* No. 75 (*Vyākaraṇa-mahābhāṣyam, NSP* ed. Vol. II, p. 328, col. 2).
3. 'to acknowledge' *Mbh.* II, p. 234, line 20.

anvākhyāna *anvākhyānaṃ kṛ-* 'to offer a grammatical analysis' *Mbh.* I, p. 363, line 12.
'grammatical analysis / explanation' *KV* on P. 4.1.114, *kathaṃ punar nityānāṃ śabdānāṃ andhakādivaṃśasamāśrayaṇenānvakhyānaṃ yujyate* 'but how can a fitting grammatical analysis be given of words which are *nitya* by depending on the *andhaka,* etc., families (which are not *nitya*)?'
See *TA*, Kaiyaṭa on *Bh.* No. 3 on P. 2.2.6; *BDA*, Kaiyaṭa on *Bh.* No. 16 on P. 2.2.25, *anvākhyānamātraṃ tu śāstreṇa kriyate* 'but grammar offers a mere analysis'.
padāvadikam° 'grammatical analysis starting from the finished word' as opposed to *vākyāvadhikam.* Harivṛṣabha, *vṛtti* on *VP* 1.26.

anvākhyāyaka *anvākhyāyakaṃ vākyam* 'a phrase which offers the means of (grammatical) analysis' *VP* III.14.615.
See *PASPA*, n. 677.
Opp. *prayogavākyam.*

anvākhyeya 'analysable'. Harivṛṣabha on *VP* 1.26.

anvācaya 'unequal grouping', that is, grouping of items which are in some way unequal, like an important one and a less important one.

Meaning assigned to *ca*, *Mbh*. I, p. 434, line 10. E.g., *devadattam ānaya gāṃ ca* 'bring Devadatta and (if you happen to see it) bring a cow (also)'. The two are not necessarily brought together. See *BDA*, pp. 140-141.

Example: *bho baṭo bhikṣām aṭa gāḥ cānaya* 'o pupil, go for alms and bring a cow' *Nyāsa* on *KV* on P. 2.2.29. See *BDA*, n. 755.

anvācayavacana 'statement of x as the incidental thing'. A meaning of *ca*. *Vt*. IV on P. 7.3.119.

See under *anvācayaśiṣṭa*.

anvācayaśiṣṭa 'taught as an incidental thing' *Mbh*. II, p. 20, lines 22-23 (on P. 3.1.11).

KV on P. 7.3.119.

Opp. *pradhānaśiṣṭa*.

anvādeśa **1.** 'a statement afterwards referring to the same topic mentioned before'.

2. 'anaphora' (by means of a pronoun), P. 2.4.32 (only used here in the A.).

See *AP* VIII, P. 2.4.32, under 4; *AP* X, P. 7.1.14, under 5.

Compare *anvādiṣṭa* (P. 6.2.190) "von dem schon die Rede war" (Böhtlingk).

Defined by the *KV* on P. 2.4.32 as *ekasyaivābhidheyasya pūrvaṃ śabdena pratipāditasya dvitīyaṃ pratipādanam anvādeśaḥ* 'a second reference to one and the same item already earlier referred to by a word'.

See under *atho*; *ete vāṃnāvādayo...*

anvitābhidhānavāda Theory held by the *Mīmāṁsaka*s of the Prabhākara school.

See Kunjunni Raja, 1963, pp. 193-203; p. 193. Denies that words convey a meaning except in the context of a sentence. Words acquire a specific meaning that is, words only refer to things-meant in a given context. The primary thing here is the sentence. N.B. *Artha* is the thing-meant..

See *BDA*, Introduction, n. 80.

See under *abhihitānvayavāda*.

aP *Kṛt* suffix in the sense of *bhāva* 'action noun' (P. 2.4.38).

See under *aC*.

ap Used in the pl. : *āpas*. Therefore in the derivation supply the ending *Jas*, not *sU*. See *AP* IX, P. 6.4.11, under 3.

Pl. instr. *adbhis*, P. 7.4.48. See *AP* XIII, P. 7.4.47, under 6.

apakarṣa **1.** 'dragging backwards = *anuvṛtti* backwards, from a following rule to a preceding rule'. E.g., *upadeśe atvataḥ* from P. 7.2.62 to P. 7.2.61. Spurious device of commentators.

2. 'an exception made on beforehand / which comes earlier than the rule to which it is an exception' *KV* on P. 1.2.7. This rule is an exception to P. 1.2.18.

See *KV* on P. 2.2.8. which quotes Patañjali (*Bh*. No. 3 on P. 2.2.8). The *Padamañjarī* here renders *apakarṣa* as 'exception'.

See *TA*, p. 125; *AP* IV, P. 1.4.16, under 4; *FANU*, p. 245, n. 633.

See under *purastād apakarṣaḥ*.

apakarṣaṇa *KV* on P. 3.4.70. According to *Nyāsa* here, it means *nivṛtti* 'discontinuation'.

apakāra 'harm' Explains *droha*. *KV* on P. 1.4.37.

See *KĀRA*, p. 129.

apatya 'descendant, offspring' like son, grandson, etc. (P. 4.1.92). In grammar such a descendant may be (1) *gotra*, P. 4.1.162, or, in addition, (2) *yuvan*, P. 4.1.163-65. When a *yuvan apatyam* is to be expressed, first derive the *gotra* name, then the *yuvan* name.

See under *anantarāpatya*; *gotra*.

apatyādhikāra P. 4.1.98-111. Referred to by P. 4.1.162-166. See Agrawala, [2]1963, p. 530.

apadaṃ na prayuñjījta 'a non-*pada* should not be used'. Every word, according to grammar, has to have *pada*-status. This applies to indeclinables and *nipātas* also. See *AP* VII, P. 2.3.46, under 5.

See *ANA*, Note (15), stems without endings are not used in ordinary speech.

See under *nipāta*.

apadāntārtha 'for the sake of forms in which *y* or *v* do not occur as *pada*-finals' *KV* on P. 7.3.4.

apapāṭha 'wrong reading'.

°*apara* 'the other ...' *Mbh.* I, p. 480, line 15.

Apabhraṃśa See *PASPA*, n. 517.

apara āha 'another (grammarian) says...'. See *ATA*, n. 974.

aparavidhi 'a rule prescribing an operation to (an element) which does not follow immediately (after the substitute)' *Mbh.* I, p. 143, line 19 (in *Bhāṣyavārttika*).

See *STHĀNI*, Pt. I, Notes (107, 109, 112, 113).

Opp. *svavidhi*.

aparipurṇaguṇa 'a non-complete quality', that is, a qualified quality, *KV* on P. 8.1.12.

See *Kir.* IX, n. 62, *mandamandam* 'very slowly'.

See under *prakāra*.

aparimāṇa 'a non-*parimāṇa* word', i.e., a *dvigu* constituent denoting something other than a measure, P. 4.1.22. This rule prohibits the fem. suffix *ṄīP*, if a *taddhita* suffix has been deleted.

See *AP* XII, P. 7.3.15, under 5.

aparisamāptivākya° *Vt.* IV on P. 1.1.10 'the non-completion of the expression', that is, the non-complete expression of the statement. The statement needs amplification.

apare **1.** 'provided that *a* follows immediately' P. 7.4.80.

Apara is a *bv.* cp.

2. 'other (grammarians)'. See under *anye* and *kecit*.

apavarga 'successful completion of an action (obtaining the result)'. P. 2.3.6.

sādhana° '(the idea that) an operator has stopped working' See *ANA*, Notes (71, 72).

apavāda **1.** 'a statement which does away with something, exception to a general rule, special rule'. Is the strongest rule in the order of application, *PN*, *pbh.* 38.

Mbh. I, p. 46, lines 23-24, *yavatā nāprāpte niyame 'yaṃ yoga ārabhyate 'tas tadapavādo 'yaṃ yogo bhavati* 'insofar the present rule is phrased while the restricting rule cannot but apply, in that measure the present rule is an exception to that (restricting rule)'.

If y is *apavāda* of x, then between *x* and *y* a *bādhyabādhaka* relation holds, that is, a relation in which y debars/sets aside *x* in its specific domain. See P. 2. 30, under 3.

See *PN*, Part II, p. 321, n. 1.

2. Prevails over a general rule (*utsarga*), *PN*, *pbh.* 62. See under *pūrvam apavādāḥ pravartante*. For the reason see Nāgeśa on *PN*, *pbh.* 57, *yena nāprāpte yo vidhir ārabhyate sa tasya bādhako bhavati* 'a rule which is phrased with reference to something to which another rule cannot but apply, sets (the latter rule) aside'. See *AP* XII, P. 7.3.82.

PN, *pbh.* 60, *apavāda* rules only prevail over those rules which precede, not over those which follow. See *AP* IX, P. 6.4.81.

3. Two kinds of *apavāda*: (1) It supersedes by *apavādatva*, (2) It supersedes by *anavakāśatva*. That is, it could not take effect anywhere, if it did no supersede.

For the difference between *apavāda* and *niravakāśa* see *AP* XIII, P. 7.4.9, under 7.

For a difference between Kātyāyana and Patañjali regarding the *utsarga-apavāda* relation see under *utsarga-apavādatva* and *śrutikṛta*.

4. See under *nāprāpte tasminn idam ārabhyate*, and Kielhorn, *PN*, Part II, p. 321, n. 1.

See *AP* IV, pp. 8-9 (difference with *niravakāśa*), 19, 28; *AP* VIII, P. 2.4.2, under 7; P.2.4.9, under 7; *AP* VIII, P. 6.4.77, under 8, difference with *utsarga*.

See under *utsarga-apavādatva*; *tada-pavāda*.

Opp. *utsarga*.

apavādo vacanaprāmāṇyāt 'an *apavāda* prevails in the *asiddha* section on the authority of its statement' *Vt*. II on P. 8.2.1. Otherwise the statement of the *apavāda* would be purposeless.

See under *nāsty apavādeṣv asiddha-tvam*...

apavādanyāya *PN, pbh*. 57. See *TA*, n. 57; *ANA, Bh*.No. 8 on P.2.3.1, and *ibid*. Note (9).

apavādaviṣaya *na cāpavādaviṣayam utsargo'bhiniviśate* 'and a general rule does not enter the domain of a special rule' *Nyāsa* on *KV* on P. 2.4.33.

apaśabda 'corrupt speech' *Mbh*.I, p. 2, line 8. *yo hi śabdāñ janāty apaśabdān apy asau janāti* 'for one who knows the (correct) words also knows the incorrect words' *Mbh*. I, p. 10, lines 6-7.

See *PASPA*, p. 145.

apahṛtatva 'being taken away' (said of one of the double consonants, by P. 8.2.23) *Nyāsa* on *KV* on P. 7.1.24.

apākṣīt Derivation, see *AP* XI, P. 7.2.3, under 3.

apāṭava 'lack of proficiency'.

apāṇinīya 'not taught by Pāṇini's grammar' *KV* on P. 7.4.3.

apādāna Name of a *kāraka*, P. 1.4.25. Defined as the fixed point from which something moves away. Is called *pañcamī*, P. 3.2.28. See under *apāya*.

Three varieties according to Bhartṛhari, *VP* 3.7.136. See *KĀRA*, n. 206 (translation).

For the difference between *hetu-apādāna*, as in *caurād bibheti*, which allows causative transformation, and the *apādāna* pure and simple, which does not allow causative transformation, see *AP* IV, P. 1.4.25, under 11.

apādānapañcamī and ***karmapravacanīyapañcamī*** *Vt*. V o P. 2.4.83. See *AP* VIII, P. 2.4.83 (b), under 7 (*Vts* V-VII).

apāṃ sraṣṭā 'the outpourer of the waters' *Mbh*. I, p. 415, line 5. *KV* on P. 2.3.65

See *TA*, Note (120); *PRĀTI*, Note (74).

apāya **1.** 'moving away (from a fixed point)' P. 1.4.24, defines *apādāna*.

Vt. V on P. 1.4.23.

2. 'loss' *Vt*. XV on *Śivasūtra* 5; *Mbh*. I, p. 75, line 9 (*an-apāya* 'without loss').

Opp. *upajana*.

apārthaka 'not making sense' *Nyāsa* on *KV* on P. 2.4.82.

apās- *apāsya* 'having discarded' *KV* on P. 6.4.123.

api **1.** Called *karmapravacanīya* by P. 1.4.96. See *BDA*, p. 20.

2. 'also, in addition'. May be used to include the opposite, like in (i)

beginning with a vowel, (ii) not beginning with a vowel. See *AP* IX, P. 6.4.73, under 3. E.g., *chandasy api dṛśyate*, P. 7.1.76. The addition of an augment is seen before other case endings also.

Opposed to *ca*. See *AP* IX, P. 6.4.73, under 2, and Excursus : in *chandas* and other rules.

Used as a commentator's trick. Continue *api* from a preceding rule by *maṇḍūkapluti* in order to render a following rule optional. *KV* on P. 7.1.41 (*api* continued from P. 7.1.38 to justify the example *kurute* where *t* is not deleted).

3. 'just, simply'. Followed by *na*, *api* strengthens the negation. See under *vyāśrayatvād asiddhatvam api nāsti*.

4. + opt. E.g., *api stuyād rājānam* 'I expect, he would be able to praise the king' P. 3. 3.154. See *KV* on P. 7.3.89.

5. Five meanings : (1) *padārtha,* (2) *saṃbhāvana,* (3) *anvavasarga*, (4) *garhā*, (5) *samuccaya*, P. 1.4.96.

apit If *sārvadhātuka*, then *apit* (P.1.2.4). If *apit*, then *Ṅit* (P.1.2.4). If *Ṅit*, then no *guṇavṛddhī* (P.1.1.5). See *AP* X, P.7.1.78, under 4.

See under *Ṅit*.

apidartham 'serving to allow *aPit* forms (also)' *Vt*. I on P. 7.3.95.

apīpacat 'he caused to cook' Redupl. caus. aor. of *pac-*. *KV* on P. 7.4.93.

apīpacan 'they caused to cook'. *Mbh*. I, p. 143, line 9. Derivation, *STHĀNI*, Pt. I, p. 171.

apīpyat 3rd sg. caus. aor. of *pā-* (*pibati*). Shortened derivation :

(1)	*a + pī+pā*	*+ṆiC+CaṄ+lUṄ*
(2)	*a + pī + pā+pUK+ i + a + ta*	
(3)	*a + pī+p°+ p*	*+ i + a + ta*
(4)		*+ y*

For *pUK* apply P. 7.3.37, for *p°* apply P. 7.4.4.

See Chandra Vasu, trsl., Vol. II, p. 1459. See *Mbh*. III, p. 344, line 21.

apūrva **1.** 'new, not having an earlier instance, no having an earlier rule to the same effect' (said of a *vidhi*) *Mbh*. III, p. 201, line 15. Opp. *niyama*.

2. °*vacane*, P. 4.2.113.

3. 'preceded by *a*'.

4. = *adṛṣṭa* *KV* on P. 2.4.31. A latent force in an action which produces a result. Is a sense of *dharma*.

See *PASPA*, n. 485.

apūrvanipātana 'not placing in first position (of a cp.)' *KV* on P. 3.2.29.

apūrvavidhāna 'the prescription of something new which we cannot have by another rule' *Padamañjarī* on *KV* on P. 7.4.7 (*KV*, Benares ed., Vol. VI, p. 337, line 14). A rule must prescribe something new, not previously available.

See under *bhāvyamāna*.

apūrvavidhi 'absence of a previous prescription' *Ślokavārttika* (i) on P. 1.4.53.

apṛkta 'a suffix consisting of one single speech sound' P. 1.2.41.

See *AP* II, on P. 1.2.41, under 4.

apṛkte 'when a single sound follows', that is the finite verb ending *t* (P. 3.4.100). See *AP* VIII, P. 2.4.77, under 8.

apekṣ- **1.** 'to require (something needed for supplementation or completion)' *KV* on P. 1.4.97; 7.4.93.

apekṣiṣyati 'will expect (by way of inference)' *KV* on P. 7.4.60.

2. 'to be concerned with' *Nyāsa* on *KV* on P. 2.1.53.

°***apekṣā*** **1.** 'requiring'.

2. 'depending on'.

3. 'concerning'.

ādeśāpekṣa 'having to do with / concerning substitution(s)' *KV* on P. 7.2.90.

See under *vidhyapekṣa*.

apekṣatva **1.** '(because...) requires' *Nyāsa* on *KV* on P. 6.1.135 (*KV*, Benares ed., Vol. IV, p. 614).

2. 'being concerned with' *Nyāsa* on *KV* on P. 7.1.37.

apekṣā **1.** 'expectancy' namely, from the point of view of construction of words in a wordgroup or sentence. See under *vyapekṣā*.

2. 'viewing something in relation to, relativity'.

°*kṛtabhedāt* 'because the difference is relative (only)' *Nyāsa* on *KV* on P. 1.4.109.

apekṣābuddhi 'the notion / understanding of requirement' *Vaiśeṣika* explanation of number. Each following number after 1 requires the understanding of each previous number or numbers, like an addition sum, 1 + 1 makes 2, etc., as in 'this is one' and 'that is one'. That is how the number notion of 2 arises. Similarly for the higher numbers. A *Vaiśeṣika* doctrine, see *TA*, n. 266.

Notion of addition which serves as the *nimittakaraṇa* 'auxiliary cause' for the origination of number.

See *VP* I, 1965, p. 87 (on *VP* 1.87), and Subramania Iyer 1969, pp. 166, 354.

See *PN*, Pt. I, p. 129, trsl. Pt. II, p. 312 (on *pbh*. 56), the comprehending intellect).

See *Nyāyakośa*, s.v. *dvitva*.

See B. Faddegon, *The Vaiśeṣika-System described with the help of the oldest texts. Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam*. Afdeeling Letterkunde. Nieuwe Reeks. Deel XVIII, No.2. Johannes Müller : Amsterdam 1918, pp. 146-147.

apohavāda Buddhist view on the meaning of words. See S. N. Dasgupta, 1922, pp. 115, 318, the negation of all non-cows (*apoha*) is represented in consciousness as the sameness (*sāmānya* = *jāti*) of cows.

= *anyāpoha* = *arthāntaranivṛtti* 'exclusion of other things'.

See *Nyāsa* on *KV* on P. 6.3.34.

See *BDA*, n. 632; *PASPA*, p. 172.

View rejected by Bhāmaha, *Kāvyālaṁkāra* 6.16-30.

See Mammaṭa, *Kāvyaprakāśa, vṛtti* on 1.8.

See Kunjunni Raja, 1963, pp. 78-94; M. Hattori, "*Apoha* and *Pratibhā*" *Sanskrit and Indian Studies. Essays in honour of D.H.H. Ingalls*, Dordrecht 1980, pp. 61-76; L. Bapat, "Theory of *Apoha* and its Significance in Dharmakīrti's Philosophy" *ABORI*. Vol. LXXIV (for 1993). B.O.R.I., Poona, 1994, pp. 191-202.

apratibhā *Nyāyasūtras* 5.2.18 'lack of a brain-wave' i.e., one cannot think of a good answer to the opponent's assertion.

apratiṣedha 'the prohibition (of ...) is not required' *Vt*. I on P. 3.1.1; 6.4.101; 7.3.59; 7.3.113.

anarthakaḥ pratiṣedhaḥ 'redundant prohibition', *Mbh*. II, p. 1, lines 8-9; III, p. 213, line 17; p. 331, line 17 (on *Vt*. I on P. 7.3.59).

apratyaya 'a non-*pratyaya*' i.e., a zero-*pratyaya*, like *KviP*, which is deleted. *Mbh*. I, p. 187, lines 19-20; III, p. 263, line 12 (on P. 7.1.70); p. 311, line 12.

See under *dīvyater apratyayo dve*.

apratyayatva 'does not have the status of a suffix' *Vt*. I on P. 6.4.104.

apratyayasthatva 'the fact of the not belonging (of *k* in *māmaka, naraka*) to a suffix' *Vt*. IV on P. 7.3.44.

apratyartham 'not with regard to each and every object' *Vt.* XXX on P. 1.2.64.

aprathamāyāḥ 'except in the (meaning of) the nominative case ending' *Vt.* XIX on P. 2.2.24.

apradhāna **1.**'subordinate' *apradhānam upasarjanam, Mbh.* I. p. 215, lines 9-10.
See *VIBHA, Bh.* No. 5 on P. 2.3.19.
See *PN, pbh.* 97.
See under *apradhānakarman*; *upasarjana*.
2. '(syntactically) governed'. See *Vt.* I on P. 2.3.4.
3. Used in connection with *kartṛ* 'the less important agent'. See *Mbh.* I, p. 452, line 20.
See *VIBHA*, p. 11
Opp. *pradhānakartṛ*.

apradhānakarman 'the subordinate object', i.e., the non- *īpsitatama* object. See *KĀRA*, Note (124).
See under *akathitakarman*; *guṇakarman*.
Opp. *pradhānakarman*.

aprayukta 'not in use' *Mbh.* I, p. 8, line 23; Mbh. I, p. 9, line 6 (in *Vt.*).
See *PASPA*, Notes (34, 35).

aprayoga See under *uktārthānām aprayogaḥ*.

apravṛtti 'non-application' *KV* on P. 1.4.2.
Opp. *pravṛtti*.

aprasaṅga **1.** 'absence of an undesired consequence' *Vt.* II on P. 1.1.48.
2. 'no chance for application' (of P. 7.1.68). *KV* on P. 7.1.68
'non-possibility' *KV* on P. 7.3.3.

aprasiddhi **1.** 'non-justification (of a designation' *Vt.* I on P. 1.4.55.
2. 'we cannot establish (examples for a rule, because they are not found in usage)' *Vt.* I on P. 6.4.149; *Vt.* II on P. 7.2.20; *Vt.* II on P. 7.3.44; *Vts.* I and III on P. 7.3.54. The question is, which are the examples? Non-applicability of a rule because no examples for it are available.

aprasthita 'not held ready' *Vt.* I on P. 2.3.61. Said of *havis* 'sacrificial offering'.
See *PRĀTI*, p. 103.

aprāgartha 'for the sake of non-Easterners'. *KV* on P. 2.4.59, *aprāgarthaḥ pāṭhaḥ* 'the reading (of the *pailādigaṇa*) is for the sake of (*gotra* names of) the non- Easterners'.

aprāpta **1.** 'not applicable' *KV* on P. 7.2.80.
2. 'that which has not been already covered by an earlier rule', 'that for which an earlier rule is not available'.
See under *apavāda*; *aprāptavibhāṣā*; *aprāpte*.
Opp. *prāpta*.

aprāptatva 'non-applicability' *Vt.* I on P. 7.2.63.

aprāptavidhāna 'prescription (of *ṭilopa* before the *taddhita* suffix *aṆ*) which is not applicable' *Vt.* II on P. 6.4.171.
See under *prāptapratiṣedha*.

aprāptavibhāṣā 'an option for a grammatical operation which has not been prescribed previously'. Thus, if the option had not been stated, the operation would not be applicable at all. But since the option has been stated, the operation is optionally / marginally allowed.
See under *vibhāṣā*.
See *KV* on P. 7.3.30; 7.4.81.
See *TA*, Note (172): *AP* I, P. 1.1.44, under 6; *AP* III, P. 7.1.30 (b), under 5; *AP* XII, P. 7.3.30, under 5; *AP* XIII, P. 7.4.81, under 4.

aprāpti **1.** 'non-scope for application, non-applicability of a rule', i.e., a case where the rule concerned does not apply. *Vt.* III

on P.1.1.49; *Vt*. II on P.1.1.56; statement quoted in *Mbh*. III, p. 181, line 1; *Vt*. I on P. 7.3.44; *KV* on P. 7.3.83; on P.7.4.92 (in connection with a *Ślokavārttika*).

See *STHĀNI*, Pt. I, p. 34.

2. 'undesired chance' *Mbh*. III, p. 350, line 21 (in *kārikā*).

aprāptijña 'one who does not know the outcome of the application of rules'. Form not attested, but derived on the basis of *prāptijña*.

See under *prāptijña*.

aprāpte 'since x (gen.) does not come under (a particular rule, no option has been stated for x)' *KV* on P. 2.4.78. See *AP* VIII, p. 138, under 4.

See P. Kiparsky 1979, p. 100 (P. 2.4.78 negates obligatory *luk* of *sIC* before *par*. endings by P. 2.4.77 and enjoins an option).

aprāpte trisaṃśayāḥ *Vt*. XX on P. 1.1.44.

See under *trisaṃśayaḥ*.

aprītatā 'dislikeableness, undesirableness' *Padamañjarī* on *KV* on P. 6.4.91. Explains *cittavirāga*.

See *Nyāsa* on *KV* on P. 6.4.91, *cittaṃ dūṣayati. Cittam aprītaṃ vimukhaṃ karoti* 'the mind does some negative thing'.

abādhakatva 'not setting aside/superseding' *Vt*. II on P. 7.4.82.

abādhakāny api nipātanāni *Nyāsa* on *KV* on P. 6.4.70.

See under *bādhakāny api nipātanāni*.

abādhana 'non-blocking' (by = instrum.) *Ślokavārttika* in *bhāṣya* on P. 6.1.40; *Mbh*. III, p. 216, line 18.

See *AP* VIII, P. 2.4.52, under 5.

abāhyapratyaya 'a suffix which is not an outside element'. Therefore an operation dependent on such a suffix is *antaraṅga*. *Nyāsa* on *KV* on P. 6.4.132.

abibhrajat 'he caused to shine'. Redupl. caus. aor. of *bhrāj-* with shortening of the verbal base vowel by P. 7.4.3. Counter-example for *laghoḥ* in *KV* on P. 7.4.94. Alternative form *ababhrajat*.

abubhūṣat 'he wanted to become' Impf. 3rd *sg*. of the desid. of *bhū-* 'to become.'

abubhūṣata 'she embellished herself' *Mbh*. II, p. 70, line 5. Sg. 3rd person *ātm*. aor. of *bhūṣ-* (*bhūṣayati*) 'to embellish'.

abbhakṣya 'whose food is water', i.e., living on water. *Mbh*. III, p. 333, line 6 (on P. 7.3.69). See also *PASPA*, *Bh*. No. 66.

Opp. *vāyubhakṣya* 'living on air'.

abrāhmaṇa 'one other than a brahmin' *KV* on P. 2.2.6.

Derivation, *TA*, p.70. See *TA*, Note(67).

abhakta 'not forming part of...' *Vt*. XII on P. 6.1.135 ('when (the *upasarga)* does not form part (of the *dhātu*,) the accent (cannot be justified)'; *Vt*. II on P. 7.2.82.

abhakte 'if not forming part of' *Vt*. IV on P. 1.1.47.

abhaktatva 'the fact of not forming part' *KV* on P. 7.4.29.

abhakṣyo grāmyakukkuṭaḥ abhakṣyo grāmyasūkaraḥ 'a tame cock and a tame pig should not be eaten' *Mbh*. I, p. 8, line 10.

See *PASPA*, n. 493.

Compare *Mbh*. III, p. 320, line 22; *STHĀNI*, Pt. II, p. 28. n. 108.

abhāktatva 'the fact of not forming part (of the original *upadeśa* form)' *KV* on P.7.2.43.

abhāva *tasya....abhāvāt* 'because x is not there', 'because x does not occur', 'because x is not used' *Vt*. III on P. 7.2.62.

Four types of *abhāva* in Vaiśeṣika philosophy, see *PASPA*, n 361.

°abhāva 'non-substitution (of x)' *Vt.* II on P. 7.1.74

abhāvakarmaṇoḥ 'not in the sense of *bhāva* "condition" or of *karman* "profession or duty"'.

See *AP* IX, P. 6.4.135, under 8.

abhāvajñāne pratiyogijñānaṃ kāraṇam 'for the knowledge of a negation / absence the knowledge of the counter-positive is the cause'. Statement in *Nyāya*.

See *STHĀNI*, Pt. I, n. 118.

abhāvalakṣaṇa 'absence of an indication of a state/condition' *Vt.* I on P. 2.3.37.

Opp. *bhāvalakṣaṇa*.

abhāvātideśa 'extension / transference of properties (of the *sthānin* to the *ādeśa*) in order not to allow an operation to take place'. This is the negative aspect of *sthānivadbhāva*. See *STHĀNI*, Pt. I, Introduction, p. xxiv, Pt. II, p. 5; *AP* X, P. 7.1.45, under 3.

See under *sthānivadbhāva*.

Opp. *bhāvātideśa*.

abhāṣitapuṃska 'not having a corresponding masc. form' P. 7.3.48.

See *KV* on this rule.

See under *bhāṣitapuṃska*.

abhitaḥ paritaḥ samayānikaṣādhyadhidhigyogeṣūpasaṃkhyānam Statement attributed to *apara* 'another grammarian' in *Mbh.* I, p. 443, line 23; p. 444, line 1 (on P. 2.3.2). See *ANA*, p. 55.

abhidhā- 'to express, to state'.

abhidhātṛ 'the speaker' *VP* 1. 181 b; 182 b (ed. W. Rau).

abhidhāna 'mention, expression, reference to; usage'.

Vt. XXXIII on P. 1.2.64, *abhidhānaṃ punaḥ svābhāvikam* 'referring to something belongs to a word naturally'.

abhidhānāt 'because usage is like that'. See under *ekaśeṣa*; *yathābhidhānam*; *yāvatām abhidhānam* ...

abhidhānaśaktisvabhāva 'the nature of the strength of usage' *Nyāsa* on *KV* on P. 7.2.19. Appeal to *abhidhāna* as a last resort to refute an opponent.

abhidheya 'what is to be expressed / referred to', i.e. the thing-meant. *KV* on P. 2.4.18 and on P. 2.4.32.

pratyayāntābhidheya 'the item signified by (a word) ending in a suffix' *KV* on P. 3.3.17.

abhidheyadharma 'property of the thing expressed' *KV* on P.8.1.8.

Opp. *prayoktṛdharma*.

abhidheyavat 'like / according to (the word standing for) the thing-meant', i.e., according to the word qualified. *KV* on P. 2.4.31.

abhidheyaval liṅgavacanāni bhavanti 'gender and number are conformed by the thing to be expressed' *Mbh.* I, p. 430, line 10.

abhinirvṛtta Used in *Mbh.* III, p. 335, line 21, to render *°bhūta* in *Vt.* I, '(a vowel) which has been turned into (a *guṇa* vowel)'.

abhiviś - **1.** 'to enter' + acc. (not the loc.) P. 1.1.47.

2. 'to become effective, take effect' *Mbh.* I, p. 463, line 1; *PN*, *pbh.* 62.

abhiniṣṭhāna Equals *visarjanīya*. See J. Wackernagel (b), p. 280.

°abhiprāya 'intended for' P. 1.3.72

abhiyukta 'an expert' Kaiyaṭa on *Bh.* on *Vt.* II on P. 1.3.1.

abhivāda 'greeting'. See *PASPA*, n. 149, 150 (*Manusmṛti*), 152.

abhivādi- 'to cause to greet respectfully'. To be added in P. 1.4.53. *Vt.* I on P. 1.4.53.

abhividhi 'limit inclusive' P. 2.1.13; P. 3.3.44, *abhividhau bhāve* 'a state which covers all'.

KV on P. 3.3.44, = *abhivyāpti, kriyā guṇabhyāṃ kārtsnyena saṃbandhaḥ*.

See *AP* IX, P. 6.4.164, under 3.

Opp. *maryādā*.

abhivṛṣ- 'to shower (the earth, *dharaṇīyam*)'. Used in an unidentified quote in *KV* on P. 7.3.18.

abhivyaktipakṣa 'alternative view holding that speech-sounds already exist before the utterance and that they are merely made manifest by the speaker to the listener in the speech act'. The discussion is about the question whether sound *(śabda)* is eternal or not. In the first case the vocal organs merely make sound manifest, whereas in the second case they actually produce speech-sounds.

See *Nyāyasūtra* IIb. 13-67. (ed. W. Ruben, 1928).

See Joshi (b), p. 199.

See *PASPA*, n. 62.

Opp. *utpattipakṣa*.

abhisaṃbandh- *na abhisaṃbadhyate* 'cannot be meaningfully connected' *KV* on P. 7.4.89.

abhisaṃbandha '(semantic) connection (of words in a sentence)' *ayam apy abhisaṃbandho 'sti so 'yam iti'* this also is a connection (of words), namely, *so 'yam* "it's me"' *Mbh*. II, p. 218, line 14.

°*mātra tatra kevalam abhisaṃbandhamātraṃ kartavyam* 'this being so, we only need to connect/order (the words/rules concerned (and then we can account for the form desired)' *Mbh*. III, p. 198, line 17.

For different types of connection see *PRĀTI*, n. 405.

See under *tadyogāt tācchabdyam* and *saṃskṛ-*.

abhihita '(already) expressed' See Note (36); *TA*, Note (122); *KĀRA*, Introduction, P.vii; *ANA*, p. 3-6, and Note (36); *AP* III, P. 1.3.13, under 7; *AP* XI, P. 7.2.29, under 3. See next.

Opp. *anabhihita*.

abhihita / anabhihita **1.** '(already) expressed / not (already) expressed', namely, by a *tiṄ-*, *kṛt*-suffix. A Pāṇinian device accounting especially for the use of case endings in the agent-object construction of a noun and a finite verb form, active and passive. This device is not used by Pāṇini in the *samāsa-* and *taddhita*-sections, but commentators have expanded its application, see *AP* VII, p. 5. The section concerned in the A. comes under the heading *anabhihite* (P. 2.3.1).

In Pāṇini's system semantic notions like *svatantra*, etc., can be formally expressed in two ways, by special case endings or by the case ending prescribed for the *prātipadikārtha*. That depends on whether they are *anabhihita or abhihita*. See *PRĀTI*, pp. 74-75; *AP* IV, p. 84-86.

2. It all depends on how the speaker wants to present facts in language. Here he has a choice between several possibilities. One of them is the choice between an active and a passive construction, if the verb concerned is transitive. For instance, Devadatta cooks rice. This is the fact the Sanskrit speaker wants to communicate. He can do so mainly in two ways, by focusing on Devadatta who performs the action or by focusing on the rice on which the action is performed. The first case requires an active construction : *devadattas taṇḍulān pacati* 'Devadatta cooks rice'. The

second requires a passive construction: *devadattena taṇḍulāḥ pacyante*.

3. Now the question is, how to argue the use of the case endings in both constructions. That is what the *abhihita* / *anabhihita* device does. In the case of *devadattas taṇḍulān pacati* the reasoning is that the finite verb ending *ti* already expresses the sense of agent (*kartṛ)* by P. 3.4.67. Therefore, since this sense is *abhihita*, it is not to be expressed again, namely, by an instr. case ending specifically prescribed in the sense of agent (P. 2.3.18). Instead, a nom. case ending is added. This case ending has been prescribed by P. 2.3.46 in the sense of a mere nominal stem meaning (*prātipadikārtha*). On the other hand, the notion of *karman* has not already been expressed (*anabhihita*) by the verb form. Therefore, to make clear the object-function of *taṇḍula*, we must add an acc. case ending especially prescribed in the sense of *karman* by P. 2.3.2.

The argument in the case of the passive construction runs as follows. The sense of *karman* has already been expressed (*abhihita*) by the finite verb ending *te*, by P. 3.4.69, 1.3.13 and 1.3.78. Therefore, since this sense is *abhihita*, it is not to be expressed again, namely, by an acc. case ending specifically prescribed in the sense of *karman* (P. 2.3.2). Instead, a nom. case ending is added by P. 2.3.46 in the sense of a mere nominal stem meaning. On the other hand, the notion of *kartṛ* has not already been expressed (*anabhihita*) by the verb form. Therefore, to make clear the agent function of the word *devadatta*, we must add an instr. case ending especially prescribed in the sense of agent by P. 2.3.18.

See *KĀRA*, Introduction, pp. vii-ix; *ANA*, pp. 3-5.

See under *anabhihite*.

abhihitaprathamā Alternative phrasing of P. 2.3.46, based on *Vt*. III on this rule. Mentioned by Patañjali, *Mbh*. I, p. 462, line 5.

abhihitānvayavāda Theory held by *Mīmāṁsakas* of the Kumārilabhaṭṭa school. As stated by Kunjunni Raja, 1963, p. 202, the sentence meaning is a concatenation of individual things-meant as expressed by word-meanings. See further pp. 203-213.

See *BDA*, Introduction, n. 80.

See under *anvitābhidhānavāda*.

abhihite prathamā *Mbh*. I, p. 462, line 6. see *Vts*. III and V on P. 2.3.46.

See next.

abhihite prathamābhāvaḥ 'the first (case ending is used) when (the *kāraka* concerned) has already been expressed' *Vt*. IV on P. 2.3.1.

See *ANA*, n. 48; *PRĀTI*, n. 128, and pp. 38-40.

abhīra See under *śūdra*.

abhūtatadbhāva 'becoming that which it was not previously'.

Mbh. II, p. 22, line 17, *cvisādṛśye kāryaṃ vijñāyate*.

°*grahaṇa*, *Vt*. I on P. 3.1.12; 5.4.50.

abhūtatva 'not being there' = *atikrama* 'passing beyond' *KV* on P. 2.1.6 (*atyaya)*.

abhūtapūrva 'which was not there previously' *Vt*. XIII on P. 1.1.56.

See *STHĀNI*, Note (38).

abheda (in *Vyutpattivāda*) 'non-difference (in reference between an adj. and a substantive)' = *sāmānādhikaraṇya*.

abhedakā iha śāstre guṇāḥ 'here in grammar suprasegmental features (accent, nasality) do not render items distinctive'. Quoted by *Nyāsa* on *KV* on P. 6.4.70.

Compare *PN*, *pbh*. 109.

When Pāṇini refers to *a*, this does not specify whether it is *udātta*, etc., *anunāsika* or not. When *udātta a* is meant, the word *udātta* is mentioned, e.g., P. 3.4.103; 6.4.71. Here the mention of *udātta* excludes *anudātta/svarita*.

abhedakā guṇāḥ *PN, pbh*. 109. Vowels of the same quantity (like long *ī* or long *ū*) are not to be considered different on account of different accent (like *udātta* or *anudātta*). Thus for purposes of grammar *udātta* long *ī* is not considered different from *anudātta* long *ī*.

abhedānvaya See under *nāmārthayor abhedānvayaḥ*.

abhedapūrvakā bhedāḥ kalpitā vākyavādibhiḥ/bhedapūrvān abhedāṃs tu manyante padadarśinaḥ 'By those who hold the view that the sentence is the primary datum of language divisions (into words, etc.) are assumed to be preceded by non-difference/unity (of the sentence). Those who hold the view that words are the primary datum of language think that the non-divisions (of the sentence into words, etc.) are preceded by divisions'. *VP* 2.57 (ed. Abhyankar - Limaye).

abhedaikatvasaṃkhyā 'singular number without differentiation'. A doctrine according to which the subordinate member of a cp. does not convey a particular number'.

See *SA*, Note (51); *TA*, p. 69

abhedopacāra 'the figurative use of non-difference, metaphorical identity' *VIBHA*, p. 20 (of a quality and a quality-possessor).

E.g., the name *śārīraka* is applied to both the embodied spirit and the body. See Śaṅkara's commentary on the *Brahmasūtras*.

abhaitsīt 3sg. *s*-aor. of *bhidIR* (*Dhp*. 7.2). *LUṄ* (P. 3.2.110); *t* (finite verb ending, P. 3.4.100); *ClI* and *sIC* (P. 3.4.43, 44); *vṛddhi* (P. 7.2.3); *ī* (P. 7.3.96; Whitney, § 879 b); *t* (sandhi, P. 8.4.55).

abhyantaraṃ kṛtvā 'after having taken that connection between verbal base and preverb as an inside one (so that it becomes *antaraṅga*)' *Mbh*. III. P. 93, line 26 (*bhāṣya* on *Vt*. IX on P. 6.1.135). See *AP* XIII, P. 7.4.10, under 7.

abhyam *Mbh*. III, p. 252, line 8. Read *bhyam* or *abhyam* as a substitute for *bhyas* in P. 7.1.30?

abhyarhita 'highly valued' *Vt*. IV on P. 2.2.30. A word standing for the *abhyarhita* item takes the first place in a *dvandva* cp. One example is *śraddhāmedhe* 'belief and intellect' *Mbh*. I, p. 436, line 19.

abhyavahārya 'soft food, liquid food like a broth', as opposed to solid food (*khara*), *Bhāṣyavt*. on P. 7.3.69, *Mbh*. III, p. 333, line 3.

See *AP* XII, P.7.3.69, under 4 and 6.

abhyasta **1.** 'the original verbal base *aṅga* which is reduplicated' P. 3.4.109; 6.1.5; 7.3.87.

See *AP* X, P. 7.1.78, under 2; *AP* XII, P. 7.3.86, under 8 (*Ślokavt*. iii); *AP* XIII, P. 7.4.91, under 3.

2. By P. 6.1.6 this designation also applies to six verbal bases like *jakṣ-* and *jāgṛ-*.

See *AP* X, P. 7.1.4, under 4.

abhyāsa **1.** Teaching method : *abhyāsa*, that is, repeat after the teacher.

2. 'reduplication', which takes place of the first syllable of the verbal base only, by P. 6.1.1. See *AP* XIII, P. 7.4.97, under 2 (in connection with the verbal base *gaṇa-* which has two syllables).

3. 'the reduplicating syllable', P. 6.1.4; 7.3.55. A *sthānyādeśabhāva* is not involved. Is simply the first syllable of a reduplicated verbal base.

Substitution of a short vowel, P. 7.4.59.

Substitution of *i*/ *u* (*iK*) for a diphthong in a verbal base, P. 1.1.48 (*i* for *e*/*ai* ; *u* for *o*/*au*). Examples : *ḍuḍhaukiṣate* and *tutraukiṣate*. See *KV* on P. 7.4.58.

4. Section heading, P. 7.4.58.

abhyāsajaśtvacartvam ettvatukoḥ 'substitution of a *caR* sound for a *jaŚ* sound in the reduplication, provided that the substitution of *e* (P. 6.4.120) or the augment *tUK* (P. 6.1.73, are applicable)' *Vt.* XIII on P. 8.2.6; *Mbh.* III, p. 404, lines 16-17 (on P. 8.2.38). The substitution of a *caR* sound is *siddha* 'effected' (and not *asiddha*), as far as *ettva* or the addition of *tUK* is concerned. Therefore we cannot apply *ettva* or *tUK* any more.

The examples quoted by Patañjali are *babhaṇatuḥ* 'the two of them have said', *babhaṇuḥ* 'they have said' and *ucicchiṣati* 'he desires to pick up'. The *Vt.* rules out the forms **bheṇatuḥ*, **bheṇuḥ* and **uchichiṣati*.

The *KV* quotes the *Vt.* as *abhyāsajaś-tvacartve etvatukoḥ siddhe vaktavye*, and provides the example *vicicchitsati* for *tUK*.

See *AP* XIII on P. 7.4.45, under 4 (derivation of *dhatsva*); P. 7.4.61, under 6 (*Vt.* I).

abhyāsajāti 'the use of *abhyāsa* as a generic term (covering all instances of reduplication)' *KV* on P. 7.4.60.

abhyāsalopa 'deletion of the reduplication' *AP* IX, P. 6.4.119 (b) prescribes it for *ghu* verbal bases and for *as-*. Continued in P. 6.4.120.

P. 6.4.119-125. E.g., *pecuḥ*.

See under *ettva*.

abhyāsavikāra '(rule prescribing) a change in the reduplication' *Mbh.* III, p. 178, line 5.

abhyāsavikāreṣu bādhakā na bādhante 'when the question is of changes in the *abhyāsa* special rules do not set aside general rules'. Mentioned as a *pbh.* by Patañjali, *Bh.* on *Vt.* IV on P. 7.4.83 (*Mbh.* III, p. 358, line 17).

See *PN*, *pbh.* 66.

See *AP* XIII, P. 7.4.95, under 5.

abhyāsavikāreṣv apavādasya utsargā-bādhakatvāt 'because when the question is of changes of the reduplication there is no *bādhyabādhaka*-relation between an *utsarga* and an *apavāda*' *Vt.* II on P. 7.4.82.

Statement quoted under different forms. See K.V. Abhyankar, *Paribhāṣāsaṁgraha*. B.O.R.I., Poona 1967, p. 11 (*Vyāḍikṛta-paribhāṣāsūcana*, No. 20). Compare Chandra Vasu, trsl. *Aṣṭādhyāyī*, Vol. II, on P. 7.4.66.

See *KV* on P. 7.1.62; *AP* X, P. 7.1.62, under 5; *AP* XI, p. 7.2.38, under 5.

See under *śranthi-granthi*.

abhyāsavikāreṣv apavādasyotsargābā-dhakatvāt 'because when the question is of changes in the reduplicating syllable, an *apavāda* does not set aside a general rule' *Vt.* II on P. 3.1.6 (introduced by *na vā*); *Vt.* II on P. 7.4.82 (introduced by *na vā*).

abhyāsavikāreṣv apavādā notsargān vidhīn bādhante 'when the question is of changes of the *abhyāsa* special rules do

not set aside general rules'. *Jñāpaka* provided by the word *akitaḥ* in P. 7.4.83. Quoted by the *KV* on this rule.

See *PN*, *pbh*. 66.

See *AP* XIII on P. 7.4.83, under 4; P. 7.4.95, under 5.

abhyāsavyavāye ca '(*sUṬ* is added) even if a reduplication intervenes (between *sam* and the verbal base *kṛ*-)' *Vt*. VI on P. 6.1.135.

See *AP* XIII, P. 7.4.10, under 7 (*Vt*. I).

abhyāsahrasvatvaṃ ca 'also shortening of (the vowel of) the reduplication' *KV* on P. 7.3.87 (in *paspaśāte*).

abhyupagam- 'to accept, agree to' *Nyāsa* on *KV* on P. 6.4.106.

abhyupe- 'to admit, accept' *Nyāsa* on *KV* on P. 7.3.85.

aM Augment (inserted by P. 1.1.47) prescribed for *anaḍuh* in the sg. voc. by P. 7.1.99.

See *AP* X, P. 7.1.82, under 4.

See under *āM*.

-am **1.** Sg. acc. case ending., P. 4.1.2.

2. Ntr. sg. nom. / acc. case ending, P. 7.1.24.

3. Replaces *Ṅe* and the nom. and acc. case endings after *yuṣmad* and *asmad*, P. 7.1.28. See *AP* X, p. 65.

See *AP* XI, P. 7.2.91, under 4 (*prakriyā* of *yuvām*); under 6 (*prakriyā* of *tvām*).

4. *am* also replaces the *sUP* case endings after an *anyayībhāva* cp. in short *a*, P. 2.4.83 (b). For *a* + *am* → *am* apply P. 6.1.107.

5. First person *par*. impf. ending. Replaces *miP*, P. 3.4.101.

amanta 'ending in *-am*'. Said of a group of verbal bases which retain their short vowel quantity in the causative. See P. 6.4.92.

See under *janījṝṣknasu*...

amantre 'except in the *mantra* part of the Vedas' (P. 3.1.15). However, the use of *ām* in the *Brāhmaṇas* which are the non-*mantra* part, is allowed. See Whitney, §1070 (periphr. perfect).

'in a brāhmaṇa' P. Thieme, 1935, p. 71.

amaṃsta 3 sg. s-aor. *ātm*. of *man-*. See *AP* X, P. 7.1.58, under 6.

amarṣa 'annoyance' *KĀRA*, p. 129 (P. 1.4.37).

amādi '(the substitution of) *am*, etc. (by P. 7.1.28)' *Vt*. III on P. 7.1.72.

amī For the *ī* apply P. 8.2.81.

Derivation, see *AP* XI, P. 7.2.102, under 3 (vi).

amīmapat Either 'he caused to measure', or 'he caused to diminish'. Redupl. caus. aor. of *māN-* (*Dhp*. 3.6), or of *mīṄ-* (*Dhp*. 9.4).

See *AP* XIII, P.7.4.93, under 11 (derived from *māṄ-*).

amuka See under *adas*.

amukha 'secondary, non-literal'. See under *gauṇa*.

amunā Sg. instr. of *adas*. Derivation, P. 7.3.120, under 5.

ambike Sg. voc. *ambike*, according to *bhāṣyavt*. on P.7.3.107, *Mbh*. III, p. 340, line 7.

ambūkṛta 'spluttering' (?) *Mbh*. I, p. 13, line 23. A defect in pronunciation.

See *PASPA*, n. 822.

ambhāva 'the substitution of *am*' *Nyāsa* on *KV* on P. 7.1.24.

ayaja indram 'I offered to Indra' *Mbh*. I, p. 309, line 19.

Derivation :

a + *yaj* + *ŚaP* + *i* (*lAṄ*)
a + *yaj* + *a* + *e* P. 6.1.87
a + *yaj* + *a* + *ay* + *indram* P. 6.1.78
a + *yaj* + *a* + ° + *indram* P. 6.1.97, P. 8.3.19

ayathātathābhāva 'the status of *ayathātathā* "what is not conform to fact"'. Explains the sense of *bhāva* of *SyaÑ* in *ayathātathya*, *Mbh.* III, p. 322, line 10.
See *AP*, P. 7.3.3, under 3.

ayatheṣṭa = *aniṣṭa* 'not desired'.
°*prasaṅga* 'undesired chance, possibility' *Vt.* III on P. 7.1.58.

ayam Derivation : *idam* + *sU*→*ay-am* + *s* (P. 7.2.111)→*ayam* + ° (P. 6.1.68).

ayas 'copper'. E. Bryant, *The Quest for the Origins of Vedic Culture. The Indo-Aryan Migration Debate*. Oxford University Press 2001 (Indian Edition 2002) pp. 240, 246-248. Bronze is an alloy of copper and tin.

ay-ādeśa **1.** By P. 6.1.78.
2. By P. 6.4.56 (before *LyaP*).
See P. 6.4.69, under 3.

ayogavāha 'not carried by / used, mentioned in a (*Śivasūtra* or other alphabet enumeration) rule' *Vt.* VI on *Śivasūtra* 5. Name for *anusvāra*, *visarga*, *upadhmānīya*, *jihvāmūlīya* and *yamas*, see *Mbh.* I, p. 28, lines 17 -18. Compare *Ṛktantra* 1-2. These sounds occurs only in combination with another sound, never independently. They possess features of both consonants and vowels.

See K. Ch. Chatterji, 1948, pp. 215-219.

Why *ayogavāha*? Because *ayuktā vahanti* 'they carry without being yoked, and because they are attested without being taught' *Mbh.* I, p. 28, line18.

See *STHĀNI*, Pt. I, n. 76.

ayogavāhānām aviśeṣeṇopadeśaś coditaḥ *Mbh.* III, p. 264, lines 21-22. Compare *Vts* VI, VII and VIII on *Śivasūtra* 5.

ayogavyavaccheda 'exclusion non-connection) of an item with a property' (Kaiyaṭa). A sense of the word *eva*.
See *STHĀNI*, Pt. I, p. 258.
Opp. *anyayogavyavaccheda*.

arāryate 'he goes frequently'.
Derivation, see *AP* XIII, P. 7.4.30, under 3; P. 7.4.30, under 3.

arka **1.** 'sun' *Mbh.* I, p. 154, line 4.
Derivation, *STHĀNI*, Pt. II, pp. 91, 92.
2. 'praise'. Derivation, *AP* XII, P. 7.3.59, under 4 (*Vt.* III).

arcā 'respect' P. 2.3.43.

arcya 'to be praised' *KV* on P. 7.3.66.

arti- Quotation form of *ṛ-* 'to go' (*Dhp.*1.983), e.g., in P. 3.1.56; 3.2.184; 7.2.66.
See *AP* XII, P. 7.3.36, under 2; See *AP* XIII, P. 7.4.11, under 2; P. 7.4.29, under 2; P.7.4.77, under 4.

The quotation form is not *iyarti*, which belongs to *ṛ-* of the 3rd conjugation class. Then what is the original conjugation class? See *AP* XIII, P. 7.4.77, under 4.

artha **1.** 'purpose' *Vt.* II on P. 1.1.12. *arthena* 'because there is a purpose' *Mbh.* I, p. 81, line 1.
2. '(lexical) meaning' *Arthābhidhānaṃ punaḥ svābhāvikam* 'to convey meaning comes naturally in words' *Vt.* XXXIII on P. 1.2.64.
3. 'the thing-meant'. Anything we can talk about by means of words, whether words or non-words, whether fact or fancy. See *VP* 2.132, (ed. W. Rau 1977), *sa bāhyaṃ vastv iti jñātaḥ śabdārtha iti gamyate*.

VP 2.330 (ed. W. Rau 1977) *yasminn uccarite śabde yadā ...* 'whichever thing

is understood once a particular word is spoken, that is its meaning. Of that meaning itself there can be no other definition.'

See under *arthagrahaṇa; śabdagrahaṇa.*

4. 'grammatical meaning' *KV* on P. 2.4.27 (*arthātideśa* 'transference of meaning', that is, of gender. See *AP* VIII, p. 43. See also the discussion in *AP* X, p. 74-76, on the *bhāṣya* on *Vt.* V on P. 7.1.33 regarding *yuṣmad/asmad* which are genderless forms.

See under *puṃvat*; *bhāṣitapuṃska*; *śabdasya hrasvatavam arthasya puṃvadbhāvaḥ.*

5. (In *Mīmāṁsā*). Here a difference is made between *jāti* and *vyakti*. The individual cow is only secondarily expressed by the word *gauḥ* which primarily stands for *gotva* 'cow-hood'.

(In *Nyāya*). Three possibilities, *vyakti* 'the individual', *ākṛti* 'the shape, outward form' and *jāti* 'genus/class', *Nyāyasūtra* 2.56. All three are the meaning of a *pada, Nyāyasūtra* 2.64.

6. 'need' (for = instr.). E.g. *asya gor dvitīyenārthaḥ* 'of this bull has need of a second one'. *Mbh.* I, p. 81, line 1; p. 496, line 6.

See under *tadvat prathamānirdiṣṭaṃ ṣaṣṭhīnirdiṣṭena cārthaḥ; bhavati hy arthaśabdena yoge caturthī.*

arthāt prakaraṇād vā 'on account of meaning or of the situation' *Mbh.* I, p.8, line 2.

°*artha* **1.** 'for the sake of,' 'serves to...' Forms *nityasamāsa* by *Vt.* IV on P. 2.1.36.

See *ATA*, p. 205.

2. May have the supplied sense of *nivṛtti* 'prevention.' E.g., *maśakārtho dhūmaḥ* 'smoke serves to ward off the musquitos.'

3. Cps in °*artha* stand for their own form as well as for its synonyms. See P. 2.1.31; 2.2.53; 2.373. See *AP* V, P. 2.1.20, under 5; *AP* XII, P. 7.3.107, under 3.

4. In a *dvandva* cp. is to be connected with each of the cp. constituents.

5. Cps with °*artha* are *nityasamāsa*. See *Vt.* IV on P. 2.1.36. Thus no formally corresponding wordgroup can be offered. E.g., we paraphrase *tadartham* as *tasmai idam*.

See Kaiyaṭa on *Bh.* No. 1 on P. 2.3.13; *ANA*, n. 295.

See *AP* VII, P. 2.3.72, under 4; P. 2.3.73, under 4; *AP* VIII, P. 2.4.27, under 1.

See under *śabdārtha*.

arthakāmapradhāna 'mainly occupied with business and enjoyment' *KV* on P. 5.3.112.

arthakriyā 'purposive action, action directed to a purpose' See *ANA*, Kaiyaṭa on *Bh.* No. 39 on P. 2.3.1.

arthagati 'understanding of meaning' *Mbh.* III, p. 94, line 16.

arthagrahaṇa **1.** 'the mention of (a word as standing for its) meaning.'

Term used by Kātyāyana, *Vt.* I on P. 7.2.98.

See *Nyāsa* on *KV* on P. 2.1.42, under 6.

See *KV* on P. 2.3.27, the mention of x is a mention of meaning. Synonyms are to be included..

See *KV* on P. 7.2.92, 'mention of meaning', and not of a morphological element, like a case ending. See P. 7.1.92, under 2 (*dvivacane* refers to a dual meaning, not to a dual case ending).

See *AP* V, P. 2.1.69, under 3, 'to be understood as *arthagrahaṇa*...'.

Opp. *śabdagrahaṇa*; *svarūpa-grahaṇa*.

2. 'reference to the gender (of a particular word, namely, a neuter cp. constituent)'. See *AP* X, P. 7.1.23, under 9.

arthatantra 'determined by the meaning (of the bare nominal stem)' *Mbh*. I, p. 133, line 11; p. 143, line 14.

See *STHĀNI*, p. 20.

arthatas 'by taking into account the meaning of a word'.

Opp. *śabdatas*.

arthadharma 'property of the thing-meant'. Reference is to natural gender, male/female.

See *AP* X, P. 7.1.33, under 6 (*Vt*.V).

Opp. *śabdadharma*.

arthanimittaka 'conditioned by meaning (= gender)' *Mbh*. III, p. 253, line 14 (on *Vt*. V on P. 7.1.33).

arthanimittakena nāma śabdena bhavitavyam '(the gender of) a wordform must certainly depend on the thing-meant' *Mbh*. I, p. 114, line 14 (on P. 1.1.46).

See under *arthagrahaṇa*.

arthaniyama 'restriction regarding the meaning (of a suffix)' *Vt*. III on P. 1.4.21. E.g., *karmaṇi dvitīyā eva* 'to convey the sense of *karman*, the second case endings only (are prescribed)'.

See *PRĀTI*, pp. 13, 14, 44; n. 219; Note (42); *AP* IV, p. 77.

Opp. *pratyayaniyama*.

See under *arthāvadhāraṇa*; *niyama*.

arthanirdeśa **1.** 'statement of meaning' *KV* on P. 3.4.67.

2. 'mention of a meaning-condition' *KV* on P. 7.1.96. E.g., *striyām* usually means 'in the fem. gender'. But when taken as an *arthanirdeśa* it means 'when reference is to a female (of the species)', like *kroṣṭrī* 'a female jackal'.

3. *Mbh*. II. p. 321, line 14, *avaśyam uttarārtho 'rthanirdeśaḥ kartavyaḥ* 'necessarily mention of meaning should be made for the sake of the following rules'. That is, in P. 4.3.134 necessarily mention should be made of the words *tasya vikāraḥ* for the sake of the following rules, P. 4.3.135-168.

arthapāṭha Name given to the list of meanings assigned to the verbal bases in the *Dhātupāṭha*. The term is used by Kaiyaṭa on *Bh*. on *Vt*. II on P. 1.3.1. The present set of meanings was not known to Patañjali, but Candragomin seems to know them. See G. Palsule 1961, pp. 92, 95.

See under *dhātupāṭha* for the ways in which meanings are stated.

arthabheda 'difference of meaning' *KV* on P. 2.4.31.

Opp. *arthābheda*.

°*artham* 'is meant for' *Vt*. I on P. 7.4.12.

artharūpa **1.** 'the nature of meaning' *Mbh*. I, p. 464, lines 16-17.

2. 'thing' *VP*. 3.7.3.

See *PRĀTI*, n. 268.

°*arthe* *samāsārthe* 'with regard to cp. formation' *KV* on P. 7.4.14.

artharūpa 'the (particular) form which the meaning (i.e., the gender of *yuṣmad* / *asmad*) assumes (is such that a difference in gender is not understood)' *Mbh*. III, p. 253, line 14; *Nyāsa* on *KV* on P. 3.1.138.

arthavat 'makes sense, purposeful' *Vt*. II on P. 2.4.32; *KV* on P. 7.1.3.

Opp. *anarthaka*.

arthavato hy āgamas tadguṇībhūtas tadgrahaṇena gṛhyate yathānyatra '(or rather not,) because an augment which is part of a meaningful element is included in the mention of that (element), like in other cases', Part of *Vt.*V on P. 1.1.20.

See *PN*, *pbh.* 11.

See *PN*, Pt. I, Poona 1962, Introduction, p. 16.

See under *āgama*.

arthavadgrahaṇe nānarthakasya *PN*, *pbh.* 14. *KV* on P. 6.4.1.

See *AP* IX, P. 6.4.14, under 6.

arthavadgrahaṇe nānārthavadgrahaṇam 'when there is (a possibility of) reference to a meaningful sequence of speech-sounds, (then) reference to an identical non-meaningful sequence is not allowed'.

PN, *pbh.* 14. *Vt.* III on P. 2.4.81 refers to this *pbh.* Also Patañjali in his *bhāṣya* on *Vt.* II on this rule.

See *PN*, Pt. I, B.O.R.I., Poona 1962, Introduction, p. 17.

See *AP* VIII on P. 2.4.81; *AP* X, P. 7.1.96, under 7 (*Vt.* VI).

arthavanto varṇā dhātuprātipadikapratyayanipātānām ekavarṇānām arthadarśanāt 'phonemes are meaningful because one notices meanings of verbal bases, nominal stems, suffixes and particles consisting of a single phoneme'.

Vt. IX on *Śivasūtra* 5, referred to in *VP* 2. 210 (ed. W. Rau).

arthavāda (in *Mīmāṁsā*) 'explanatory Vedic passage'.

See *PASPA*, n. 103.

arthasatattvam *artha* + *satattva. Kiṃ punar atrārthasatattvam. Devā etaj jñātum arhanti* 'but what is the real state of affairs? That the gods may know' *Mbh.* I, p. 492, line 22.

arthasiddhi 'success in business' *Mbh.* III, p. 231, line 6. See under °*ādi*.

arthasiddhir eṣā syāt 'it goes without saying that...' *Mbh.* I, p. 484, line 5.

arthasyānyapramāṇatvāt 'because of the fact that for meaning there is a different authority', Part of P. 1.2.56. Rejects meaning as part of grammar, because it comes under *laukika* usage, and is beyond the control of grammar.

arthātideśa **1.** Literally, 'transference / extension of *artha*'. In *Vt.* III on P. 7.1.74 it is used in the context of *puṃvadbhāva* of *iganta* neuter *bhāṣitapuṃska* adjectival words. Such words are treated like the masc. Thereby, in this case what is extended is gender.

See *Vt.* VII on P. 6.3.24; *AP* VIII, pp. 43, 44, 45.

2. 'transference of gender'. *KV* on P. 2.4.27. See under *liṅga*.

3. *arthātideśāt siddham* 'we can manage on account of transference/extension of meaning = number' *Vt.* III on P.1.2.58. The use of the plural is extended to *jāti* words. See *AP* II, p.101.

See *bhāṣya* on *Vt.* XVIII on P. 1.1.56. The *Vt.* uses the term *vacanātideśa* q.v.

See *Vt.* III on P. 7.1.74.

arthādhikāra 'section heading in the form of (a statement of) meaning'. Device used in the *taddhita*-section in combination with *pratyayādhikāra* for the ordering of rules.

arthāpatti 'presumption'. Different from *anumāna* because *vyāpti* is lacking. A reasonable, but not necessary inference. See *Nyāyakośa*, p. 79, e.g., *rātribhojanena vinā divā abhuñjānasya pīnatvam anupapannam*.

arthābhāva 'absence of a thing'. A sense in which an *avyayībhāva* cp. is formed (P. 2.1.6).
See under *asaṃśayam*.

arthābheda 'non-differentiation of meaning' *Vt.* III on P. 2.2.30.
See *BDA*, pp. 199, 201, 203. .

arthāvadhāraṇa 'restriction imposed on meaning' *Vt.* II on P. 2.3.50.
See under *arthaniyama*.

arthin 'needy' *artha* + *inI*. *Vt.* III on P. 5.2.135. See *KV* on P. 5.2.122.

arthaikatvād ekam... Beginning of Jaimini's sentence definition. See *SA*, p. 112.

ardha **1.** (ntr.) 'exactly equal part, half'. Cp. formation by P. 2.2.2
2. (masc.) 'approximately equal part, half'.
Used in two meanings, see *TA*, Note (4).
See *AP* XII, P. 7.3.26, for *taddhita* formations.

ardhaka 'pronounced halfway' *Mbh.* I, p. 13, line 23. A defect in pronunciation. Said of a long vowel pronounced as a short vowel.
See *PASPA*, n. 823

ardhakhārībhārya 'having a wife purchased for half a *khārī*' *KV* on P. 7.3.27.
See *AP* XII, P. 7.3.27, under 6.

ardhatṛtīya 'two and a half' *Mbh.* I, p. 426, line 1. See *BDA*, pp. 86-96.

ardhapippalī 'the half of a pepper' *Mbh.* I, p. 407, line 5.
Derivation, *TA*, p. 4. See *TA*, Notes (6, 27).

ardhamātrālāghavena putrotsavaṃ manyante vaiyākaraṇāḥ 'by saving half of a *mātrā* grammarians think that it is the birth of a son' *PN*, *pbh.* 112.

arpayati 'he causes to go'.
Derivation, *AP* XII, P. 7.3.36, under 3.

aryate 'it is gone (by him)'. Passive form of *ṛ*-. E.g., *aryate grāmaḥ* 'the village is gone to'.
See *AP* XIII, P. 7.4.29, under 3.

aryāt 'may he go'. *Āśīrliṅ* of *ṛ*- 'to go'.
Derivation, *AP* XIII, P. 7.4.29, under 4.

arś-ādi= arśas-ādi *Gaṇa* on P. 5.2.127. Is an *ākṛtigaṇa*. See *VIBHA*, n. 70.

°arha 'befitting, worthy of' P. 5.1.117.
See under *tadarham*.

arhati P. 5.1.63, *tad arhati*, a sense assigned to the *taddhita*-suffix *ṭhaÑ*.
See *KV* on P. 7.3.20, and *AP* XII, P. 7.3.20, under 5.

alakṣaṇa **1.** 'without a corresponding prescription (by a rule)' *Mbh.* III, p. 219, line 4 (in *Ślokavt.* ii on P. 6. 4.120).
2. 'a non-rule', i.e., a meaningless rule. *PN*, *pbh.* 1. See *PASPA*, n. 373.

alaghūpadhatva 'not having a prosodically short vowel in prefinal position' *KV* on P. 7.4.65.
See *AP* XIII, P. 7.4.65, under (p).

alaghutva 'the fact of not being *laghu*', namely, of the vowel *ṛ* in *dṛdha*. *Laghutva* is required by P. 6.4.161 and 6.4.56.
See *Vt.* II on P. 7.2.20.

alaṃkariṣṇu 'desirous to equip with ornaments' *KV* on P. 2.3.69.
Derivation, *PRĀTI*, n. 496.

alaṃkumāri *Mbh.* I, p. 216, line 15 (on *Vt.* II on P. 1.2.44). *Alam* is listed in the *svarādigaṇa*, no. 56.

alantyavidhi P. 1.1.52.
See under *nānārthake 'lantyavidhir...*

alaṃpūrva '(a cp.) having *alam* as its first member' *Vt.* III on P. 1.2.44; *Vt.* I on P. 2.4.26.

alaṃbusānāṃ yātā **1.** ' he will go to (the country of) the Alaṃbusa'.

2. 'he is able to obtain / reach the waters' *Mbh.* I, p. 14, line 14.

See *PASPA*, n. 883.

alam **1.** 'a match for' + dat., *Vt.* II on P. 2.3.16.

2. 'enough of...' + instr. E.g., *alaṃ rodanena* 'enough of crying'.

See *ANA*, Introduction, p.li; Note (115).

See under *kriyākāraka*; *paryāpti*.

alādeśatva 'the fact that...is/are not a substitute of *l*' *Vt.* II on P. 2.3.69.

aliṅga 'without gender distinction' *KV* on P. 7.1.29.

Mbh. III, p. 253; line 9 (on P. 7.1.33).

aliṅgatā 'the fact of being genderless' *KV* on P. 2.4.18.

aliṅgam asaṃkhyam avyayam 'that which has no gender, no number (is called) *avyaya*' *Vt.* V on P. 1.1.38. See *TA*, p. 80.

aliṅge vā yuṣmad / asmad 'or rather, *yuṣmad* and *asmad* have no gender'. Stated in the *KV* on P. 7.2.90.

Compare *Mbh.* III, p. 253, line 9, *aliṅge yuṣmadasmadī*.

alīlavat 'he caused to mow'. Aor. sg. 3rd person of *lū-*. *KV* on P. 7.4.93.

For the reduplication vowel apply P. 7.4.80, 7.4.93 and 7.4.79.

aluksamāsa P. 6.3.1, ff.

See *AP* XII, P. 7.3.53, under 3 (b), application of P. 6.3.14.

alug aci *KV* on P. 2.4.70. Reference to P. 4.1.89, *gotre alug aci*.

alugvikaraṇa 'not having *luk* as its *vikaraṇa*', i.e., a verbal base other than a class II verbal base. *Mbh.* I, p. 495, line 15.

See under *lugvikaraṇālugvikaraṇayor...*

alo 'ntyavidhi P. 1.1.52. *Mbh.* III, p. 358, line 3. Its application is prevented by *taparakaraṇa* in *aTaḥ* in P. 7.4.88.

See *AP* XIII, P. 7.4.88, under 4.

alo 'ntyasya '(replacement) of the final sound (only)' P. 1.1.52. Also P. 7.1.102. *Mbh.* I, p. 481, line 15, *alo'ntyasya vidhayaḥ*.

See under *alantyavidhi*.

alopa **1.** 'non-deletion' *alope* 'when deletion does not take place' *Vt.* IV on P. 7.3.54.

2. 'deletion of *a*' P. 6.4.111. Also prescribed by P. 6.4.148.

alaukikavigrahavākya 'the technical constituent analysis for purposes of derivation'. E.g., *rājapuruṣas* is analysed as ((*rājan* + *Ṅas*) + (*puruṣa* + *sU*)) + *sU*.

See *BDA*, Introduction, p. 1.

Opp. *laukikavigrahavākya*.

algrahaṇa 'the mention of a speech-sound'. The mention of a speech-sound (*varṇa*) in the loc. is interpreted to refer to an element which begins with that sound, like in *niti, yi, si*. *Vt.* XXIX on P. 1.1.72; *PN*, *pbh.* 33 (*tadādi*).

See *AP* X, P. 7.1.18, under 5.

alpaprāṇa 'non-aspirate stop' *Mbh.* I, p. 61, lines 17, 18. See Allen, p. 38.

Opp. *mahāprāṇa*.

alpāpekṣa '(operation) requiring (relatively) less causes', that is, an *antaraṅga* operation. *PN*, *pbh.* 50.

See *PN*, Pt. I, p. 80, line 7; Pt. 2, p. 228.

Opp. *bahvapekṣa*.

alpīyas 'comparatively small' *Kir.* 7.15 d, Mall. renders it as *alpaḥ*.

allopa =*allopa* = *alopa* 'deletion of *aT* (short *a*)' *Vt*. II on P. 6.4.56; 6.4.134, *rājan* → *rāj*°*n*. See *KV* on P. 7.1.75.

***alvidhi* 1.** (Traditionally) 'a rule conditioned by the presence of a single phoneme'.

2. 'a rule conditioned by the presence of one or more phonemes'. See *STHĀNI*, Pt. I, Introduction, pp. i, iii-iv (on *Vt*. II on P. 1.1.56). For "is an *alvidhi*" in *STHĀNI*, Pt. I, n. 370, read "is not an *alvidhi*".

If *alvidhi*, then *sthānivadbhāva* is disallowed by P. 1.1.56. That is to say, phonemic properties of speech-sounds are not transferable. But see P. 1.1.57-59, which state a series of exceptions to exceptions.

See *STHĀNI*, Pt. I, Introduction, pp. i, iii-iv; main text, pp. 21, 23; Notes (35, 93); *AP* XII, P. 7.3.50, under 5.

See under *analvidhau*.

alvidhau sthānivadbhāvo na bhavati 'in a rule requiring the presence of a speech-sound or speech-sounds treatment like the original is not allowed' *Mbh*. I, p. 134, line 8. See *STHĀNI*, p. 31, and Note (14).

Tradition wrongly regards P. 5.2.44 as not being an *alvidhi*, and therefore assumes that *sthānivadbhāva* applies in the derivation of *ubhaya*.

See *STHĀNI*, Pt. I, n. 370.

***ava*°** See under *avādayaḥ*.

avakāśa 'scope for the application of a rule or grammatical operation (elsewhere than in the case under discussion)'. Rules / operations must have examples, or, at least, one example in language to which they apply, and which form or forms the proper domain of the rules or rule. Compare the discussion in *Mbh*. I, p. 113, lines 23-25.

See *ATA*, n. 202.

See under *anavakāśa*; *sāvakāśa*; *vipratiṣedha*.

avakāśavat 'having an opportunity to apply, having scope (elsewhere)' *KV* on P. 7.1.2. Since a rule x has scope elsewhere than in the case concerned, it cannot be *bādhaka*, that is, it cannot set aside rule y. Thus a conflict arises.

See under *sāvakāśa*.

avakṣepana 'taunt' P. 5.3.95.

avaghuṣita *avaghuṣitaṃ vākyam āha* 'he spoke a sentence in which his intention has been disclosed' *KV* on P. 7.3.67 (counter-example).

See *AP* XI, P. 7.2.23, under 4 (p. 57); *AP* XII, P. 7.3.67, under 4.

avacanāt 'even without the statement (of P. 6.4.163, we can have *prakṛtibhāva*)' *Vt*. I on P. 6.4.163. Compare *Vt*. III on P. 6.1.174.

avacanāt siddham 'we can manage in the absence of a rule' i.e., without a rule, i.e., the rule is redundant. *Vt*. I on P. 2.3.9.

avacane 'when mention (of...) is not made' *Vt*. III on P. 2.4.79.

avaninãvayiṣati 'he desires to cause to call out' *Mbh*. P. 156, line 21-22.

Derivation, *STHĀNI*, Pt. II, Note (67).

avacchinna 'delimited'.

avaccheda 'delimitation of logical extension (of a concept)'.

***avacchedaka* 1.** 'distinguisher, delimitor'. E.g., *parvato vahnimān dhūmāt* 'the hill contains fire because of smoke'. Here the fire (the *sādhya* 'proband') is the item distinguished / delimited by the abstract property (*dharma*) of fire-ness (*vahnitva*). Since fire is also the *sādhya*, which, in its turn, is delimited by the abstract property of *sādhyatva*, it may

be said on a higher level of abstraction, *sādhyatvāvacchedakavahnitva* 'fireness delimiting proband-ness'.

See S. Sen, 1924, pp. 16, 32.

2. 'delimiting generic feature or quality'. That is, the characteristic feature of an item which is assumed to fix, to delimit it, according to its genus or species, its class character. This is the feature shared with things of the same kind. E.g., *vahnitva, gotva, ghaṭatva* are the characteristic properties of fire, cow and pot. They are delimiting generic properties of any individual fire, etc.

See *Tarkasaṁgraha*, Appendix A, pp. 379-380.

See E. Frauwallner, "Raghunātha Śiromaṇi" *Wiener Zs.f.d. Kunde Süd- und Ost-asiens und Archiv f. d. Indische Philosophie*, Bd. X, 1966, p. 87.

avatta Ppp. of *ava* + *dā-* in which the first *t* is the sandhi form of the *d* of *dā-*. See P. 7.4.47 (teaches the substitution of *t* for *dā*) and Whitney, § 955 g.

Compare *ātta*.

avadatta Derived from *ava* + *dāP* 'to clean' (*Dhp*. 2.50). The verbal base *dāP* is not called *ghu* (P. 1.1.20). Therefore P. 7.4.47 is not applicable.

E.g., *avadattaṃ mukham* 'the mouth has been cleaned' *KV* on P. 7.4.47.

avadigye See under *digi*.

avadhāraṇa 'restriction, limitation (to one out of a given number), so much only and no more'.

Sense of *eva*.

See *TA*, Note (167); *KA*, n. 585. Don't confuse with *niyama* or *nirdhāraṇa*.

According to Pāṭhak-Chitrao, 1927, used ten times in a *Vt*.: *Vt*. IX on P. 1.1.51; *Vt*. I on P. 1.2.18; *Vts*. V and IX on P. 2.1.2; *Vt*. II on P. 3.2.127; *Vt*. III on P. 6.2.1; *Vt*, II on P. 6.4.135 'restriction, limitation'; *Vt*. I on P. 7.2.26; *Vt*. II on P. 8.2.27; *Vt*. I on P. 8.4.32.

In *Vt*. III on P. 6.2.1 the expression *iṣṭataś cāvadhāraṇam* occurs which is also used by Patañjali.

KV on P. 7.1.62.

See under *arthāvadhāraṇa*; *ekapadāvadhāraṇa*; *dvipadāvadhāraṇa*; *niyama*; *vibhakti*°.

avadhāraṇapratiṣedhārtham '(used) for the sake of rejection of *avadhāraṇa* (with regard to to the form not ending in *Ṇi*)' *Vt*. I on P. 7.2.26.

avadhāraṇārtham 'for the sake of restriction'. Used only once in a *Vt*. (*Vt*. II on P. 7.4.35). If a rule A is to be applied at all, then it is restricted to the items mentioned only. In other, similar items the rule is not to be applied.

See *AP* XIII, P. 7.4.35, under 4 (*Vt*. II).

avadhitva 'providing a limit', namely, by rule (*śāstra*) P. 6.4.129.

Nyāsa on *KV* on P. 6.4.22.

avadhidyotanārtham 'in order to indicate the limit inclusive' *Mbh*. III, p. 305, line 11.

avadhi 'it was killed (by him)' P. 3.1.66.

See under *avadhīt*.

avadhimat 'that which has a limit'. The limit is stated as 'earlier' or 'later than'.

avadhīt 'he killed'. Aor. sg. 3rd person.

Derivation, see *STHĀNI*, Pt. I, pp. 144, 218.

The *upadeśa* form of the verbal base is *vadha-* (P. 2.4.42). This is a disyllabic form, inconsistent with the monosyllabic form *vadh-*, ending in a consonant, as assumed by the *KV* on P. 7.3.35, and quoted as *vadhi*.

The same argument is used for the *CiṆ* form *avadhi* 'it was killed (by him)', quoted

by the *KV* as an example for P. 7.3.35. See *AP* VIII, P. 2.4.42, under 6; *AP* XI, P. 7.2.7, under 6; *AP* XII, P. 7.3.35, under 5.

avadhyantaram apekṣaṇīyam 'we must look for another starting point'. See *KĀRA*, p. 71.

avayava *saṃkhyā°* 'which has a numeral as its member'. Said of an *avyayībhāva* cp. *Vt.* I on P. 2.4.84.

avayava - avayavin 'part - whole relation'. See under *samavāya*.

avayavavidhi 'special (i.e. part) rule'. *TA*, n. 39.

Opp. *sāmānyavidhi*.

avayavavidhāna 'a rule prescribing a grammatical operation, like cp. formation, with a word standing for a part' *Vt.* I on P. 2.2.3.

See *TA*, n. 52

avayavaṣaṣṭhī =*avayavasaṃbandhaṣaṣṭhī*, *Vts* II and III on P. 1.1.49, 'the use of the genitive case ending in the sense of "a part of (a whole)"'

See *Nyāsa* on *KV* on P. 6.4.1 (Benares ed., Vol. V. p. 324, line 8).

Opp. *sthānaṣaṣṭhī*.

avayave kṛtaṃ liṅgam 'the distinctive mark (the *anubandha*) is made (added) with reference to a part'. A *nyāya* quoted by the *Padamañjarī* on *KV* on P.7.1.35. Reference is to P.1.1.53, which says that the *anubandha Ṅ* indicates that only the final phoneme of the *sthānin* is to be replaced.

avayavāvayavisaṃbandha 'part - whole relation'.

avayavopādhi A meaning condition which originally belongs to part of the word to be derived, i.e., to the stem (*prakṛti*) or to the suffix (*pratyaya*) only. Equivalent of input meaning condition. *KV* on P. 3.2.80.

See *AP* XI, P.7.2.53, under 2.

avarataḥ 'at least' *Mbh.* I, p. 118, line 4.

avarṇaprakaraṇa 'the context of *a*' *Vt.* III on P. 7.4.47. The idea is that *asya* in P. 7.4.32 is continued in P. 7.4.47 by *mandū-kapluti*.

avaśya° For examples, see *AP* XII, P. 7.3.65.

avaśyam eva sāmānyaṃ viśeṣaṃ prati gacchati / gatamātraś ca tat tena viśeṣe sthāpyate dhruvam Quote from *Bhaṭṭivārttika* by *Bālamanoramā* on *SK* No. 43 (P. 1.1.53), *Parimal Publications*. Vol. I, 1994, p. 31.

Deals with the relation of a general rule / term and a special rule / term. E.g., *āmro vṛkṣaḥ*. Here *vṛkṣa* is the general term for tree. But once it is used to refer to an *āmra* tree, it takes on the speciality of the *āmra* tree. It goes to that special tree. As soon as it has come to that tree, it becomes established with regard to the special tree.

avaśyamaḥ kṛtye '(*lopa* of *m*) of *avaśyam*, if a *kṛtya* (suffix) follows immediately' *Vt.* III on P. 6.1.144. E.g., *avaśyabhāvyam*.

See under *lumped avaśyamaḥ kṛtye...*

See *AP* XII, P.7.3.65, under 3.

avasāna 'pause' in the utterance of a speaker. P. 1.4.110. Marks the end of a sentence, end of sandhi operations. Substitution of *visarjanīya*, P. 8.3.15.

See under Pāṇini, Method.

avasita *kutaḥ...etad avasitam* 'how is that conclusion reached?' *Nyāsa* on *KV* on P. 7.3.35.

avasthā- **1.** 'to stay, remain, last'.

2. 'to be situated'.

3. 'to come to a halt' *na avatiṣṭhate* 'does not halt (there)' *Mbh.* I, p. 393, line 12.

4. (+loc.) 'to be used to denote' *Mbh.* I, p. 220, line 6; *KV* on P. 6.4.1.

5. (of a rule) 'to apply' *Nyāsa* on P. 2.4.11.

6. (caus.) 'to establish'.

avasthāpyate 'is established' *Mbh.* I, p. 112, line 17.

avasthā **1.** *upad iśyamānāvasthāyām* 'in the stage in which it is / they are first introduced' *Padamañjarī* on *KV* on P. 6.4.37.

2. 'derivational stage' *Vt.* I on P. 7.3.92. See under *lāvasthā*.

avasthāna **1.** 'being steady'. Sense of *dhr̥Ñ-*, *Dhp.* 6.119.

2. 'abiding, remaining as it is' *Nyāsa* on *KV* on P. 6.4.93.

3. 'condition, state' *KV* on P. 7.4.60.

4. (of words) 'use with regard to, application to, reference to' (+ loc.) *Mbh.* I, p. 218, line 10.

avasthita **1.** 'fixed' *Mbh.* I, p. 181, line 14.

2. 'having taken up its position / been added' (said of a suffix) *Mbh.* III, p. 262, line 11.

avācya *avācyam āha* 'he said what is improper to be spoken'. Counterexample for P. 7.3.67 in *KV*.

avādayaḥ *Mbh.* I, p. 416, line 22. A *gaṇa* prescribed for the sake of cp. formation by *Saunāgavārttika* G[7].

See *TA*, p. 194.

avāpa The repetition of subsidiary sacrifices with each primary sacrifice. See G. Jha, *Pūrvamīmāṁsā in its Sources*. Benares Hindu University : Varanasi 1942. Second edition 1964, p. 307 (under *tantra*).

avikirate hastī svayam eva 'the elephant bends down of his own' *Mbh.* II, p. 70, line 6.

avighātaka 'which does not form a hindrance' *KV* on P. 7.3.54.

avidhi 'absence of prescription', i.e., non-applicability of a rule. *PN, pbh.* 92. The operation concerned cannot be applied. *Vidhi* = *vidhāna*, q.v.

See *AP* X, P. 7.1.30, under 4 and 7.

avidheya 'the item not prescribed as the new thing', 'the item already known' *KV* on P. 7.4.60.

avidheyatva 'the fact of not being prescribed as the new thing' *KV* on P. 7.4.60.

See under *vidhi*.

avinābhāva 'inseparability, invariable concomitance' = *vyāpti*.

avinābhūta 'that which always goes together with something else'.

See under *nāntarīyaka*.

avibhaktiko nirdeśaḥ 'the mention (of a term) without case ending'. See F. Kielhorn, *Indian Antiquary*, XVI, p. 249. E.g., P. 3.1.74, *śruvaḥ śr̥ca*. Split as (a) *śruvaḥ*, (b) *śr̥ ca*. Here *śr̥-* has been mentioned without a case ending. Like *hvaḥ* in P. 3.3.72, *śruvaḥ* is both a technical abl. and a technical genitive.

Compare *Ṅe* in P. 7.1.28, and *AP* X, P. 7.1.28, under 2. See Böhtlingk's note on the rule.

Mbh. I, p. 21, lines 18-19; p. 25, line 26.

See P. 7.2.104 (the exact form of the substitute); P. 7.2.112.

See *AP* IX, P. 6.4.4, under 2; P. 6.4.142, under 2.

See under *asamāsanirdeśa*; *nirdeśa*.

aviyonā durasyuḥ Example in the *KV* on P. 7.4.36. See the *KV* Hyderabad ed., Vol. II, p. 866, four variant readings are mentioned. Corrupt passage.

avivakṣā 'non-intention to express (something)' *Mbh.* I, p. 263, line 14; p. 463, line 13.

See under *anudarā kanyā* 'a no-belly girl'; *vivakṣā*.

avivakṣitatva 'the fact of not being intended to convey a particular meaning', i.e., it has no grammatical function. *Vt.* III on P. 1.4.24; *Nyāsa* on *KV* on P. 7.2.57, said

of the *a* in the loc. form *se* = *sa*+ loc. ending. Pāṇini could have simply said *si* = *s*+*i*.

KV on P. 7.4.57 'because the speaker has no intention of mentioning...'. See *AP* XIII, P. 7.4.57, under 6.

Compare *VP* 3.7.88 (ed. Abhyankar-Limaye).

avivakṣitavibhaktyartha 'of / in which the meaning of the case ending is not specifically intended' *KV* on P. 6.4.1.

avivākya *avivākyam* (*ahaḥ*) '(a day) on which discussion among *yājñikas* does not take place'. Example mentioned by *Vt*.II on P. 7.3.66. See *AP* XII, P. 7.3.66, under 4.

aviśeṣa 'without further specification' *KV* on P. 7.4.54.

aviśeṣavihitāḥ śabdā niyataviṣayā dṛśyante '(elsewhere also) words taught in a general way are found to be restricted (in actual use to particular usages only)' *Mbh*. III, p. 175, lines 14-15. Here the discussion is about the word *kroṣṭṛ* substituted for *kroṣṭu*. See G. Palsule 1961, p. 198.

aviśeṣe 'generally; when there is no reference to a specific thing', i.e., not adding further qualification, P. 4.2.4.

Said of a *niyama*. *Ślokavt*. 2 on P. 6.4.12. *Mbh*. III, p. 183, line 15.

See *AP* XII, P. 7.3.18, under 3.

aviśeṣeṇa **1.** 'indiscriminately' i.e., not necessarily two items grouped together, but either one separately. *Nyāsa* on P. 2.4.33. *Mbh*. III, p. 224, line 1. *Vt*. VIII on *Śivasūtra* 5.

2. 'without further qualifications / conditions, generally' *Mbh*. III, p. 231, line 25; *Mbh*. III, p. 279, line 4.

aviśeṣeṇa...uktvā 'after having made the general statement / prescription (of = acc. case)' *Mbh*. III, p. 304, line 20.

na aviśeṣeṇa 'with a qualification' *Nyāsa* on *KV* on P. 7.3.16.

See under *anvācaya*.

aviśeṣeṇotpadyanta utpannānāṃ niyamaḥ kriyate 'case endings (after *avyayas*) originate without distinction (regarding number). On those which have been generated a restriction is imposed' *Mbh*. I, p. 498, line 8.

aviśeṣeṇopadeśa 'instruction without specification' *Mbh*. I, p. 29, line 12.

avīvadat **1.** 'he caused (someone) to speak'. Reduplicated caus. aor. of *vad*-. For the reduplication, see Whitney, §§ 858, b. 859.

2. 'he caused (someone) to cause (someone) to play (the *vīṇa*)'. Reduplicated double caus. of *vad*-.

Derivation, see *STHĀNI*, Pt. I, Note (141). See AP XIII, P. 7.4.1, under 8.

See under *vāditavantam*...

avṛtkaraṇa 'the non-addition of (the word) *vṛt*', namely, to indicate the end of a *gaṇa*. See *DSG*, s.v. *ākṛtigaṇa*.

avṛtti **1.** 'non-integration' *Mbh*. I, p. 395, line 20.

2. 'non-occurrence' *Nyāsa* on *KV* on P. 8.1.8.

Opp. *vṛtti*.

avṛttipakṣa 'the alternative view that linguistic elements are not integrated in a higher, more complex form' Kaiyaṭa on *Mbh*. II, p. 234, lines 12-18.

Opp. *vṛttipakṣa*.

avyakta 'non-distinct, inarticulate'. Said of sound. See G. Palsule 1961, pp. 94, 101, 121, 147.

Opp. *vyakta*.

avyaktakaraṇa 'a sound-imitating word' P. 5.4.57. E.g., *paṭapaṭā karoti* 'he makes a *paṭ paṭ* sound'. Compare P. 6.1.100.

avyapavṛkta 'non-distinguishable' *Vt.* IX on *Śivasūtras* 3/4.

avyaya **1.** 'indeclinable' P. 1.1.37. *Na vyeti* 'does not change' *Mbh.*I, p. 96, line 13. Is *aliṅgam asaṃkhyam* 'has no gender, has no number' *Vt.* V on P. 1.1.38.

Sixteen meanings, P. 2.1.6. See *ATA*, p. 89.

Words formed with *kṛt*-suffixes ending in *m*, or *e, o, ai, au* are also called *avyaya*, P. 1.1.39. E.g., *dātum, svāduṃkaram*, and Vedic infinitives like *jīvase* 'in order to live'.

kiṃcid avyayam vibhaktyarthapradhānaṃ kiṃcit kriyāpradhānam 'in some indeclinables the sense of a case ending is predominant, in others the sense of an action'. *Mbh.* I, p. 95, line 19. Examples are *uccair* 'high', *nīcair* 'low' on the one hand, and *hiruk* 'away' and *pṛthak* 'separately' on the other.

A *kṛdanta* word in *m* or in a diphthong, P. 1.1.39. See *Vt.* IX on P. 2.4.81.

For added case endings see under *aviśeṣeṇa*.

2. For cp. formation of an *avyaya* with *pravṛddha*, etc., apply *Saunāgavārttika* J[10]. See *TA*, p. 195.

3. For cp. formation of an *avyaya* with an *avyaya* apply *Saunāgavārttika* K[12]. See *TA*, p. 197.

4. For cp. formation of an *avyaya* with a word ending in a suffix called *tiṄ* apply *Saunāgavārttika* L[13]. See *TA*, p. 198.

See under *kṛdantaṃ māntam avyayasaṃjñaṃ bhavati*; *taddhita*.

avyayayoge na '(the gen. case ending is) not (added) when an indeclinable is used' *Mbh.* I, p. 467, line 8. Reference is to P. 2.3.69.

See *PRĀTI*, p.113.

avyayānāṃ bhamātre ṭilopaḥ 'of *avyayas* deletion of the *ṭi*-portion takes place before any suffix which causes the designation *bha*'. A *Vt.*-like statement not found in the *Mbh.* Quoted in *KV* on P. 7.3.4.

Compare *AP* IX, P. 6.4.144, under 5; *AP* XII, P. 7.3.31, under 5.

E.g., *svar* is an *avyaya*. Here the *taddhita*-suffix *aṆ* is added by P. 4.3.53 in the sense of *tatra bhavaḥ* 'found in that'. This gives us *svar* + *a*. Then the *ṭi*-portion, i.e., *ar*, is deleted. What remains is *sv* + *a*. Here before the *v* the augument *au* is inserted by P. 7.3.4. The result is *sauva*.

avyayībhāva A type of compound, P. 2.1.5 - 21. Case endings are replaced by *am*, P. 2.4.83. Neuter gender by P. 2.4.18. Shortening of the last vowel by P. 1.2.47.

avyavasthā 'regressus ad infinitum' *Vts* VIII and X on P. 1.1.51; *Mbh.* III, p. 197, lines 25-26 (on P. 6.4.42).

See under *anavasthā* and *cakraka*.

See Mall. on *Kir.* 7.21.

avyavasthākārin *Mbh.* III, p. 197, line 26, *na hy avyavasthākāriṇā śāstreṇa bhavitavyam. Śāstrato hi nāma vyavasthā* 'a rule must not cause endless repetition / circularity of application / endless recursion. On account of the application of a rule indeed there is finality'. That is to say, no endless repetition, because a rule is meant to be final in its own domain. See *AP* IX, P. 6.4.76, under 4.

avyavahita 'uninterrupted', i.e., following in immediate sequence. See P. 1.1.66.

Opp. *vyavahita*.

avyavahitatva 'the status of being adjoining without interruption'.

See *STHĀNI*, Note (137).

Opp. *vyavahitatva*.

avy-avika-nyāya 'the principle of *avi* and *avika*'. See *SA*, p. 205; Note (174) and p.205. To convey the sense of *aver māṃsam* 'the meat of a sheep' we add the *taddhita-* suffix *aṆ* to *avika* formed by P. 5.4.28, not after *avi*, although *avi* is used in the meaning paraphrase. Thus *avi* in *aver māṃsam* 'the meat of a sheep' cannot itself serve as the base for the formation of *āvika*.

avyāpti 'under-appplication'. The rule has been too narrowly phrased. See *KĀRA*, n. 251.

avyutpattipakṣa 'the alternative which holds that (some) words cannot be derived (from verbal bases, with the help of suffixes)' *KV* on P. 6.4.11.

avyutpattipakṣe 'if we reject the *vyutpattipakṣa*' *KV* on P. 7.3.5.

Opp. *vyutpattipakṣa*.

avyutpanna 'underivable (in Pāṇini's system)'. There are nouns which are etymologically derivable by means of a stem-suffix analysis, and nouns which are not so derivable, and for which *uṇādi* suffixes are assumed.

See *PASPA*, Note (4).

See under *uṇādayo 'vyutpannāni prātipadikāni*.

aś- 'to obtain' *Dhp*. 5.18. Pf. 3rd sg. *ānaśe*. See Whitney, §788.

Used in *Kir*. 18, 7d.

See under *ān*.

aśakārāditva 'the fact of not beginning with *ś*' (Kaiyaṭa).

See *STHĀNI*, Pt. II, p. 130.

aśaktija 'born from / due to incapability (of the speaker to produce the correct sound)' *Vt*. I on *Śivasūtra* 2.

aśakya (+ pass. construction) *vikalpena bādhitum aśakyam* '(*vṛddhi*) cannot be set aside by an option' *KV* on P. 7.3.29.

aśakyaṃ dhātunirdeśe nipātanam... See under *dhātunirdeśe*.

aśapathe 'when not signifying an oath' P. 5.4.66.

aśabdāntaraprāpti 'non-applicability to a different form / in a different environment' *Nyāsa* on *KV* on P. 6.4.111.

See under *śabdāntaraprāpti*.

aśaśāsat 3rd sg. caus. aor. of *śās-*, q.v.

aśit 'not (a suffix) marked with *Ś*' P. 6.1.45, continued in P. 6.1.51.

See *AP* XII, P. 7.3.39, under 4.

aśiṣya 'not to be taught' P. 1.2.53.

See under *liṅgam aśiṣyam...*

aśūnyatā 'non-emptiness'. As the relation between a word and its meaning. See *PASPA*, p. 104.

aśruta 'not directly stated'. Nāgeśa on *PN*, *pbh*. 100.

aśva An *uṇādi* derivation, *uṇādisūtra* 149 (or 157). The (*uṇādi*) suffix is *KvaN*.

See *AP* XII, P. 7.3.3 (b), under 5 (derivation of *sauvaśva*).

aśvaghāsa 'fodder for horses' *Vt*. III on P. 2.1.36. No product-material relation here. See *ATA*, p. 208.

See under *tādarthya*.

aśvat 3rd sg. aor. of *śvi-* 'to swell' *KV* on P. 7.4.18. See *AP* III, P. 7.4.18, under 3.

aśvatthāma *Vt*. VII on P. 4.1.85.

aśvapatyādi A *gaṇa* mentioned by P. 4.1.84.

aśvāghasyāt Formation : *aśva* + *agha* + gen. ending + *āt*. P. 7.4.37, 'long *ā* is substituted for *a* in final position of *aśva* and *agha* (in the Vedic language)'. Mentioned in *Vt*. II on P. 7.4.35.

aśvāt trastāt patitaḥ 'he has fallen from a shying horse' *Mbh*. I, p. 327, line 10.

aṣṭan The *n* is replaced by *ā*, by *Vt*. II on P. 6.3.47.

See under *priyāṣṭanaḥ*.

aṣṭā° P. 6.3.125-126.

aṣṭāpadī Derivation: *aṣṭapāt*, P.5.4.138 → *aṣṭapad*, P. 6.4.130, +*ṄīP*, P. 4.1.8. This is a *bv*. cp. 'having eight feet'.

Aṣṭādhyāyī 'the collection of eight *adhyāyas*' Apply P. 2.1.52; P. 4.1.21; *Bhāṣyavārttika* in *Mbh*. I, p. 480, line 6.

Preservation of the text "It will be apparent even from the present volume of the *Mahābhāṣya* that the text of Pāṇini's grammar has not been handed down to us altogether in its original shape; at the same time the alterations which it has undergone do not appear to be great ..." F. Kielhorn, Preface to *The Vyākaraṇa-Mahābhāṣya*, Vol. I, Bombay 1880.

See *AP* XII, P. 7.3.96, under 2.

For interpolations see Birwé (a), 1955, pp. 27-52, and G. Cardona (a), 1976. (1980), pp. 153-160.

For the division of individual *sūtras*, see *AP* I, pp. 123-124 (role of *ca*).

The A is a reworked text, showing internal inconsistencies. See *AP*. II, p. 45.

For date and authorship see under Pāṇini.

Standard text: *Pāṇini's Grammatik* by O. Böhtlingk. Sec. Edition, Leipzig 1887. Number of *sūtras*: 3878 (according to *pādas*:351 + 268 + 631 + 635 + 550 + 736 + 438 + 369).

See under *vṛttisūtra*.

General set-up (1) *Saṃjñās* and *paribhāṣās*. Pāṇini is an early example of the scholarly use of terms by way of definition. He also assumes a number of technical terms to be known, (2) Syntax (*kāraka*), (3) Word formation, derivational and inflectional suffixes, (4) Accent, (5) Morphophonological rules (*aṅga*), (6) Sandhi (*saṁhitā*).

The items (2)-(6) conform to an analysis of language according to different levels, from "deep structure" to "surface form", an early insight in the structure of grammar.

The derivational and inflectional elements are introduced in the *adhyāyas* 3-5. Then the rules prescribing operations with these elements come in the *adhyāyas* 6-8. See *STHĀNI*, Pt. I, p. 114.

Consists of *sūtras* plus five appendices, *Dhp*, *gaṇapātha*, *uṇādisūtras* + (traditionally) *Phiṭsūtras*, *Liṅgānuśāsana*. See *BDA*, Introduction, p. ii; *KĀRA*, Introduction, pp. i, xvii.

Character : Deals with *laukika* and *vaidika* words, but these words are not dealt with on the same level. See *PASPA*, Note (4).

Every rule must have at least one example from usage to which it applies. See under *avakāśa* and *sāvakāśa*. For the language concerned see *AP* I, pp. 12-15.

Is not a grammar in the Latin-based Western traditional sense of grammar, although it deals with morphology, word-formation and syntax. Nor is it a transformational grammar in the Chomskyan sense. It is a word-generative device which generates, derives an infinite number of correct Sanskrit words with the help of a finite number of rules and a list of verbal bases called *Dhātupāṭha*. We lack the means to check whether all derivable words formed part of actual usage in Pāṇini's days. Correctness amounts to the correct application of rules. As later Sanskrit grammatical tradition has it, we are *lakṣaṇaikacakṣuṣka* 'solely guided by the rules'. In cases of doubt regarding the

interpretation of rules. *PN, pbh.* I, tells us to use our common sense. The rules are applied in a step-by-step procedure, each step representing the application of a rule. The result of the application of a rule, the output, provides the sufficient condition for the application of the next rule, the input. This procedure is called *prakriyā*. Mastery of the A. is shown in mastery of the *prakriyā*.

The device derives words fit for use in sentences, not sentences. The combination of words is left to the speaker, his *vivakṣā*. But this combination is subject to the grammatical, formal requirement of *sāmānādhikaraṇya*. *Kāraka*-relations always require a *kriyā*.

Sets the standard for the language called Sanskrit. See *PASPA*, p. 143.

nāniṣṭārthā śāstrapravṛttir bhavitum arhati 'the procedure of grammar should not lead to (the derivation of) undesired forms' *Mbh.* III, p. 6, lines 16-17.

No sentence definition. End of an utterance marked by *avasāna* 'pause' P.8.4.56. See under *Śāstra; śiṣṭa; vyākaraṇa*.

<u>Method</u> Basic analytic method is the stem-suffix analysis. Stems are divided into verbal bases and nominal bases. Word-building elements are put side by side in the initial stages of the *prakriyā*. Then operational rules are applied, often substitution rules. As regards the order of application of rules, the A. falls into two parts, the first part without restriction regarding the order of application, the second part with restriction, in the sense that the numerical order of rules decides the order of application. The first part is known as the *siddhakāṇḍa*, the second part as the *asiddhakāṇḍa*.

Generally, three types of procedure are known : (1) *kramena anvākhyāna* 'the step-by -step procedure', (2) *padasya vibhajya anvākhyāna*, also known as *pada-saṃskāra*, the paradigmatic derivation of words independently of a context, and (3) *vākyasya vibhajya anvākhyāna*, the derivation of a word in a given context which decides the selection of a particular ending. In all this we have to keep in mind that Sanskrit is an inflecting language. Syntax forms part of the word-derivation. See *VIBHA*, Introduction, pp. i-iv; *PASPA*, Note (4) *STHĀNI*, Pt. I, pp. 290-291; *AP* I, Introduction, pp.6-16.

<u>Types of rules</u> : (A) Rules dealing with technical terms and conventions of rule interpretation. (*saṃjñās* and *paribhāṣās*). These rules are applied throughout the A., including the *tripādī*. See *STHĀNI*, Pt. II, p. 93, (B) Operational rules. They are put in the relation of *utsarga* 'general rule' and *apavāda* 'special rule'. The *apavāda* contains restrictions/qualifications/conditions for the application of the general rule and, therefore, prevails over the general rule. *Apavādas* are stronger than *utsargas*. Usually, *apavādas* are mentioned after the *utsarga*, but they may be stated before the *utsarga* also. Among operational rules a further distinction may be made between word-building rules, like those dealing with augments and reduplication, and environment changing rules, like those dealing with substitution (*sthānivadbhāva* and *saṁ-prasāraṇa*).

See under *niyama*; *vidhi; siddha-*principle.

<u>Organisation</u>: For the division into *adhyāyas* and *pādas*, see *AP* IV, p. 1, under 2. For the topicwise organization of the *adhyāyas*, see *VIBHA*, Introduction, pp. vi-vii.

Two main sections as far the order of rule application is concerned : (A) *Sarvatra siddham*, P. 1.1.1-8.1.74. (B) *Pūrvatrā-siddham*, P. 8.2.1-8.4.68. In (A) rules are applied independently of their numerical order. In (B) rules are applied according to their numerical order. See Joshi-Roodbergen (b), pp. 541-542. See under *asiddha*.

Regarding (A), look for all rules which are applicable to a given form. Then determine whether a specific order of application holds good (*asiddha* or not). If such a specific order is not found, then the result of the application of rule x forms the basis for the application of rule y. Apply rule x and repeat the procedure. This is the *siddha* order of rule application. In the A. usually one rule becomes applicable at a time. But when rules become simultaneously applicable at a given stage in the *prakriyā*, a conflict results. To solve a conflict, a number of *paribhāṣās* are stated.

See G. Cardona (a), pp.187-193; *VIBHA*, Introduction, pp. vi-viii; Joshi-Roodbergen (a),1983, pp. 79, 85-89; Roodbergen, 1991, pp. 312-314.

For the *taddhita-* and *samāsa*-sections, see Joshi-Roodbergen 1983, pp. 59-93; *AP* XIII, P. 7.3.30, under 11. The *taddhita*-section clearly manifests a different linguistic approach from that of the *kṛt*-section, since it is concerned with meaning. In fact, this section deals with lexicography, and therefore, according to the view stated by P. 1.2.56, is *anyapramāṇa*, beyond the control of grammar. Here the *pramāṇa* is the usage of the speech community (*loka*). The *kṛt*-section, on the other hand, has a mixed character, because it deals with suffixes having both a grammatical-syntactic function, like case endings and personal endings, and an etymological-derivational function. See *AP* XIII, P. 7.4.10, under 12. Probably, the rules in the *taddhita*-section have been collected from different sources. Remarkably, the *aṅga-adhikāra* contains a section on *taddhita* (P. 7.2.117; P.7.3.31).

Division based on topics : (A) Word formation, *kṛt*, *taddhita* and *samāsa, tiṄ*. Important general rules here are P. 1.2.45 (*prātipadika*) and P. 1.4.14 (*pada*). The term *pratyaya* 'suffix' is defined by enumeration. P. 3.1.1; 5.4.160. (B) 6.2.100. D. Sandhi, P. 6.1.72-157; 6.3.114-137; 8.2.108; 8.4.68.

The topic of the *aṅga-adhikāra* is not word-formation, but the stem-suffix relation, independent of semantic and syntactic connection with another word. It is a typically morphemic word-internal relation. Even then, a special rule, p. 7.4.10, takes into account connection with another *pada*. The same goes for *sUṬ* in the *saṁhitā*-section by P. 6.1.136-172, and for the retroflexions of *s* in the *saṃhitā*-section by P.8.3.64-65.

Technical apparatus, *anubandhas*, *saṃjñās*, *paribhāṣās*.

Numerical ordering of individual rules: The two main principles are (1) the *sāmānya-viśeṣa* 'general-special' or *utsarga-apavāda* ordering of rules. First phrase general rules, then phrase qualifications (*viśeṣas*) and, if necessary, further qualifications. But in some cases the special rule is, or special rules are put first; and (2) *anuvṛtti*.

See Joshi (c), pp. 668-670, 673-674; *AP* IV, pp. 7-8.

Rule application order Rules prescribing substitutes prevail over rules prescribing derivational suffixes. See *STHĀNI*, Pt. I, Notes (70, 78).

Hierarchy of word-building rules. Some types of rules prevail over other types of rules in the word-building process (*padasaṃskāra*). Base-forming rules first. Then *vikaraṇa*-rules. Then augment-rules and suffix-rules. The priority of augment- or suffix-rules is to be decided by the context. Conflict only arises between rules belonging to the same type. See *STHĀNI*, Pt. I, pp. 125-126.

A similar hierarchy may be supposed for sentence-building rules dealing with word order, (external) sandhi and (sentence-) accent. *STHĀNI*, Pt. I, p. 126

See under *siddha* vs. *asiddha*.

Conflict procedures.

See under *nāniṣṭārthā śāstrapravṛttir bhavitum arhati* :

Kāraka-theory : Deals with syntax, the formal characterization of words based on the semantic connection between words in a sentence or wordgroup, as intended by the speaker.

Mood formations : There is no procedure for mood formations outside the present tense system. See *AP* XII, P. 7.3.87, under 7.

Preverb-verb relation : Suffix first or preverb first? Clash between semantic connection and morphological analysis in the grammatical system. See *AP* X, pp. 39-41. See Bloomfield, *Language* 1933, pp. 222-224.

Difference with *Nirukta* : see *PASPA*, Note (4) and *AP* XII, P. 7.3.70, under 2.

See *AP* I, Introduction, pp. 6-9

Vārttikas : Supplementary rules, rephrasings, discussions. Different types, *iti ced*, *uktaṃ vā*, *siddhaṃ tu*, *athavā* 'or rather'.

Commentaries : The *Mbh.* offers a discussion of a number of *sūtras*, provides examples, includes *kārikās* and *Ślokavārttikas*. Also includes points of linguistic philosophy and other shastric branches. The first extant, complete commentary is the *KV*.

Translations : Böhtlingk, Chandra Vasu, Katre. Part translation with notes, Joshi-Roodbergen.

See under *anuvṛtti* and *ca*; Kātantra, Candragomin, Pāṇini; *Siddhāntakaumudī* (paradigmatic method); *lakṣaṇa*, *lakṣya* and *vyākaraṇa*.

aṣṭāpada 'having eight squares (in each row)' *Mbh*. I, p. 439, line 8. See *ANA*, p. 12.

-as → *ās* in the sg. nom. masc. of *bv*. cps with a ntr. stem in *-as*, P. 6.4.14.

See Whitney, § 418 a.

-as = *Śas*, pl. acc. ending, P. 4.1.2. The *s* is replaced by *n*, by P. 6.1.103 in masc. forms only. See *AP* IX, P. 6.4.80, under 3.

-as + *a* → *o* + *lopa* of *a* P. 6.1.113.

as- Verbal base, *asA bhuvi*, *Dhp*. 2.56. Change of vowel into *e*, 2 sg. imp., P. 6.4.119 (but first apply *lopa* of *a* by P. 6.4.111). See *AP* IX, P. 6.4.22.

Auxiliary in the periphr. fut., *Vt*. II on P. 3.1.40.

See under *vyatire*.

as *Uṇādi* suffix, *uṇādisūtra* 4.682, after *rakṣ*, derives the form *rakṣas*. See *AP* VIII, P. 2.4.54 (*Vt*. X).

asaṃkīrtita 'not mentioned, omitted' *Mbh*. I, p. 323, line 17.

asat '(a form) which is not there / which is not (actually) used' *KV* on P. 7.2.61.

See *AP* XI, P. 7.2.61, under 4 (on *tāsvat*).

Opp. *sat*.

asato mā sad gamaya *Bṛhadāraṇyaka Upaniṣad*. 1.3.28. To be recited (*japet*) by the *yajamāna*. Is part of what is called *abhyāroha* 'ascension'.

asattva 'a non-countable entity'. E.g., *bhāva* 'impersonal action' is such an entity.

Dravya words (*sattvavacana*) have gender and number. *Asattvavacana* words have not. They are therefore *avyaya*.

See P. 1.4.57 (*ca*, when not referring to a thing).

See *SK*, No. 2756, on P. 3.1.67.

asattvavacana '(a word) referring to what is not a substance / a countable entity', P. 2.3.33. See *TA*, p. 83; *AP* VIII, P. 2.3.33, under 8.

asatya 'not real, fictional'.

asatsāmānya 'general non-existence'. See *TA*, p. 73.

asaṃdehārtham 'in order to remove doubt' *KV* on P. 7.1.94

asamartha 'not directly semantically connected'.

See under *samartha*.

See under *sāpekṣam asamarthaṃ bhavati*.

asamarthasamāsa 'cp. in which the semantic connection between the cp. constituents is lacking (and which therefore goes against P. 2.1.1)' *Vt*. IV on P. 2.1.34-35. In addition, there is no formally corresponding word group. E.g. *asūryaṃpaśya* 'not sun-seeing'. Here the semantic paraphrase requires a finite verb. Syntactic dependence of a cp. constituent on a word outside the cp. is Patañjali's idea.

See *SA*, n. 62; *ATA*, pp. 195-196; *BDA*, Introduction, p. xxiii; *AP* IX, P. 6.4.10, under 2; 6.4.37, under 2; 6.4.134, under 2; *AP* XI, P. 7.2.79, under 2 (*salopa*).

asamānāśrayatva 'the fact of not having a common conditioning element' *KV* on P. 6.4.56. See under *samānāśrayatva*.

asamāsanirdeśa 1. 'mention in which a cp. is not there' *Vt*. III on P. 7.1.2. *Asamāsa* is a *bv*. cp.

2. *KV* on P. 2.4.7, 'mention as separate words'.

asaṃpratyaya 'lack of understanding', i.e., we will not know / do not understand what the rule means *Vt*. II on P. 7.1.90; 7.2.37.

asaṃprāpta 'not reached (yet)' *Vt*. IV on P. 2.3.12.

asaṃbhavāt 'because (otherwise the rule) cannot (be applied)' *KV* on P. 6.4.123.

asarūpa 'not having the same form' (= *asamānarūpa*). Term used in P. 3.1.94. Said of a *kṛt* suffix added after a verbal base, abstraction being made of *anubandhas*.

See under *vāsarūpa*.

asarvanāmasthāna P. 6.1.170, continued up to P. 6.1.175, inclusive.

See *AP* X, P. 7.1.21, under 5.

See under *sarvanāmasthāna*.

asarvavibhakti '(a word) not showing all case endings', like *tatas, tatra, yadā*, P. 1.1.38.

asasmarat 'he caused to remember'. Redupl. caus. aor. Derivation, see *AP* XIII, P. 7.4.93, under 9; P. 7.4.95, under 3.

asahabhuj 'who does not take food together (with others)' *Nyāsa* on *KV* on P. 6. 4.2. Just as there is one pot in the act of eating of many people who do not take food together.

asahāyaka Explains *eka* 'single'. *KV* on P. 6.4.120.

asāṃnidhya 'non-nearness' *Mbh*. III, p. 253, line 12. A substantive which decides the gender of *yuṣmad/asmad* when used is not near/is not part of the context. That is, *yuṣmad/asmad* by themselves convey no gender. They are *aliṅga*.

manaso 'sāṃnidhyāt 'because of inattention'. The senses perceive, but the *manas* does not collect the sense-information. *Mbh.* II, p. 120, line 23 (P. 3.2.115).

asāmarthya 'lack of direct semantic connection' *Mbh.* I, p. 497, line 23.

See under *asamartha*.

asi 'you are'. Deletion of the *s* of *as-* by P. 7.4.50.

asiddha **1.** 'regarded as not having taken effect, regarded as inoperative' the same as *asiddhavat* (P. 6.1.22). See *KV* on P.8.2.1, *...asiddho bhavati* = *asiddhavad bhavati*.

An important grammatical fiction in the A. which regulates the order of application of rules. Generative linguistics are used to a strictly linear ordering in *tripādī* style. But Pāṇini's main ordering principle is *sarvatra siddham*, which is assumed freely in the A. No special statement is made about the general interaction of rules. Given two rules A and B, either A must apply before B, or the other way round. They cannot apply simultaneously. Thus A is *siddha*, if and if only B is *asiddha* with regard to A. See Joshi - Kiparsky, 1979. Compare Kiparsky (c), 1982, p. 107.

Two aims : (1) In view of the application of an earlier (*sapāda*°) rule the later (*tripādī*) is *asiddha*, (2) In view of an earlier *tripādī* rule a later *tripādī* rule is *asiddha*. E.g., in the stage *rājan* + *bhyām*, after *nalopa* by P. 8.2.7 do not apply P. 7.3.102, *supi ca,* for lengthening as in *rāmābhyām*. Thus we derive *rājabhyām*. In other words, when a *sapāda*° rule and a *tripādī* rule become applicable simultaneously, apply the *sapāda*° rule. After the application of a *tripādī* rule don't apply a *sapāda* rule or an earlier *tripādī* rule.

See *AP* XIII, P. 7.4.88, under 5 (P. 1.1.70; 7.3.86; 8.2.77).

2. Applies when (1) two rules become applicable simultaneously. Between the two rules no feeding relation holds. Then apply the earlier rule in the *pūrvatrāsiddham* section; when (2) two rules, A and B, are not simultaneously applicable, but between them a feeding relation holds, so that the application of B gives scope to the application of A. Or, in other words, B (the later rule in the numerical order) feeds the application of A. In that case A is not allowed to apply. The feeding of A by B is blocked.

For the two aims of the *asiddha* rule ordering see under *asiddhatva*.

Example (1) : In the stage *bhuj* + *ta* two rules become applicable simultaneously, P. 8.2.30 (*j*→ *g*) and P. 8.2.45 (*ta*→ *na*). Here apply first P. 8.2.30, then P. 8.2.45 in the numerical order of the *assiddha*-section. The result is *bhugna*.

Example (2) : In the stage *vac* + *ti* two rules become applicable, P. 8.2.30 (*c*→*k*) and P. 8.4.40 (*c* + *t*→*ś*+ *c*). Here, after the application of P. 8.2.30, the other rule can not be applied any more.

3. In connection with *asiddha* a discussion may follow about *kāryāsiddha* or *śāstrāsiddha*. Is the operation (*kārya*) *asiddha* 'not having taken effect' or is the rule (*śāstra*) *asiddha* 'inoperative'? See the *Nyāsa* on *KV* on P. 6.4.22 on the question what is more important, *kārya* or *śāstra*? See under *kārya*.

4. If a substitution taught in the *asiddhakāṇḍa* is regarded as not effected,

another operation may or may not be applicable. See *AP* XIII, P. 7.4.61, under 6 (*Vt*. I).

Example : *rājabhiḥ*. After the application of P. 8.2.7 the rule P. 7.1.9 (substitution of *-ais*) becomes applicable. But this is not allowed.

See *STHĀNI* Pt. I, p. 226, and Note (37) on P. 1.1.57.

kasmiṃścid kārye kartavye kim api kāryam asiddham. See *STHĀNI*, Pt. I, p. 226, and n. 238, 242.

And *pratiṣedha*, see P.6.4.66, under 5.

See under *abhyāsajaśtvacartvam ettvatukoḥ; vyāpti; vyāśrayatva; samānāśrayatva*.

asiddhatva **1.** 'the *asiddha* principle'. Counters the effect of the *siddha*-principle. Out of two rules which become simultaneously applicable to different elements in the same stage of derivation, the rule which would change the environment in which the other rule was to be applied is not applied.

2. *Asiddhatva* has two aims, according to Kātyāyana, *Vt*. I on P. 6.1.86, (1) negative, 'prohibition of (an operation) dependent on / conditioned by a substitute' (*ādeśalakṣaṇapratiṣedha* 'bleeding'), and (2) positive, 'giving scope to (an operation) dependent on the *sthānin* (*utsargalakṣaṇabhāva* 'feeding'). It allows "bleeding" and it blocks "feeding" between rules. This holds both for the *atrābhāt* section and for the *pūrvatrāsiddham* section. *Siddhatva* has exactly the opposite aims. See Joshi (d), 1982, p. 167. See further *STHĀNI*, Pt. I, pp. 177, 237; *AP* I, p. 85-90.

Example: From the point of view of P. 1.1.12 (*adaso māt*) the *m*-forms of *adas* (*mū*, *mī*) are not effected since they have been prescribed by the *tripādī* rules P. 8.2.80-81. Here the traditional solution is to invoke *sāmarthya*, which overrules *asiddhatva*. The point is that, if *mū*/*mī* are not known to have been effected (*siddha*) to P. 1.1.12, this rule would be redundant. But the fact is that *asiddhatva* does not hold in connection with *saṃjñā*-rules or *paribhāṣās*. See P. 1.1.49, 66-67. These rules are valid in the *tripādī* section also.

3. May be explained as *kāryāsiddhatva* or as *śāstrāsiddhatva*. See *STHĀNI*, Note (131).

4. If *asiddhatva*, then the *āśraya* 'conditioning linguistic element (of the rules concerned)' must be the same by *Vt*. XII on P. 6.4.22. See *AP* IX, P. 6.4.99, under 3, and P. 6.4.149, under 4, on *samānāśrayatva*.

5. The assumption of *asiddhatva* resulting in the presence of an intervening element is not desired. See *AP* IX, P. 6.4.96, under 4.

6. *Yalopasya asiddhatvam* 'the fact that the deletion of *y* (by P. 8.3.19) is *asiddha*', namely, from the point of view of P. 6.1.87. That is, after applying P. 8.3.19 we are not supposed to apply P. 6.1.87. *KV* on P. 7.2.80.

7. There is no difference between *asiddhatva* and *asiddhavattva*. The *asiddhatva* prescribed by P. 6.4.22 does not hold in all cases, and is, therefore, *anitya*.

See *AP* I, pp. 86, 98; *AP* IV, p. 35 (P. 2.4.35, under 7); *AP* IX, P. 6.4.120, under 9 (*Ślokavt*. ii); *AP* XI, P. 7.2.80, under 9.

See under *anitya*; *ābhīyam asiddhatvam anityam*; *siddha*-principle.

asiddhatvaṃ nāsti vyāśrayatvāt 'there is no *asiddhatva* (of one of the two rules concerned) because they have a different conditioning element'.

KV on P. 6.4.149. See *AP* IX on this rule, under 2.

asiddhaṃ bahiraṅgam antaraṅge *PN, pbh.* 50. See P. 6.4.132, under 6.

Here *asiddha* is interpreted in two ways, (1) the *antaraṅga* rule prevails over the *bahiraṅga* rule, (2) First apply the *bahiraṅga* rule, and then the *antaraṅga* rule. See *PN,* Part II, p. 261.

ad (1) trsl. Kielhorn, p. 261, "when (two operations) apply simultaneously, (the *antaraṅga* operation) shall take effect first. Reference is to *paṭvyā*. See *PN,* Part I (text), p. 96, lines 9-11.

ad (2) See *PN,* Part II, pp. 234, 243 = Part I, pp. 84, 87.

For the relation with the *asiddha*-section in the A., see *PN*, Part II, p. 235 = Part I, p. 85.

See under *antaraṅgatva*.

asiddhaṃ bahiraṅgalakṣaṇam antaraṅgalakṣaṇe '(a grammatical operation) which is dependent on a cause which lies outside (a given morphemic sequence) is (regarded as) not having taken effect when (the question is of applying an operation) which is dependent on a cause which lies within (that sequence)' *Bh.* No. 65 on P. 1.1.57). See *PN, pbh.* 50.

See *STHĀNI*, Pt. I, n. 697.

asiddhavacanam ādeśalakṣaṇapratiṣedhārtham utsargalakṣaṇabhāvārthaṃ ca Part of *Vt.* I on P. 6.1.86. The statement acquires a general meaning, namely, that the term *asiddha* anywhere in the A. (not just in P. 6.1.86) has two aims, as stated. It serves to debar the operation dependent on the *ādeśa* and it serves to allow the operation(s) dependent on the original rule.

See *KV* on P. 6.1.86.

See Chandra Vasu, trsl., Vol. II, on P. 6.1.86.

See Joshi (d), 1982, p. 154.

asiddhavat Has the same meaning as *asiddha*. The use of °*vat* may be redundant. See P. 6.1.68; 8.2.1.

In the section opened by P. 6.4.22 any two rules do not interact in the sense that their order of application is not decided by an input - output relation. See *AP* IX, P. 6.4.22, under 6. In the section opened by P. 8.2.1 the order of application for any two rules is decided by numerical rule order.

Note that *asiddhavat* holds for an operation prescribed by an *ā bhāt* rule with regard to another *ā bhāt* rule. If the other rule is not in the *ā bhāt* section, the operation of the first rule is *siddha* 'having taken effect'. See *AP* IX, P. 6.4.22, under 9.

See *AP* IX, pp. 87-88, Excursus on *paraspara-asiddhatva*.

See under *asiddhatva*.

asiddhavattva Valid up to where? *Prāg bhāt* (1) up to *bhasya*, P. 6.4.129, exclusive sense, (2) up to inclusive *bhāsya*, that is, up to P. 6.4.175. See *AP* IX, P. 6.4.149, under 7.

Not universally valid. See under *asiddhatva*. See *AP* IX, p. 327.

asiddhavad atrābhāt **1.** P. 6.4.22. Patañjali devotes two *āhnikas* to the section P. 6.4.22-129. See Toru Yagi, *Le Mahābhāṣya ad Pāṇini 6.4.1-19. Publications de l'Institut de Civilisation Indienne*. Fascicule 50. Paris 1984, Introduction, p. iii. The first *āhnika* in 6.4. deals with the rules 6.4.1-21.

We have 16 *Vts* on this rule.

2. According to *Vt.* II on P. 6.4.22, the words *ā bhāt* indicate the domain of those rules which are *asiddha*, whereas *atra* indicates the domain of those rules with regard to which the other mentioned rules are *asiddha*. See *KV* on P. 6.4.22, *ā bhād iti viṣayanirdeśaḥ*.
3. P. 6.4.22 means to say that the rules in the *atrābhāt* section are unordered, do not apply in a given sequential order, and can apply simultaneously. Any two rules in this section do not interact. The application of rule A does not feed or bleed the application of rule B here. See *STHĀNI*, Pt. I, n. 577; Joshi-Kiparsky, 1979, p. 242 and p. 249, n. 84.

   The operation prescribed by any rule in the section P. 6.4.22-129 is considered as not having taken place, when the question is of applying another rule from the same section, provided that the operations concerned have the same conditioning element (*atra = samānāś raya, KV* on P. 6.4.22). In other words, in this section any two rules must be applied in such a way that each is regarded as not having effect when the other is to be applied. After one rule from this section has been applied the application of another rule from the same section takes place by regarding the effect of the first rule as not having taken place. Or, in still other words, the two rules can be applied simultaneously.

   See *Bh.* on *Ślokavārttika*, *Mbh.* I, p. 147, lines 12-13, 'a statement containning *vat* allows a suitable supplement which may take the form of an affirmation (*bhavati*) or of a negation (*na bhavati*)'. Thus *sthānivat* may be interpreted as (1) *sthānivad bhavati* 'is treated like the original', or as (2) *sthānivad na bhavati* 'is not treated like the original'. See Joshi (d), 1982, p. 154.
4. Patañjali, introducing *Vt.* IX on P. 6.4.22 seems doubtful about this rule, see *Mbh.* III, p. 190, line 10, "even if this rule is phrased', (then the *Vt.* says *siddham...* 'we can manage *samprasāraṇa* of *vasU* because the grammatical operation is conditioned by *aCá*)'. See under *vasusamprasāraṇa*.

   See Kaiyaṭa on *Bh.* No. 11 on P. 1.1.57; *Bh.* No. 59 on P. 1.1.57.

   See Mall. on *Kir.* 3.22.
5. See B. Geiger, "Mahābhāṣya zu P. VI, 4, 2 und 132 nebst Kaiyaṭa's Kommentar", *Sitzungsberichte der philos.-hist. Klasse der Kaiserlichen Akademie d. Wissenschaften. zu Wien* 1909, in: *Reader on the Sanskrit Grammarians*. Ed. J. F Staal. The *MIT* Press, Cambr., Mass. and London 1972, pp. 209-259.

asiddhavadbhāva 'treatment (of an operation) as if *asiddha* 'not having taken effect''' *AP* IX, P. 6.4.22, under 8.

asiddhi 'we cannot manage / we have a difficulty in...' *KV* on P. 6.4.93. See *SK*, No. 2762 on P. 6.4.93.

asipāṇi 'having a sword in the hand' *Mbh.* I. p. 438, line 10. Formation by *Vt.* IV on P. 2.2.36.

asiś chinatti 'the sword cuts'. See *KĀRA*, pp. 45, 47.

Reference to *VP* 3.7.96-97, see *KĀRA*, n. 155 (translation).

asUṬ *Vt.* I on P. 7.2.13. See *AP* XI, P. 7.2.13, under 10.

See under *saṃcaskariva*.

asupaḥ 'provided that (*āP*) does not come after a case ending' P. 7.3.44. The negation is interpreted as a *prasajyapratiṣedha*, not as *paryudāsa*. See *AP* XII, P. 7.3.44, under 11.

asūyā Explained as *paraguṇavidhvaṃsana* 'running down the virtues of others' *KĀRA*, p. 130.

asau Derivation: (1) *adas*+ *sU*, (2) *asas* + *s*, P. 7.2.106, (3) *asaau*+°, P. 7.2.107, (4) *asau*, P. 6.1.88.

astaḥ kāṇḍaḥ 'the arrow has been shot'. Example quoted by the *KV* for P. 7.2.17, but see *AP* XI, P. 7.2.17, under 6.

astātI *Taddhita* suffix, P. 5.3.27. E.g., *purastāt*. See *VIBHA*, Note (42).

astikṣīrā 'a female having milk, a wet-nurse'. *Vt.* XXI on P. 2.2.24.

astitva 'existence' *PASPA*, p. 102.

astibhavatividyatīnāṃ dhatutvam *Mbh.* I , p. 256, line 17; p. 258, line 8.

astir bhavantīparaḥ prathamapuruṣo 'prayujyamāno 'py asti 'a form of *as*- present tense, third person, may be supplied even if it is not used' *Mbh.* I, p. 440, lines 17-18; part of *Vt.* XI on P. 2.3.1; *Mbh.* I, p. 462, line 10. Note that *asti* is the quotation form of the verbal base *as*-.

See *ANA*, p. 21 and n. 59; Note (95).

astu '(then) let it be (like that)' *Mbh.* I, p. 408, line 24. Used after an undesired consequence has been pointed out. Patañjali does not want to enter into the difficulty any further, because the next *Vt.* offers a solution. *Mbh.* III, p. 185, line 10; p. 186, line 6. A difficulty has been pointed out. Then the *siddhāntin* says *astu* 'let it be'. I will show you a way to remove the difficulty.

asty eva...asti 'certainly, sometimes... sometimes', 'certainly, on the one hand... on the other hand'.

See *ATA*, n. 501; *KĀRA*, n. 877; *STHĀNI*, n. 656.

astriyām 'except in the fem. gender' P. 7.3.120

asthānivadbhāva 'prohibition of *sthānivadbhāva*' (in the case of lengthening by P.1.1.58) *KV* on P. 6.4.108.

asthi—asthan P. 7.1.75. See under *akṣi*.

asthyādi *Vt.* XXIV on P.1.1.72. See P. 7.1.75.

asthyādiṣu śabdagrahaṇam *Vt.* IV on P. 7.1.23.

asmākam Interpreted as *vaiyākaraṇānāṃ matena* 'according to the opinion of grammarians' *KV* on P. 7.1.18 (in *kārikā*).

asmin vidhis tadādāv algrahaṇe *KV* on P. 7.1.18 (*kārikā*). Reference is to *PN*, *pbh*. 33.

asya 'in place of *a*' P. 7.4.32.

asya gor dvitīyenārtha iti See under *artha*.

asyeto dīrghatvaṃ necchanti Reference is to the *iṬ* prescribed by P. 7.2.41 and P. 7.2.38. *KV* on P. 7.2.75. See *AP* XI, P. 7.2.75, under 5.

See under *atreṭo dīrgho neṣṭaḥ*.

aham Personal pronoun 1st person, sg. nom. Derivation: *asmad* + *sU* (P. 4.1.2); *asmad* + *am* (P. 7.1.27); *ah-ad* + *am* (P. 7.2.94).

Taddhita-formation, *ahaṃyu*, P.5.2.140.

ahetau 'if the non-caus. suffix *ṆiC* (P. 3.1.25) follows'.

See *SK*, no. 2570, on P. 7.3.36, *ahetau* = *svārthe ṇici*.

See under *nānye mito 'hetau*.

ahorātra Is a *samāsānta* derivation, P. 5.4.87.

ahna Replacement of *ahan*, P. 5.4.88.

ahnaḥ khaḥ *Vt.* I on P. 4.2.43. See *KV* on P. 6.4.145.

Ā

Ā See under *Ādit*.

ā 'limit inclusive' P. 1.4.1; 2.2.38; 3.2.134; 6.3.35; 6.4.22.

See under *abhividhi*; *prāk*.

See Kiparsky 1979, p. 38.

At the end of an *abhāṣitapuṃska* word like *bhastrā* (P. 7.3.47) or *khaṭvā* (P. 7.3.48) is shortened (1) before *kaN*, by P. 7.4.13, (2) before *kaP*, by P. 7.4.15, optionally, (3) when the fem. word is *upasarjana* in a cp. by P. 1.2.48.

See *AP* XII, P. 7.3.48.

See under °*akā* / °*ikā* .

As the final vowel of a verbal base, is deleted before a suffix marked with *K* or *Ṅ*, by P. 6.4.64.

See *AP* XII, P. 7.3.47, derivation of *jñakā*.

Sg. nom. of stems in *ṛ*. See under *-tṛ*.

As in *bhavān*, P. 6.4.14, *-atU* (in *bhavatU*, *KtavatU*, *matUP*).

As in *rājan*, P. 6.4.8 (→ *rājā*, P. 8.2.7).

See the derivations of *maghavān* / *maghavā* in *AP* IX, p. 343.

Of verbal bases, like *dā-*, *pā-*. Replaced by *ī* before *ārdhadhātuka halādi* suffixes marked with *K* or *Ṅ*, by P. 6.4.66, *dīyate*, *pītvā*.

In final position of a verbal base. Deleted by P. 6.4.64; 6.4.140.

ā + *us* → *us*, P. 6.1.96. See under *-us*.

ā dhṛṣād vā '(the verbal bases) up to *dhṛṣA* (take *ṆiC*) optionally' *Gaṇasūtra*, see *SK* (*NSP* ed. 1942, p. 422), No. 2572, on P. 7.4.2.

ā svadaḥ sakarmakāt '(the verbal bases) up to *svad-* (take *ṆiC*) when used transitively'. *Gaṇasūtra*, see *SK* (*NSP* ed. 1942, p. 422), No. 2571, on P. 7.1.101.

āh + *h* P. 7.4.1,...*upadhāyā hrasvaḥ*.

(1) P. 8.2.66, *h* → *rU*

(2) P. 8.3.17, *rU* → *y*

(3) P. 8.3.22, *y* → °

ā kaḍārāt paraṃ kāryam Reading proposed by Kātyāyana for P. 1.4.1 See *BDA*, Note (8).

ākarṣika 'one who assays' *Mbh*. I, p. 152, line 18.

Derivation, *STHĀNI*, Note (21).

See *STHĀNI*, n. 172.

°*ākā* P. 7.3.49. See under °*akā* / °*ikā*.

°*ākāṅkṣa* 'requiring' P. 8.2.96, 104.

ākāṅkṣā 'mutual expectancy that words in a wordgroup or sentence have for the completion of meaning, requirement of semantic completion'. Factor determining the semantic cohesion of an utterance. Word used in P. 8.2.96 and 104.

In *Nyāya* one of the three characteristics (with *yogyatā* and *saṃnidhi*) of a sentence. See *Tarkasaṁgraha*, text, p. 52, definition of *ākāṅkṣā* , and Notes, p. 346-347.

See Kane, Vol. V, Pt. II, 1962, pp. 1297-1290; Kunjunni Raja, 1963, p. 163; *PASPA*, n. 477.

See under *vākya* **2** (def. *JMS*) and *sā-kāṅkṣa*.

ākāra 'form, appearance' *KV* on P. 7.3.1 (*vṛddhi* in the form of long *ā*).

ākṛti **1.** 'outward appearance, form'. *samānā ākṛti* 'a common, shared form' *Mbh*. III, p. 150, lines 3, 4, 7. Requirement of *bhāṣitapuṃskatva*.

See *STHĀNI*, Pt. II, n. 303; pp. 87-88.

2. 'outward appearance as shared by many individuals', 'common perceptible

shape' *Vt.* VII on P. 1.1.69, *avarṇākṛti = sarvam avarṇakulam*, *Mbh.* I, p. 179, line 15.

3. 'genus, class'.
Is not identical with *jāti*, *PASPA*, p. 83.
See *PASPA*, Note (22), and n. 294.
See under *anākṛti*, *jāti*; *padārtha*.
Opp. *dravya*, *vyakti*.

4. =*pravṛttinimitta*. See *Vt.* V on P. 7.1.74; *KV* on P. 7.1.74.
ākriyete vyutpādyete paricchidyete anayā buddhiśabdāv iti ākṛtiḥ 'the two words (arising) in the mind are brought near, (that is) they are traced back / derived etymologically, (that is) they are circumscribed / defined by that, in this sense *ākṛti* (is used)' *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619). The two words are *grāmaṇī* and *śuci*. See *AP* X, P. 7.1.74, under 7.

ākṛtigaṇa A list of words according to their form only, sample list. See Chandra Vasu, trsl., Vol. I, on P. 4.1.96. Gives specimens of words only. Other words may be added depending on *śiṣṭaprayoga* 'the usage of the learned'.
Such a list does not end with the word *vṛt*. See *KV* on P. 2.1.48.
See under *avṛtkaraṇa*.
Opp. *paripūrṇagaṇa*.

ākṛtinirdeśa 'mention as a generic term (*jāti*)' *KV* on P. 7.2.84; 7.4.1
See under *ṇyākṛtinirdeśāt siddham*.
Opp. *vyaktinirdeśa*.

ākṛtivācitva *Vt.* II on P. 1.2.69. See under *jātyekavacanam*.

ākṛtyadhikaraṇa Name of the last *adhikaraṇa* in the 3rd quarter of the first *adhyāya* of the *Jaiminimīmāṁsāsūtras*. See *KA*, n. 69.

ākram- Takes *ātm.* endings, P. 1.3.40. Counter example in *KV* on P. 7.3.76

ākṣarasamāmnāyika 'belonging to the *Śivasūtras*' *Mbh.* I, p. 15, line 24.
See *AP* XI, P. 7.2.85, under 7 (*Vt.* II).

ākṣika 'a gambler' Derivation, *KĀRA*, p. 119.

ākṣipta **1.** 'understood, implied' Kaiyaṭa on *Bh.* No. 28 on P. 1.1.57; on *Bh.* No. 33 on P. 2.3.46.
2. 'mentioned, referred to' *SK*, No. 193, on P. 6.1.69

ākṣepa 'mention'.
ṇijāter nimittatvenākṣepāt 'on account of the mention by way of (*pravṛtti-*)*nimitta* of the general concept of *Ṇi*'. That is to say, *ṇau* in *caṅpare ṇau* stands for the general concept of *ṇau*, and may therefore include *ṇau ṇau* also.

ākhyā 'name' P. 2.4.5.

ākhyātṛ 'one who provides information' P. 1.4.29.

°ākhyāyām 'if the sense of ... is conveyed' P. 1.1.35

ākhyāta 'verb'. See *Nirukta* 1.1, *bhāvapradhānam ākhyātaṃ sattvapradhānāni nāmāni* 'the verb has becoming, process, as its main meaning, nouns have a concrete thing as their main meaning'.
See *Bṛhaddevatā* 2.121. Becoming has six *vikāras*.
See G. Palsule 1961, p. 6.
See under *kriyāpradhānam*; *bhāva*.

ākhyātam ākhyātena kriyāsātatye A *gaṇasūtra*, no. 60 in the *mayūravyaṃsakādigaṇa* (P. 2.1.72).

ākhyātaṃ saviśeṣaṇam *SA*, *Bh.* No. 113 on P. 2.1.1. Mentioned as a definition of *vākya* according to another grammarian (than Kātyāyana). Variation of *Vt.* IX on P. 2.1.1. See *SA*, pp. 108, 109-110.

ākhyāna *Vt.* VI on P. 3.1.26. E.g., *kaṁsa-vadham ācaṣṭe* 'he tells the story of the killing of Kaṁsa'. *Mbh*.II, p. 34, line 17. See Agrawala [2]1963, p. 341.

āgaṇānta 'up to the end of the *gaṇa*' *KV* on P. 7.3.80.

āgata 'added'.

āgatanuṭka 'having an added (augment) *nUṬ*'. E.g., *nUṬ* is added to the pl. gen. ending *ām→nām*. *KV* on P. 6.4.3.

āgama **1.** '(complying with) a Vedic injunction' *Mbh*. I, p. 1, line 14. One of the five uses of grammar. See *PASPA*, p. 31.

2. 'addition, insertion' (of *auC*) *Nyāsa* on *KV* on P. 6.4.144.

3. 'augment'. Is considered to form part of the original word as far as grammatical operations are concerned. See *PN, pbh.* 11 (*yadāgamaparibhāṣā*).

A Pāṇinian technique. See *STHĀNI*, Pt, I, p. 194.

Is a formal element which serves to fill out the required form of the word under derivation. The element is marked with the *anubandhas Ṭ, K* or *M* (P. 1.1.46-47). See *AP* I, p. 58.

Definition: *āgamaś ca nāmāpūrvaḥ śabdopajaḥ* 'and what we call *āgama* is the new addition of a linguistic element (*śabda*)', *Mbh*.I, p. 112, line 25. See *AP*I, p.58. *āgamas* are word-building element without lexical or grammatical meaning. That differentiates them from *pratyayas*. See *PASPA*, n. 910.

When preceded by the vowel *u* (*yuK, vuK, ruK, nuM*) the vowel is not considered part of the augment, but added for the sake of pronunciation only.

See *KV* n P. 7.4.91.

See *PN*, Pt. I. 1962, Introduction, pp. 15-16.

See under *yadāgamās tad guṇībhūtās... PN, pbh.* 11.

4. How can words be *nitya* when they take an augment? Question raised by Patañjali, *Bh*. on P. 1.1.20 and 46. The answer is that the words provided with an augment are substitutes of the non-augmented forms. See *Mbh*. I, p. 75, lines 8-12, *yuktaṃ punar yan nityeṣu nāma śabdeṣu...* 'but it seems fitting that in words which are, in fact, permanent there cannot be teaching of augments. But an augment is, in fact, an new addition to the word. Then is it fitting that there might be substitutes in the case of permanent words? It is certainly fitting. In the case given there must be other words. This being so, the understanding of a word from a different word is fitting. Then in the present case elements provided with an augment will be the substitutes of elements without an augment'.

Compare *Mbh*. I, p. 112, lines 20-25.

āgamā anudāttāḥ *Vyāḍiparibhāṣā*, No. 105. See *Paribhāṣāsaṁgraha*, p. 46.

āgamā anudāttā bhavanti, *Mbh*.II, p.8, lines 11-12. See *AP* IX, P. 6. 4.71, under 2.

See *AP* IX, P. 6.4.71, under 2 (Patañjali); P. 7.1.3, under 6.

āgamaliṅgābhāvāt 'because augments have no gender' *Nyāsa* on *KV* on P. 7.1.46.

āgamo hi tadgrahaṇena gṛhyate 'whetever applies to the element (x) also applies to x+augment' *PN, pbh.* 11. See *Nyāsa* on *KV* on P. 7.1.46.

āgamin 'that to which an augment is added'. See *KV* on P. 6.1.73.The short vowel *a* only is the *āgamin*, not the element ending in short *a*. Accordingly, in *cicchidatus* the augment *tUK* is not part of the *abhyāsa ci*.

That is why *tUK* is not deleted by P. 7.4.60, which only applies to an *abhyāsa*.

ā goto 'ṃśasoḥ '*ā* (comes) in place of (the *o* of) *go*, before the *a* of *am* and *Śas*'. Earlier version of *Vt.* II on P. 6.1.93.
See *STHĀNI*, n. 504.

āgrahāyaṇī (rātrī) 'the full moon night in the month of *Mārgaśīrṣa*' *Mbh.* I, p. 455, line 15; p. 456, line 1.
See *VIBHA*, n. 140.

āghnāna 'one who has the habit of striking' *Mbh.* I, p. 469, line 23; *KV* on P. 2.3.69. See *Vt.* V on P. 2.3.69.
Derivation, *PRĀTI*, n. 505.

āṄ **1.** Preverb or *karmapravacanīya*, P. 1.3.20; 7.1.65.
2. In cp. formation, in the sense of *īṣat* 'to some extent'. *Saunāgavārttika* C3 on P. 2.2.18. See *TA*, Note (137).
3. Pre-Pāṇinian term for *Ṭā*, the sg. instr. case ending (P. 4.1.2). Used in P. 6.4.141; 7.3.105; 7.3.120.
See under *nā-bhāva*.
See *AP* X, pp. 99, 160 (P. 7.1.74), under 5 (4).

āṅga **1.** 'relating to / concerning the *aṅga*' *Mbh.* I, p. 286, line 19.
See under *vārṇād āṅgaṃ balīyo bhavati*.
See *AP* XI, P. 7.2.80, under 4.
An *āṅga* operation is a morphophonological operation. See *AP* XIII, p. 27.
2. 'domain (*viṣaya*) of the king of the Aṅgas' P. 4.2.52.
See under *prāgāṅgam*.
See *AP* XIII, P. 7.4.60, under 6 (*Vt.* IX).

āṅgakārya 'a grammatical operation applicable to an *aṅga*'. See *AP* XII, p. 7.3.44, under 7.

āṅgāt pūrvaṃ vikaraṇā eṣitavyāḥ See under *vikaraṇa*.

āṅpūrvāc ca kvau śāsa id bhavati *Vt.*-like statement, *Mbh.* III, p. 195, line 20.
See under *kvau ca śāsa id bhavati*.
E.g., the *prakriyā* of *āśīs* :

(1)	*ā* + *śās*	+ *KviP*	P. 3.2.76
(2)	*ā* + *śis*	+ ° + *sU*	*Vt.*; P. 4.1.2
(3)	*ā* + *śis*	+ °	P. 6.1.68
(4)	*ā* + *śirU*		P. 8.2.66
(5)	*ā* + *śīr*		P. 8.2.76
(6)	*ā* + *śīḥ*		P. 8.3.15

āśīḥ.

āṅi cama iti vaktavyam *SK*, No. 2320, modified version of *Vt.* I on P. 7.3.75.

āṅyājayārāṃ copasaṃkhyānam *Bhāṣyavt* on P. 7.1.39 (*Mbh.* III, p. 257, line 1).

ācam- 'to sip' P. 7.3.34, 75. *CamU-*, *Dhp.* 1.497.

ācāra 'practice' *Ślokavt.* on *Śivasūtra* 5. *Mbh.* I, p. 32, line 17, *ācāryāṇām upacāraḥ*. *Vt.* III on P. 3.1.11 (sense of *KviP*).

ācāre niyamaḥ 'a restriction (on the use of words) holds in (ritual) practice' *Mbh.* I, p. 10, line 10 (*Vt.* VII, Kielhorn ed.).
See *PASPA*, pp. 148, 157.

ācārya **1.** The teacher who initiates his pupil in the Veda together with *kalpa* 'ritual' and *rahasya* 'the Upaniṣads' *Manusmṛti* 2.140.
See *STHĀNI*, n. 105.
2. Title used by Patañjali to refer to Pāṇini, and also to Kātyāyana, see e.g., *Mbh.* III, p. 358, line 14.
See *PASPA*, n. 690.

ācāryagrahaṇa 'the mention of (the opinion of) an *ācārya* (which makes a rule optional)' *Mbh.* I, p. 105, line 12.
See under *prācām*.

ācāryadeśaśīlana 'the mention of a teacher or a country (in a *sūtra*)' *Vt.* XVII on P. 1.1.44. One is *pūjārtham* 'in order to show respect', the other is *kīrtyartham* 'in

order to show celebrity'. *Mbh.* I, p. 105, lines 9-10.

Compare *Mbh.* I, p. 105, lines 12-13. When a teacher or a country is mentioned, let there be understanding (that the form concerned may be derived) in two ways, namely, by an earlier *Pāṇinisūtra* or by the rule stating the view of the grammarian or grammarians mentioned. Thus we have an option.

ācāryadeśaśīlane ca tadviṣayatā 'anything prescribed by the mention of a (pre-Pāṇinīan) *ācārya* or of a region (like *prācām*, s.c. *deśe*) is restricted to that (only)' *Vt.* XVII on P. 1.1.44. The words concerned are *anitya*.

Patañjali in his *bhāṣya* on the *Vt.* does not interpret the mention as an option, whether in the Gālava-view or in the non-Gālava-view. Words are *nitya*. No mention of the name of a grammarian can change that. Therefore Patañjali says, we should show respect to the grammarian mentioned. The name of a grammarian is mentioned to show respect. Later on, *pūjārtham* is interpreted to mean option.

ācāryopadeśa Refers to what is stated in the *Taittirīya Up.* like *satyaṃ vada, dharmaṃ cara*, etc..

āṬ 1. Augment of the aor., impf. and conditional before verbal bases beginning with a vowel, P.6.4.72. Apply *vṛddhi* by P.6.1.90. See P. 2.4.50, under 6; P. 7.3.91, under 3.

2. Augment of the imp. 1st person, *ā* + *ni*, P. 3.4.92. The augment is *Pit*. If *Pit*, then *anudātta* by P.3.1.4. *Ni* is substituted for *mi* in the imp. by P. 3.4.89.

3. Augment in *lEṬ*, P.3.4.94.

4. Augment added after fem. stems in *ī*, P.7.3.112. See *AP* IX, P.6.4.130, under 5, on *Vt.* IV. E.g., *kumārī* + *āṬ* + *Ṅi* (sg. loc.).

āṬ blocks the addition of the augment *nUṬ* (by P.7.4.54). See *AP* IX, P. 6.4.130, under 5, on *Vt.* IV.

āṭatus 'the two of them have wandered about'. Derivation *AP* XIII, P. 7.4.70, under 3.

āṭiṭat 'he caused to wander about' *Mbh.* I, p. 157, line 2; *KV* on P. 1.1.59.

Derivation, *STHĀNI*, Pt. II, pp. 109-110, 153; *AP* IX, P. 6.4.48, pp. 149-150.

3rd sg. reduplicated aor., *āṬ* + *ṭi* + *ṭi* + *CaṄ* + *t*. *ĀṬ* is the augment. The *ṭi* of the second *ti* is deleted by P. 6.4.51.

See under *aṭiṭat*. Here, in *mā bhavān aṭiṭat*, the augment is not applied, by P. 6.4.74.

āT = *ādanta* '(a verbal base) ending in long *ā*'. See P. 2.4.80.

ātapakāla 'a time of excessive heat' *Mbh.* II, p. 67, lines 15-16.

ātideśika 'resulting from transference' *Mbh.* III, p. 93, line 7.

ātideśikam anityam 'a grammatical operation resulting from transference is not invariably valid' *PN*, *pbh.* 93 (6).

ātiśayika A suffix denoting a higher degree, comparative or superlative meaning. *Vt.* VI on P. 2.1.69.

See *KA*, pp. 229-253.

ātta Ppp. of *ā* + *dā-* in which the first *t* is the sandhi form of the *d* of *dā-*.

See *AP* XIII, P. 7.4.47, under 3 (*pratta*). See Whitney, §955, g.

Compare *avatta* from *ava* + *dā-*.

āttva 'the substitution of *āT* (for the *eC*-vowels of verbal bases as mentioned in the *Dhp.* before non-*Śit* suffixes)' P. 6.1.45. E.g., *meṄ*→*mā*; *glai*→*glā* ..

See *Vt.* III, part ii, on P. 7.1.82.

āttvavikalpa 'option for the substitution of *ā* (for the final *n* of *aṣṭan*)' *KV* on P. 7.1.21.

See *AP* X, P. 7.1.21, under 5.

āttha **1.** 'you speak'. Present tense meaning. Derivation, *STHĀNI*, Pt. I, p. 105.

Compare Whitney, § 801 a.

2. 'you have eaten' Derive: *a* + *ad* + *tha*. See P. 2.4.40, *anyatarasyām*. Apply P. 8.4.55, *ād* + *tha*→*āt* + *tha*.

ātman 1. →°*tman*, P. 6.4.141 (Vedic rule).

2. See Whitney § 514 a. Widely employed in the sg. as the reflexive pronoun of all three persons.

3. Two *ātmans*, *antarātman* 'the supposedly divine core of man' and *śarīrātman* 'the body'. *Mbh*. II, p. 68, line 20, the supposedly divine individual self or Ego'.

See under *svayam eva*.

ātmanaḥ icchāyām '(object of an action) desired (by the agent) for his own satisfaction'. A meaning of the denominative suffix *KyaC*, P. 3.1.8. See *AP* X, P. 7.1.51, under 2.

ātmanepada **1.** Term defined by P. 1.4.100. In the A. *par*. and *ātm*. are names for two groups of verb endings. The verbal bases (*dhātus*) which take *ātm*. endings are enumerated in P. 1.3.12-77. Other verbal bases take *par*. endings.

The original meaning of *par*. and *ātm*. is preserved by P. 1.3.72. This rule prescribes the use of *ātm*. endings, if the result of the action is meant to benefit the agent (*kartrabhiprāye*).

See Whitney, §§ 528-530. Whitney uses the terms "active" and "middle", and considers active and middle to be two voices of verb conjugation. Referring to the Sanskrit terms in their literal meanings he says that in the recorded forms of Sanskrit the distinction between transitive and reflexive is either blurred or completely effaced. A table of *par*. and *ātm*. endings is given in § 559.

2. The finite verb endings thus called are enumerated by P. 3.4.78 (replacements of *lAṬ*, etc.). Compare P. 7.1.5.

Endings added to verbal bases marked with *anudātta* or with the *anubandha Ṅ*, P. 1.3.12-77, e.g., *svanj*- (*Dhp*. 1.1025), and to the verbal bases mentioned specifically in P. 1.3.17-71.

Endings taken by (1) *akarmaka* 'intransitive' verbal bases, in the sense of *bhāva* 'impersonal action' P. 1.3.13, (2) *sakarmaka* verbal bases, in the sense of (a) *karman* 'passive', *odanaḥ pacyate* 'the porridge is cooked', (b) *karmakartṛ*-/*kartṛkarma*, (c) *karmavyatihāra* 'reciprocal action,' P. 1.3.14, (d) *kartrabhiprāye*, P. 1.3.72-77.

Ṅit endings, replace *par*. endings, P. 3.4.101, *tas*→ *tām*, *thas*→ *tam*, *tha*→ *ta*, *miP*→ *am*.

Ātm. endings are *apit*, and therefore *Ṅit*, P. 1.2.4. Therefore no *guṇavṛddhi*. See *AP* XII, P. 7.3.88, under 3. However, the first persons of the imp. take the augment *āṬ* which is *Pit* by P. 3.4.92. See *AP* XII, P. 7.3.88, under 3.

The desid. follows the simplex, P. 1.3.62.

3. For the pass. (*karmaṇi*) meaning *ātm*. endings are prescribed by P. 1.3.13.

In Sanskrit, in connection with intransitive verbs, use is made of a passive construction and of *ātm*. endings. In Western grammars of Sanskrit this is called 'impersonal passive'. E.g., *bhavatā āsyate* 'you, sir, sit' = *bhavān āste*.

4. In Sanskrit use is also made of a passive construction and of *ātm*. endings in what

is called the *karmakartari* 'agent (treated as) the object' sense. The term "reflexive" is also (misleadingly) used here. E.g., *pacyate odanaḥ svayam eva* 'the porridge cooks of its own'. The idea is to express the ease with which an action takes place. No effort of a human agent is needed.

For *karmavyatihāra* see P. 1.3.14.

For *sam* + *gam*- (P. 1.3.29) see *AP* IX, P. 6.4.16, under 7.

See *AP* III, p. 32, 35; *AP* XI, P. 7.2.36, under 3.

See under *taṄ*.

Opp. *parasmaipada*.

ātmanepadaparapratiṣedha '(within the domain of) the prohibition (of *iṬ*) for what is followed by an *ātm*. ending' *Vt*. II on P.7.2.58. Reference is to *Vt*. II on P. 7.2.36.

ātmanepadeṣu P. 1.2.11.

See *AP* II, p. 19, and *AP* XI, P. 7.2.42, under 2 (*viṣayasaptamī* interpretation).

See under *parasmaipadeṣu*.

ātmanebhāṣa Equivalent of *ātmanepada*. See G. Palsule 1961, p. 15, and *ibid*. n. 42.

ātmabheda 'essential, real difference' *VP* 1.46. Opp. *buddhibheda*.

ātva 'the substitution of *ā* (for...)' *Vt*. I on P. 7.2.84-85.

Mbh. III, p. 266, line 7 (on P. 7.1.73).

ādi **1.** Has two meanings, *vyavasthā* 'fixed arrangement (as in a list)', and *prakāra* 'type, kind' *Mbh*. I, p. 258, lines 24-27.

See *AP* III, p. 3.

ādiśabdaḥ prakāre, *Nyāsa* on *KV* on P. 7.3.109.

ādiśabdasya prakāravacanatvād ākṛtigaṇo 'yam ity uttaram 'because the word *ādi* expresses a type, this is an *ākṛtigaṇa*, this is the answer' *Padamañjarī* on *KV* on P. 6.4.144.

Mbh. III, p. 231, lines 4-6, *asti sāmīpye vartate* 'it sometimes happens that (*ādi*) is used in the sense of nearness' e.g., *dadhibhojanam arthasiddher ādiḥ* 'eating *dahi* is the beginning (nearness in time) of success in business'.

See under *prakāra*.

2. As an adj. 'initial, occurring in initial position' P. 7.4.60; 7.4.70. Here *ādi* comes in second position.

3. First person sg. *ātm*. of *dā* - 'to give'.

See P. 6.4.64 (b), *Vt*. II.

°*ādi* **1.** Sense of *prakāra* 'type, kind' *KV* on P. 7.1.49.

See under *ākṛtigaṇa*; *halādi*.

See *AP* XIII, P. 7.4.75, Excursus on the composition of *gaṇas* in the *Dhp*.

2. Used to indicate a conjugation class (*gaṇa*), *bhvādi*, *adādi*, etc. Also used for an *antargaṇa*, like *puṣādi*, *dyutādi* (P. 3.1.55).

ādikarman 'the beginning of an action', i.e., the action is still in process, has not been completed yet. Sense of *Kta*, P. 3.4.72.

See P. 3.4.71; 7.2.17.

See *kārikā* in *bhāṣya* on P. 7.4.46 (*Mbh*. III, p. 350, lines 13-14).

Ādit '(a verbal base) having *Ā* as an *it*-letter', P. 7.2.16. Indicates that the verbal base does not take *iḍāgama* in the *niṣṭhā* forms.

āditya 'belonging to a ritual of which Āditya is the deity' *Mbh*. I, p. 152, line 12.

Derivation, *STHĀNI*, Pt. II, p. 51.

ādiliṅgatva 'being marked as coming at the beginning'. Said of the *aṬ* and *īṬ* augments. *Nyāsa* on *KV* on P. 7.3.99.

ādivadbhāva 'treatment like the initial (of the following item)' (Kaiyaṭa).

See *STHĀNI*, Pt. II, p. 27.

ādivṛddhi By P. 7.2.117. See *Vt.* I on P. 7.3.10.

Opp. *uttarapadavṛddhi*, prescribed by P. 7.3.10, ff.

ādiśeṣa 'retention of the initial consonant (in the *abhyāsa*)' *Vt.* II on P. 7.4.61.

ādiśeṣanimittatvāt 'since (deletion) is based on the retention of the initial consonant (of the reduplication)' *Vt.* II on P. 7.4.60. See *KV* on P. 7.4.60.

°*ādiṣu pāṭhaḥ* (*na*) *kartavyaḥ* 'among what begins with... the reading (x) must (not)be included'. Standard phrase used (with slight variations) by Patañjali to include or not include a word in a *gaṇa*. Used 22 times in the *Mbh.* according to Y. Ojihara, in *Mélanges de l'Indianisme...* Paris 1968, p. 565.

See under *gaṇapāṭha*

ādiṣ ṭid bhavati *Mbh.* III, p. 185, line 9. Reference is to P. 1.1.46 which prescribes (retroflex) *Ṭ* for an augment to be added as the initial part of a given grammatical unit. Here *ādi* means 'the initial part'.

ādiṣṭa = *ādeṣa* 'substitution' *Vt.* II on P. 7.1.37, *anādiṣṭa* 'non-substitution'.

Derivation by P. 3.3.114.

ādīdhīta 'let him shine'.

Derivation, see *AP* XIII, P. 7.4.53, under 3.

ādīdhye 'I meditate' (Kaiyaṭa).

See *STHĀNI*, pp. 85, 87.

ādṛ- 'to take into consideration' *PN, pbh.* 115.

ādeḥ parasya P. 1.1.54. The substitute comes in place of the initial phoneme (*ādeḥ* = technical gen. by P. 1.1.49) of the following item (*parasya* is an *avayavaṣaṣṭhī*).

See *AP* XI, P. 7.2.83, under 4.

ādeśa **A.** (non-technical) 'communication, statement; instruction'.

B. (technical) **1.** 'substitution' P. 1.1.52-63. Basic operation in Pāṇini's grammar. Includes *lopa* (P.1.1.60), *luk*, *Ślu* and *luP* (P.1.1.61).

A Pāṇinian technique. See *STHĀNI*, p. 194.

ādeśa 'substitution' or *vikāra* 'change'? *Nyāyas.* 2.39-55.

2. 'substitute'. That which is prescribed as coming in place of an item mentioned in the gen. case in a *Pāṇinisūtra*, by P. 1.1.49. See *STHĀNI*, Pt. I, n. 563.

Is *vihita* 'prescribed' and thus belongs to the *vidheya*. See *AP*XII, p.7.3.46, under 5.

Is treated like the original (*sthānivadbhāva*), except when a grammatical operation is conditioned by a phoneme or a sequence of phonemes, P. 1.1.56. But exceptions to this exception are stated by P. 1.1.57-59. See *STHĀNI*, Pt. I, Note (93).

ādeśo hi nāma yo 'bhūtvā bhavati 'what we call *ādeśa* is (that linguistic element) which, after not having been there, is present' *Mbh.* I, p. 137, line 5.

sthānyarthābhidhānasamarthasyaivā deśatā 'only that is a substitute which is capable of expressing the sense of the original' *PN*, Pt. I, p. 30, line 9.

Do we accept two statements regarding *ādeśa*, namely, P. 1.1.56 for fully stated substitutes, and *Vt.* IX on this rule, which deals with *ekadeśivikṛta* elements? Patañjali's answer is, no. See *STHĀNI*, Pt. I, Notes (32, 36).

The element to be replaced is what has been directly stated in a rule. See *PN*, *pbh.* 12. E.g., the substitution of a *lakāra* (P. 3.4.77, *lasya*) are *tiP*, etc. The element directly stated is *lasya*. See under *lIṄ*.

Replaces generally the final phoneme of a linguistic item, P. 1.1.52, except if the linguistic item concerned is mentioned in the ablative as an immediately following one. In that case substitution takes place of the initial phoneme of the item concerned (P.1.1.54).

Ślokavt. (*Mbh*.I, p. 75, lines 13-14, on *Vt*. V on P. 1.1.20), *sarve sarvapadādeśā*... '(all substitutes) are substitutes of whole words (*padas*) for Pāṇini, son of Dākṣī. Because, if there were a change in one part (only), we couldn't justify the *nityatva* (of words)'.

See under *analvidhi*; *alvidhi*; *āgama*; *śeṣa*; *sthānivadbhāva*.

Opp. *sthānin*.

3. 'antecedent part of a sentence', in the case of anaphora. *Nyāsa* on *KV* on P. 2.4.32, *ābhyāṃ chāttrābhyāṃ rātrir adhītā*. It is from the antecedent that the anaphora derives its meaning or reference.

Opp. *anvādeśa*.

ādeśa-udātta See under *dhātu*.

ādeśakāryeṣv anubandhakāryaṃ balīyaḥ An additional *pbh*. phrased provisionally, P. 6.4.77, Excursus, under 5.

See under *anubandhakāryaṃ balīyaḥ*.

See *AP* XIII, P.7.4.10, under 5 and 7 (*Vt*.II).

ādeśaniṣedha 'prohibition of substitution' (Nāgeśa).

See *STHĀNI*, Pt. II, p. 131.

ādeśalakṣaṇapratiṣedha 'the prohibition of (an operation) dependent on a substitute' *Vt*. I on P. 6.1.68.

See *STHĀNI*, Pt. I, p. 177

See under *asiddha* and *asiddhatva*.

Opp. *utsargalakṣaṇabhāva*.

ādeśavidhānakāla '(at) the time/derivational stage at/in which the substitute is applied' *KV* on P. 7.1.33.

ādeśādi (a verbal base) having an initial phoneme which has undergone substitution (in the reduplication). See P. 7.4.62; 8.4.54.

Opp. *anādeśādi*.

ādeśe lopavijñānāt 'because we understand that deletion is conditioned by substitution'. Part of *Vt*. III on P. 7.1.33. Reference is to P. 7.2.90.

ādeśe hi sarvādeśaprasaṅga *Vt* II on P. 6.4.10, which is denied by *Vt*. III.

See under *nirdiśyamānādeśatva*.

ādau siddham *Vt*. IV on P. 6.1.161. See *AP* X, P. 7.1.30, under 7.

ādyantaviparyāya 'interchange of an initial and a final sound'. Typical of *chandas*. *Mbh*. II, p. 87, line 15 (on P. 3.1.123).

ādyādibhyas tasy upasaṃkhyānam *Vt*. I on P. 5.4.44 (in slightly changed version). *Nyāsa* on *KV* on P. 2.4.45.

Ākṛtigaṇa, general rule for *tasI*. Compare Mall. on *Kir*. 8.54.

ādriyate Short *i*. *KV* on P. 7.4.28.

1. *Śa*-derivation of *ā*+*dṛÑ*-(active), 'shows respect'. Here the vowel *ṛ* is replaced by *ri*, by P. 7.4.28, and *ri* is replaced by *riyAṄ*, by P. 6.4.77.
2. *yaK*-derivation (passive), 'is shown respect'. Here the vowel *ṛ* is replaced by *ri*, by P. 7.4.28. Then *ri* + *yaK*, by P. 3.1.67.

Ātm. ending by P. 1.3.12.

ādhamarṇya 'indebtedness' P. 2.3.70.

See *Vt*. II on P. 2.3.70, derivations with the suffix *in*. E.g., *śataṃ dāyī* 'one who is indebted for one hundred' *Mbh*. I, p. 470, line 12.

ādhā- 'to instal the sacred fire ceremonially' *Mbh*. III, p. 214, line 19.

ādhārādheyabhāva 'the relation of substratum and superstratum'. See *TA*, p. 129.

ādhibhautika 'occurring / located in the elements'. A *ṭhaÑ*-derivation from *adhibhūta*. *Ubhayapadavṛddhi* by P. 7.3.20.

ādhṛ- 'to contain' *KV* on P. 1.4.45 (*ādhriyante*).

ādhṛṣād vā *Gaṇasūtra*, see *SK*, No. 2564, on P. 1.3.74.

A traditional division in the *Dhp*. See *Nyāsa* on *KV* on P. 1.4.90. *DhṛṣA*-(*Dhp*. 10.306) comes at the end of a section of verbal bases which optionally do not take the class X conjugation marker.

ādheya 'the item contained (in a locus)' like oil in oil-seeds, *Nyāsa* on P. 1.4.2.

ān As a reduplication syllable is analysed as *ā* + *nUṬ*, added at the beginning of a verbal base, by P. 7.4.70 and 71 E.g., *ānaśe*.

See under *aś-*.

See under *ānarccha* and *ṛch-*.

-āna **1.** Common element of *ŚānC* (P. 3.2.127), *ŚānaN* (P. 3.2.128) and *CānaŚ* (P. 3.2.129).

2. Participle ending after *ātm*. verbal bases by P.1.4.100. Referred to as *ŚānaC* which is a replacement of of *lAṬ*, P. 3.2.127.

May take the augment *mUK*, see *AP* XI, P. 7.2.82, under 2.

3. Ending of the sg. 2nd person imp., P. 3.1.83.

See *AP* XII, P. 7.3.77, under 6 (*īśāna*).

ānAṄ °*ādeśa* (in a *devatādvandva*), P. 6.3.26. E.g., *mitrāvaruṇau*. See *AP* XII, P. 7.3.28, under 3.

Deletion of *n* by P. 8.2.7. See *AP* XII, P. 7.3.22, under 3.

See under *devatādvandva*.

ānantarya **1.** 'immediate succession', that is, immediate descendant, as opposed to a *gotra* descendant, P. 4.1.104.

2. 'not having an element which comes in between, immediate sequence (of = gen.; with = instr.)' *Vt*. I on P. 1.1.67; *PN*, *pbh*. 51. Requirement of P. 1.1.66 and 67 for an element stated in the loc. and abl. *KV* on P. 7.4.93.

See *STHĀNI*, Pt. II, pp. 57-58; *AP* XIII, P. 7.4.93, under 7.

halor ānantarya 'immediate sequence of two consonants' *KV* on P. 7.3.86.

See under *vihita*; *vihitaviśeṣaṇa*; *vihitasaptamī*; *śrutikṛta*.

ānarccha Derivation, see *AP* XIII, P. 7.4.11, under 3.

ānarthakya 'redundancy' (1) of *vā* in P.2.1.1 (*Vt*. II here), (2) of *karmaṇaḥ* in P. 1.4.27 (*Vt*. I here). We infer that P. 2.1.1 and P. 1.4.27 originally included *vā*, and that this word was dropped because in tradition the precise meaning of *vā* was lost.

ānarddha Pf. 3 sg. of *ṛdh-*. See *AP* XIII, P. 7.4.71, under 5.

-āni Ending of the sg. 1st person imp. Derivation: (1) *-miP*, P. 3.4.78, (2) *-ni*, P. 3.4.89, (3) *āṬ* + *ni*, P. 3.4.92.

See *AP* XII, P. 7.3.87, under 3; P. 7.3.93, under 4.

ānarthakya 'purposeless-ness, makes no sense'. *Vt*. V on P. 2.4.32.

ānupūrvī **1.** 'sequence, sequential arrangement'.

2. 'rule ordering', e.g., one rule being the *utsarga*, the other the *apavāda*. *KV* on P. 7.2.101.

3. 'the order of rule application in the *prakriyā*' *Mbh*. III, p. 319, line 5.

ānupūrvya '(word-)order' (Nāgeśa).

See *STHĀNI*, Pt. II, p. 61.

ānāyya P. 3.1.127. Is used in the sense of *anitya* 'impermanent' in connection with

the *dakṣiṇāgni* fire. If no connection with this fire, then the form is *āneya*.

ānudeśika 'to be transferred' *Vt*. VI on P. 1.1.56.

āntaratamya 'being the nearest one' *Vt*. VI on P. 7.1.96; *Vt*. IV on P. 7.3.1.

Reference is to P.1.1.50 and to *PN*, *pbh*.13;

(a) Phonologically, P. 1.1.50.

(b) Semantically, *PN*, *pbh*. 14.

āntaryataḥ **1.** 'because it is the nearest sound'. Reference to P. 1.1.50. *Mbh*. III, p. 230, line 20.

2. 'because of close class/phonetic relationship' *Mbh*. III, p. 186, line 8. *PN*, *pbh*. 20 = *savarṇa*. P. 6.4.19 (b), under 8 (*Ślokavt*., part D).

According to P.1.1.50, when the choice is between possible replacements, we have to select that one which is phonetically closest to the *sthānin*.

ānyabhāvya 'diversity' *Vt*. XI on *Śivasūtra* 1.

āP **1.** Short term for three fem. suffixes, *ṬāP* (P.4.1.4), *ḌāP* (P.4.1.13), *CāP* (P.4.1.74).

See P. 7.1.18; 7.1.54.

2. *Pratyāhāra* of case endings from the sg. instr. onwards up to the pl. loc. inclusive, P. 7.2.112. Explanation given by the *KV* on P. 7.2.112.

āpāṭaliputraṃ vṛṣṭo devaḥ *Mbh*. I, p. 499, line 5. Here *āpāṭaliputram* is an *avyayībhāva* cp. See P. 2.4.83, under 6 (*Vt*. VII).

āpiśala See under *duṣkaraṇa*.

Āpiśali P.6.1.92, *Mbh*. II, p. 281, line 3 (part of a *Ślokavārttika)* - 4, on P. 4.2.45, refers to a *sūtra* by Āpiśali regarding the formation of *dhainukam* 'a herd of cows'.

Mbh. on *Vt*. I on P. 1.3.22 says that Āpiśali knows the verbal base *as*- as *s*- and that he regards *a* and *ā* here as *āgamas*.

The *KV* on P. 7.3.95 quotes the Āpiśali version of this rule.

Mbh. I, p. 12, lines 5-6, mentions *pāṇininā proktaṃ pāṇinīyam āpiśalaṃ kāśakṛtsnam*. Compare *KV* on P. 4.3.101.

Mentioned by the *KV* on P. 4.3.115 as the author of a grammar, *āpiśalaṃ duṣkaraṇam* 'the bad composition by Āpiśali' (?). *DSG*, p. 254, reads *puṣkaraṇam*.

The *KV* on P.7.3.95 quotes a rule by Āpiśali. According to *KV* on P. 6.2.14, *gurulāghavam* is originally Āpiśali's idea, °*upajña*.

See under *gurulāghava*.

See Kaiyaṭa on P. 2.3.17; 5.1.21, other rules by Āpiśali.

See Agrawala [2]1963, p. 344, and Birwé (b), 1966, p. 9.

āpiśālam adhīte *Vt*. III on P. 4.1.14; *Mbh*. II, p. 205, line 23, *āpiśālam adhīte, āpiśālā brāhmaṇī*.

Āpiśalaśikṣā G. Cardona in *A Corpus of Indian Studies. Essays in honour of Prof. Gaurinath Shastri*. Edited by Gopikamohan Bhattacharya. 1980. pp. 245-265.

ābhāccchāstra A rule mentioned in the section P. 6.4.22-175. *Mbh*. III, p.187, line 12.

ābhāc chāstrīyam asiddhatvam anityam *Nyāsa* on *KV* on P. 6.4.111. Based on *jñāpaka* provided by *tapara-karaṇa* in *aT* in P. 6.4.111 (*aT-lopaḥ*). See *AP* IX, P. 6.4.111, under 7.

See under *siddha*-principle (P. 6.4.72 vs. P. 6.4.111).

ābhīkṣṇya 'repetition (of an action)' P. 3.4.22 (*ṆamUL*); *Vt*. VII on P. 8.1.12.

See *AP* IX, P. 6.4.89, under 3.

ābhimukhya 'having somebody in view' *Mbh.* I, p. 330, line 16. See *KĀRA*, p. 117.

ābhīya A rule mentioned in the section P. 6.4.22-129, or also up to P.6.4.175 inclusive.

ābhīyam asiddhatvam anityam 'the *asiddhatva* in the (*atra*) *ā bhāt*-section is not universally valid' *Padamañjarī* on *KV* on P. 7.1.58.

ābhyantaraprayatna 'intra-buccal articulatory effort'. See Allen, p. 22.

Opp. *bāhyaprayatna*.

ābhyām Two derivations, different in accent. See *AP* VIII, P. 2.4.32, under 4.

-ām **1.** Sg. acc. fem. case ending for stems called *nadī*, and fem. stems in *ā*, P. 7.3.116.

2. Substitute for the sg. loc. case suffix *Ṅi*, P. 7.3.116.

3. Pl. gen. case ending, takes *nUṬ*, P. 7.1.51. The preceding vowel is lengthened by P. 6.4.3-7. May be interpreted as a technical abl. See *AP* XI, P. 7.2.28, under 2; P. 7.2.49, under 2. See Whitney, § 309 f.

-ām→*-sām* (P. 7.1.52).

°*sthām*, P. 7.4.40.

4. Suffix forming the periphrastic pf. of the causative. See P. 2.4.81, under 4 and 7. Apply P. 6.1.10 (*Śluvat* redupl.); P. 3.1.40 (+ *kṛ-* + *lIṬ*); P. 2.4.81 (delete *lIṬ*, *luk* of the personal endings of the pf.); P. 3.1.35-39 (suffix) added after verbal bases which are *anekāc*, see *Mbh.* II, p. 44, line 17, *kāsy anekāca iti vaktavyam* (*Bhāṣyavārttika*) 'the statement should be made in connection with *kās* that it includes polysyllabic bases also'. The word in *m* and the following auxiliary must be two words, because (i) they are separately derived as *lIṬ* forms, (ii) Pāṇini's designation of the auxiliary verb (*kṛ-*, *as-*, *bhū-*) is *anuprayoga* 'a verb-form used subsequently'. Before *ām* the *i* of *ṆiC* is replaced by *ay*, P. 6.4.55.

Vt. I on P. 3.1.35 says that *ām* is also added to a polysyllabic base containing more than one vowel. But this is prohibited in the case of *ūrṇu-*. See P. 7.2.11, under 6.

5. Forms adverbs, P. 5.4.11, e.g., *uccaistarām* (P. 1.2.35).

6. Particle, e.g., *ām pacasi pacasi devadattā*[3] 'indeed, you cook and cook (and go on cooking), O Devadatta'. (*Mbh.* III, p. 364, line 1).

7. Augment (inserted by P. 1.1.47) prescribed for the *sarvanāmasthāna* case endings of *anaḍuh* and *catur* by P. 7.1.98 (*catur*→*catuār*→*catvār*).

See *AP* X, P. 7.1.82, under 4.

āmayāvin 'suffering from indigestion' *Mbh.* I, p. 450, line 3. Derivation, see *ANA*, n. 350.

āmalakam 'fruit of Emblic Myrobalan'. *Mbh.* I, p. 153, line 14.

Derivation, *STHĀNI*, Pt. II, Note (36).

āmrāś ca siktāḥ 'the mango-trees have been watered' *Mbh.* I, p. 14, line 13. Initial part of a quotation.

See *PASPA*, n. 880.

āmreḍita The second word of two repeated words, P. 8.1.2. See *ANA*, n. 165.

āmro vṛkṣaḥ 'the mango tree is a tree' *Abheda*-relation, *PRĀTI*, p. 21.

See *AP* II, p. 91.

Different from *vṛkṣa āmraḥ* 'the tree is a mango tree'. See Joshi - Roodbergen (d), 1996, p. 82.

See under *vṛkṣaḥ śiṃśapā*.

āyan 'they went' *Mbh.* I, p. 143, line 20. Derivation, *STHĀNI*, Pt. I, pp. 179, 233-234.

āyudhajīvin 'mercenary' P. 5.3.114. Not a brahmin or *kṣatriya*. See Agrawala [2] 1963.

āyur ghṛtam '*ghṛta* means *āyus* "a long life"' *Mbh*. I, p. 156, lines 9-10. The cause is identified with the effect. See K. Kunjunni Raja, *Indian Theories of Meaning*. The Adyar Library and Research Centre. Madras 1963, pp. 231-233.

See *AP* I, p. 98 (under 9).

See under *tannimittaṃ tācchabdyam* and *tādarthyāt tācchabdyam*.

°*āyya* *Uṇādi* suffix, *uṇādisūtra* 376 in list *SK*, Pt. II, *Parimal Publications* Repr. 1994.

See under *śrudakṣi°*.

°*ārakaN* *Taddhita* suffix, *Vt*. III on P. 5.2.122. E.g., *vṛndāraka*.

āraṇyakena bhikṣuṇā grāmāt krośe vastavyam 'a monk who is an *āraṇyaka* should live (at a distance of) a *krośa* from a village'. Shastric statement recorded by *KV* on P. 4.4.73.

ārat 'he went' 3rd sg. aor. of *ṛ-*. *KV* on P. 7.4.16.

Derivation: apply P. 3.1.56; 6.4.72; 6.1.90; 7.4.16.

See *AP* XIII, P. 7.4.16, under 4.

ārabh- 'to phrase/formulate a rule (*yoga*)', *Mbh*. III, p. 190, line 10; *KV* on P. 7.3.83.

ārabhyate 'is prescribed' *KV* on P. 7.3.85.

ārabhyamāṇa 'being prescribed' *KV* on P. 7.3.70.

ārambha 'phrasing, formulation (of a rule or *Vt*.)'.

Ayam ārambhaḥ... yathā syāt 'this (rule) is especially phrased, so that..'. *KV* on P. 7.2.98.

See under *puruṣārambha*.

ārambhasāmarthyāt 'on the strength of the phrasing (of the rule)' *Nyāsa* on *KV* on P. 7.3.16.

ārambhavāda *Nyāya-Vaiśeṣika* view of causation, according to which effects are non-existent before their production, and that they are quite different from their causes. See *KĀRA*, p. 103.

Opp. *pariṇāmavāda*.

ārambhavādin 'advocate of the view that (the rule) must be phrased'

See *ANA*, Note (12).

Opp. *pratyākhyānavādin*.

ārambhasāmarthyāt 'on the strength of the phrasing of the rule', that is, because other-wise the rule would be futile, have no examples. *Mbh*. III, p. 225, lines 8-9; p. 296, lines 11, 12; *KV* on P. 7.1.81.

See *AP* IX, P. 6.4.142, under 5.

ārāt **1.** 'far'.

2. 'near'.

For construction see P. 2.3.39 and *VIBHA*, n. 164.

āruhyate hastī svayam eva 'the elephant mounts of its own / easily' *AP* III, p. 123.

āropa 'superimposition, the deliberate, imaginative presentation in language of x under the form of y for a particular purpose'. A stock example is *siṃho māṇavakaḥ* 'the boy is a lion'.

vikārasya ... prakṛtirūpāropāt 'because we impose/secondarily attribute the form of the material on/to the product'. E.g., by saying that the earrings are gold (*kuṇḍalaṃ hiraṇyam*). See *ANA*, n. 343.

See under *kāryopacāra*.

ārohanti hastinam '(the elephant keepers) mount the elephant'. See the discussion in *AP* III, pp. 114-132.

ārohayate hastī 'the elephant causes itself to be mounted' *AP* III, p. 121.

ārohayate hastī svayam eva Mall. on *Kir*. 1.10. See *MGhK*, pp. 27-29, and *AP* III, p. 114.

See under *kareṇur ārohayate niṣādinam*.

ārohayamāṇo hastī sthālam ārohayati manuṣyān 'the elephant that is being caused to mount caused the men to mount the platform (next to the elephant)' *Mbh*. I, p. 291, lines 4-5 (on *Vt*. II on P. 1.3.67).

See *KĀRA*, Note (182).

ārtho na vārtho...' or rather,...has nothing to do with...' (+ instr.) *Mbh*. III, p. 227, line 14.

ārdre carman See under *pūrvasavarṇa*.

ārdhadhātuka pre-Pāṇinian term. Defined by P. 3.4.114-116.

Literally '(suffix) belonging to half a verbal base'. E.g., *bhū-* is the *ardhadhātu* to which the *vikaraṇa* has not yet been added, whereas the present stem *bhava-* is the *sarvadhātu*.

Before *ārdhadhātuka* suffixes a number of verbal bases marked with *udātta* take the union vowel *-i-*. See G. Palsule 1961, pp.10-11, 28.

ārdhadhātukīyāḥ sāmānyena bhavanty anavasthiteṣu pratyayeṣu '*ārdhadhātuka* suffixes are generally prescribed without the suffix being specified' *Mbh*. III, p. 347, lines 13-14.

Opp. *sārvadhātuka*.

ārdhadhātukasya iḍ valādeḥ P. 7.2.35, a section heading rule. Prescribes *iḍ- āgama* before an *ārdha*° suffix beginning with a consonant (exc. *y*).

ārdhadhātukīya *ārdhadhātukīyāḥ sāmānyena bhavanty anavasthiteṣu pratyayeṣu* '*ārdha*° suffixes are generally applied when the suffixes are not (yet) decided upon', i.e., when *ārdhadhātuke* is taken as a *viṣayasaptamī* 'within the domain of *ārdhadhātuka* suffixes' *Mbh*. III, p. 285, lines 18-19.

ārdhadhātuke (P. 2.4.54) opens up a section of substitutions of verbal bases as a whole. Outside this section this only occurs in P. 7.4.9.

See *AP* IX, P. 6.4.46, under 1 and 2. See under *viṣayasaptamī*.

āryāvartād aniravasita 'not banned from Āryāvarta'. See *ANA*, Introduction, p. xxiii.

ārhīya Name of a section in the *taddhita*-section (P. 5.1.19-163). See P. 5.1.63. Note P. 5.1.117, *tad arham* (for the siffix *vatI*).

°ālu *Taddhita* suffix, *Vt*. V on P. 5.2.122.

-ālu For derivations in *-ālu* see *Vts* V-VI on P. 5.2.122.

See under *-elu, -ūla*.

āvadhiṣiṣṭa 'may he kill'. Derivation, *STHĀNI*, Pt. I, p. 111.

āvarjana 'winning over'. See *TA*, p. 151.

āvartitavya 'to be repeated' *KV* on P. 7.4.47.

āvaśyaka 'necessity, what must be done in any case' P. 3.1.125.

āvṛt- *āvartayitavya* 'to be repeated' *KV* on P.6.4.2.

āvṛtti 'repetition'.

kartavya° even when there is repetition of what he has been told to do', i.e., 'even when he makes repeated efforts (still, he does not succeed)' *KV* on P. 2.3.6.

°*saṃkhyāna* 'numbering (of repetitions)' *Vt*. X on *Śivasūtra* 1.

āśaṅk- 'to raise a doubt, to doubt'.

āśaṅkyeta 'one might raise the doubt (whether...), one might object / argue' *KV* on P. 6.4.45, *Nyāsa* on *KV* on P. 6.4.75.

vikalpa eva āśaṅkyeta 'option itself (in the next rules) may be doubted', that is, one might doubt whether (the rules following after *nityam*) are themselves optional. *KV* on P. 7.1.81. Note the passive form.

āśaṅkā *kasyacid āśaṅkā syāt* 'someone may question whether (*iti*)' *KV* on P. 7.3.70.

āśis 'well-wishing' *Vt*. I on P. 2.3.16. See *ANA*, n. 356.

Derivation: The *ā* of *śāsU*- is replaced by *i*, by *Vt*. I on P. 6.4.34. See *AP* XII, P. 7.3.51, under 4.

Sg. nom. *āśīḥ*. See *KV* on P. 6.4.34.

See under *āṅpūrvāc ca*...; *kvippratyaye tu tasyāpi bhavati*.

āśiśat 'he caused to eat' *AP* IX, p. 148 (on P. 6.4.148).

āśiṣi ca 'also when the sense of blessing is conveyed' *Vt*. III on P. 7.3.45.

Reference is to the suffix *vuN* (P. 3.1.50) = *aka*.

āśīrlIṄ 'benedictive'. Note the long *ī*.

P. 3.3.173. The endings are *ārdhadhātuka*, P. 3.4.116.

Add *sīyUṬ*, P. 3.4.102; add *sUṬ*, P. 3.4.107; drop *y* of *sīyUṬ*, P. 6.1.66; retroflexation of *s* and *t* by P. 8.3.39 and 8.4.41. Derivation of *bhaviṣīṣṭa*, see *AP* XII, P. 7.3.88, under 6.

Takes *yāsUṬ* in the active, P. 3.4.103, otherwise *sīyUṬ*. The ending *ti* is replaced by *t*, P. 3.4.100.

Āśīrliṅ formations which are *yakārādi* because of *yāsUṬ* are *par*. only. Here *guṇa* of the verbal vowel is applied, by P. 7.4.29. This rule is not applicable in the case of *ātm*. endings. See *AP* XII, P. 7.4.29, under 3.

Endings beginning with *t/th* take the augment *sUṬ* (P. 3.4.107) which is deleted in *vidhilIṄ* by P. 7.2.79, but not in *āśīrlIṄ*. Here apply P. 8.2.29. See *AP* XIII. P. 7.4.53, under 3 (*ādīdītha*, which,is *vidhiliṅ*).

Whether to apply *guṇa* to the verbal base vowel, or not, see *AP* XI, P.7.2.48, under 3.

SīyUṬ, *yāsUṬ* and *sUṬ* are *āgamas*. So, by *PN*, *pbh*.11, the unit as a whole becomes *ārdhadhātuka*.

Note that all forms in °*ṣīṣṭa* are *āśīrlIṄ*. E.g., *bhaviṣīṣṭa*.

E.g., *vadhyāt*. See *AP* IX, pp. 60, 205-206. For the derivation of *sneyāt* see *AP* IX, p. 139; for *deyāt*, p. 206.

See under *sīyUṬ*.

āśīrlOṬ Use of the imp. endings to express a benediction. See *AP* IX, P. 6.4.101, under 5. E.g., *juhutāt tvam* 'may you offer an oblation'.

āśīs (note the long *ī*) 'one who wishes'. Is a *KviP* formation, *Vt*. I on P. 6.4.34.

See under *āṅpūrvāc ca*...

See *AP* IX, P. 6.4.34, under 7; P. 6.4.68, under 2, 4.

Derivation : *āśīrlIṄ* = *āśiṣi lIṄ* :

(1) ((*āśis* + *Ṅi*)+(*liṄ* + *sU*))+ *sU*			
(2) ((*āśis* + °	)+(*liṄ* + °	))+ *s*	P. 2.4.71
(3) (*āśis*	+ *liṄ*	) + °	P. 6.1.68
(4) *āśirU*	+ *liṄ*		P. 8.2.66
(5) *āśīr*	+ *liṄ*		P. 8.2.76
āśīrlIṄ.			

āścaryam idaṃ vṛttam odanasya ca pāko brāhmaṇānām prādurbhāvaḥ 'that (in deed) is a wonderful event, namely, the cooking of rice porridge and the appearance of brahmins' *Mbh*. I, p. 467, lines 13-14. See *PRĀTI*, Note (83).

āścaryo gavāṃ doho 'gopālakena 'how wonderful is the milking by cows by one who is not a cow-herd' *KV* on P. 2.2.14; 2.3.66 See *TA*, Note (117); *PRĀTI*, Note (90).

āśraya **1.** 'resorting to' Kaiyaṭa on *SA*, *Bh*. No. 75.

2. 'dependence on'. See under *ubhayata āśraye*.

3. 'condition, conditioning linguistic element (for the application of a rule)'. *Vt*. IV on P. 1.1.56.

4. 'the item resorted to' *Mbh*. I, p. 136, line 23. See *STHĀNI*, p. 72.

5. 'basis' = *sāmarthya* *Mbh*. III, p. 185, lines 14, 16, *āśrayāt siddhatvaṃ bhaviṣyati* 'it will be established because it forms the basis'. Kaiyaṭa here explains *āśrayāt* as *sāmarthyāt* 'on the strength of the statement / rule' that is, because otherwise the rule serves no purpose.

See under *āśrayatva* and *vyāśraya-(tva)*.

°āśraya 'depending on, conditioned by' *KV* on P. 7.1.62.

See under *anāśraya*; *samānāśrayatva*.

sanāśraya 'dependent on *saN* (only)' *KV* on P. 7.4.93. "Dependent on" here means 'which has been prescribed in connection with *saN* only'.

āśrayaṇa 'assumption' *ANA*, Kaiyaṭa on *Bh*. No. 9 on P. 2.3.5.

āśrayatva 'dependence on, being conditioned by' *Vt*. I on P. 2.4.35; *KV* on P. 6.4.22; *Nyāsa* on *KV* on P. 7.1.89.

°āśrayatvena 'due to its being dependent on' *KV* on P. 7.2.99.

āśri- **1.** 'to base (an opinion on)'.

2. 'to resort to' *na āśriyate* 'we do not resort to' *KV* on P. 6.4.12.

3. 'to adopt, accept'.

4. 'to take into account' *Mbh*. I, p. 79, line 19.

5. 'to assume'.

nimittvenāśrīyate 'is accepted as the cause'. Nāgeśa, *PN, pbh*. 23, comm. (text, p. 38).

yad āśritya 'having assumed which...' Kaiyaṭa on *Bh*. No. 5 on P. 2.3.28.

See under *nipātana*.

āśritya 'by taking into account' + acc. *Nyāsa* on *KV* on P. 6.4.149.

āsañjana 'addition' i.e., when x has been added. *KV* on P. 7.1.18 (in *kārikā*).

āsan 'they were' *Mbh*. I, p. 143, line 20.

Derivation, *STHĀNI*, Pt. I, p. 180.

āsikā In *bhavata āsikā* 'the sitting of you, sir'. *KV* on P. 2.3.65.

See *PRĀTI*, Note (74).

āsatti ākāṅkṣā yogyatā 'proximity, complementation of sense, semantic compatibility'. These are the three guiding principles for the construction of words and their meanings according to *Nyāya*.

See *STHĀNI*, Pt. II, n. 240. Refer to *Tarkasaṁgraha*, etc., Poona 1930, pp. 346-347.

āsīt 'he was'. For *iḍāgama* apply P. 7.3.96. See Whitney, § 636.

°āse = *asamāse* 'except when used in a cp.'. See *gaṇapāṭha* 114, no. 2 (Böhtlingk's ed.).

āsthā- **1.** 'to rely upon, have recourse to' *Mbh*. I, p. 245, line 22.

2. 'to accept by convention' *Mbh*. I, p. 280, lines 23-24 (on *Vt*. I on P. 1.3.22).

āsthita '(a road) on which one has (actually) set foot' *Vt*. II on P. 2.3.12.

āspada 'social status among brahmin participants in a sacrifice'. P. 6.1.146. See Agrawala[2] 1963, p. 368.

āsvadīya A traditional sub-division of the *curādi* verbal bases, *Dhp*. 10. 209-263. These bases are only *curādi* when used as transitive verbs construed with an object.

āsthat 3rd sg. aor. (with augment *th*) of *as-* 'to throw'. See *AF* XIII, P. 7.4.17, under 3.

āsyate guruṇā 'it is seated by the *guru*'. Example of an intransitive verb, *Mbh*. III, p. 93, line 27.

āsyate māsaḥ 'a month is sat through' *Mbh*. I, p. 445. line 14.

See *KĀRA*. n. 818; *ANA*, p. 69.

āsse 'you sit'. Counter example in *KV* on P. 7.4.49.

āḥ Form quoted in an unidentified Vedic line. According to the *KV* on P. 7.3.97, *āh* has replaced *āsīt*. For derivation, see *AP* XII, P. 7.3.97, under 3.

āh- Verbal base mentioned in P. 8.2.35. Substitution of *th* for *h* before a *jhal* sound.

āhatya According to *Nyāsa* on *KV* on P. 6.4.62, means (i) *uccārya* 'having uttered', (ii) 'having directly stated / mentioned', i.e., where *CiṆ* has been mentioned as such, and (iii) an operation dependent on the direct mention of *CiṆ*, as different from an operation dependent on the *anubandha* *Ṇ* of *CiṆ*.

āhibhuvor īṭpratiṣedhaḥ 'prohibition of (the augment) *īṬ* for *āh-* and *bhū-*' *Vt*. XXI on P. 1.1.56. Quoted by the *KV* on P. 7.3.96. See *STHĀNI*, Pt. I, p. 105.

āhuti 'offering an oblation in the fire to deities', 'any rite accompanied with oblations'.

āhau prabhūtādibhyaḥ 'after *prabhūta*, etc. , if the sense of *āh-* "to say" is conveyed' *Vt*. II on P. 4.4.1. Reference is to the *taddhita*-suffix *ṭhaK*.

I

I *Anubandha* with a verbal base. Indicates that *nUM* is inserted after the base vowel, by P. 7.1.58. Such a base is called *idit*. E.g., *vadI-*, *Dhp*. 1.11, → *vand-*

Compare *an-iditām*, P. 6.4.24.

See *AP* X, P. 7.1.44, under 3 (*prakriyā* of *kṛṇutāt*).

See under *Idit*.

-i Added to verbal bases in their quotation form. *Vt*. II on P. 3.3.108.

-i / -ī (in final position of a non-monosyllabic stem the last part of which is a verbal base, e.g., *grāmaṇī*) → *yaṆ*, by P. 6.4.82 (and not by P. 6.1.77). E.g., *bhi* + *bhi* + *ati* → *bhi* + *bhy*+*ati* 'they fear'. See *AP* IX, P. 6.4.115, under 4.

-i The pl. ntr. ending, see under *Śi*.

i- Pāṇini knows three verbal bases *i-*, namely, *iṆ* 'to go' (*Dhp*. 2.36), *iṄ* (always preceded by *adhi*) 'to study' (*Dhp*. 2.37) and *iK* (always preceded by *adhi*) 'to remember' (*Dhp*. 2.38).

See *PRĀTI*, n. 298.

(1) *iṆ-* 'to go' *Dhp*. 2.36. The *i* is replaced by *y* by a special rule, P. 6.4.81, and not by general *yaṇādeśa* by P. 6.1.77. Thus *i* + *ṇ anti* → *y* + *anti*. In the pf. forms *i* takes long *ī* as a reduplication before a *Kit* ending by P.7.4.69. Thus *ī* + *i* + *us* → *īyus*, (2) *iṄ-abhyāse*, *Dhp*. 2.37. Always preceded by *adhi*.

iK *Pratyāhāra* of *i, u, ṛ, ḷ*. The long vowel varieties are included by P. 1.1.69.

Guṇa is always of an *iK* vowel, P. 1.1.3. See *AP* X, P. 7.1.73, under 2.

°ika Substitute (P.7.3.50, ff.) for *ṭhaN*, P.4.4.7; 28 (after *prati*), 39 (*ṭhaK* in the sense of *gṛhṇāti*, derives the word *prātipadika*).

Added after a cp., type *puṭapuṭikā*, *KA*, Note (118).

°ikā P. 7.3.44. See under *°akā*, *°āka*.

ikprakaraṇāt 'because of the context of *iK*-vowels', that is, the rule applies to *iK*-vowels (only)' *KV* on P. 6.4.28.

iglakṣaṇā *Yasyā hi vṛddheḥ sthānī na nirdiśyate seglakṣaṇā*. *Nyāsa* on *KV* on P. 7.3.89.

iglakṣaṇā vṛddhiḥ '*vṛddhi* conditioned by an *iK* vowel' *KV* on P. 7.2.7.

Opp. *ajlakṣaṇā vṛddhiḥ*.

iṄ- A verbal base, meaning 'to recite (a Vedic text)' (*Dhp.* 2.37). See P. 2.4.59.

Not to be confused with the verbal base *iṆ-* 'to go' (*Dhp.* 2.36). See under *i-*.

iṬ **1.** Is an *āgama* 'augment' added at the beginning of a suffix, P. 1.1.46.

Main rule, P. 7.2.35. Main exception, P. 7.2.10.

Historically, *iṬ* is the development in Skt. of the verbal base final laryngeal consonant, vocalized to before consonants and deleted before vowels if the verbal base has *guṇa* grade. See Kiparsky 1979, p. 147.

2. There are two *iḍ-āgamas* : (i) by P. 7.2.35, ff., (ii) by P. 6.4.62. Here (i) divides the verbal bases into two groups, called *aniṭ* and *seṭ*. *Iḍ-āgama,* (ii) is caused by *ciṇvadbhāva*. Note that *iṬ* may be applied on account of *ciṇvad-bhāva*. See *AP* XI, P. 7.2.37, under 5.

3. Preferably added to bases ending in *ṛ* beginning with a conjunct consonant, by P.7.2.43. See *AP* XIII, P.7.4.10, under 6.

Not added to an *ekāc* verbal base (in the *Dhp.*), by P.7.2.10. Therefore always added to an *anekāc* verbal base, like secondary verbal bases (*saN, KyaC*, etc.). See *AP* XIII, P.7.4.82, under 4 (*Vt*.IV).

4. Division into *aniṬ* and *seṬ* verbal bases, see *kārikā* on *KV* on P.7.2.10.

See under *aniṬ*, *veṬ* and *seṬ*; *Kta* and *niṣṭhā*; *na* **1**.

5. Rules for *iḍāgama* by P. 7.2.35, ff. do not apply for *iḍāgama* by P. 6. 4.62. See under *grah-*.

According to tradition, continued in P. 7.2.37. See *STHĀNI*, n. 177.

For the sequence P. 7.2.4-68, see under *na*.

Iḍāgama is preferably added to the causative base *jñap-*, when *saN* is added, by P. 7.2.49. See *AP* IX, P. 6.4.52, under 4.

According to P. 7.2.35, *iṬ* is prefixed to an *ārdhadhātuka* suffix not beginning with *y*.

Never takes *guṇa* / *vṛddhi*, P. 1.1.6.

6. Prohibited by P. 7.2.10 (the augment is not added to verbal bases which are mentioned as monosyllabic in the *Dhp.* and provided with *anudātta*), and by P. 7.2.14 (verbal bases marked with *Ī*). See *AP* IX, P. 6.4.95, under 3.

Prohibition by P. 7.2.36, *anātmane-pade nimitte* (for *snu-* and *kram-*).

See *AP* IX, P. 6.4.46, under 4 (i), *itā* (= *iṬ* + *tā*, ending of the periphr. fut.). Here *itā* as a whole is *ārdhadhātuka*. See *AP* IX, P. 6.4.48, *cikīrṣitā*.

7. The 1 sg. *ātm*. ending, P. 3.4.78. See *AP* IX, P. 6.4.64 (b), derivation of *ādi*. This *i* is *Ṅit* by P. 1.2.4.

iḍāgama See under *iṬ*.

Preferably (*vā* , P. 7.2.44) for *jñap* + *saN*, P. 7.2.49). See *AP* XIII, P. 7.4.55, under 3.

iṆ- A verbal base meaning 'to go' (*Dhp.* 2.36).

Is replaced by *ya-* before a suffix beginning with a vowel (P. 6.4.81).

Is replaced by *gā* - in the aor. (P. 2.4.45).

iṇniṣedha 'prohibition of *iṬ*' *KV* on P. 7.2.45.

it By P. 1.3.3 the final consonant of an *aupa-deśika* element is called *it*. By P. 1.3.9 the consonant called *it* is deleted. But an exception is made for the phonemes of the *tU*-class and the phonemes *s* and *m* of *vibhaktis*. For *vibhaktis* see P.1.4.104. Therefore in *pratyaya* like *mas* (1st person

pl.) and *Jas* (pl. nom.) the *s* is not deleted. See *AP* X, P. 7.1.47, under 3.

Etīti it. Gacchati, na tiṣṭhati. Lupyata ity arthaḥ. Cāndravṛtti on C. 1.1.5. See *Cāndra-Vṛtti. Der Original-Kommentar Candragomin's zu seinem grammatische Sūtra*. Herausgegeben von Dr. B. Liebich. *Abhandlungen für die Kunde des Morgenlandes*. Band 14. 1918. Reprint Lichtenstein 1966, p. 6.

Derive : *i-* + *KviP* + *t* (*UK*).

It-letters (P. 1.3.28) are deleted by P. 1.3.9.

See under *anubandha*.

See under *kāmyaC*.

-*it* Forms in *-it*, like *Tit*, *Kit*, etc. are *bv*. cps See *Mbh*. I, p. 113, line 5.

itaratra °*pakṣe...itaratra* 'in the other case, alternatively' *KV* on P. 2.4.16.

itaratha 'otherwise' i.e., if a particular treatment proposed earlier is not applied. *Vt*.II on P. 7.1.58; *Mbh*. I, p. 81, line 1.

itarad Adv. 'elsewhere, in other cases', i.e., where the conditions stated or implied by the rule concerned have not been met. *KV* on P.7.3.32. See *AP* XII, P. 7.3.32, under 6.

itaretara 'each other'. Formation by *Vt*. XI on P. 8.1.12 (*karmavyatihāra*).

itaretarayoga 'mutual connection'. One of the meanings of *ca*. *Mbh*. I, p. 434, line 11. Example : *plakṣaś ca nyagrodhaś ca*. See *BDA*, p. 141.

See under *ca*.

itaretarāśrayatva 'mutual dependence, circular argument' *Vt*. III on P. 1.1.1.

itaretarāśrayatvād aprasiddhiḥ 'non-justification (of matters) because of mutual dependence' *Vt*. I on P. 2.1.51.

itaretarāśrayāṇi ca kāryāṇi na prakalpante 'grammatical operations which which depend on each other do not work' *Mbh*. I, p. 40, line 21. The illustration is of a ship which pulls another ship. This cannot be both ways. There is only one ship which pulls.

iti **1.** Is used in Skt. grammar to indicate meaning. But some exceptions, when used to indicate quotation of a word-form. See *BDA*, Note (98); *AP* I, p.118; *AP* VI, P. 2.2.28, under 7; *AP* X, P. 7.1.43, under 2.

prāya iti loko vyavadiśyate 'by the word *prāya* common usage is referred to' *Mbh*.II. p. 343, lines 2-3.

See under *agner ḍhaK*.

prāttīti praghasaḥ '*praghasa* (a *kṛdanta* derivation of *ghas*- meaning 'one who eats') conveys the sense of *prātti* "he eats"' *Mbh*. I, p. 484, line 24.

2. (In *Pāṇinisūtras*). Is *vivakṣārtha* in P. 2.2.27, acc. to *KV*. That is to say, it depends on the speaker to convey the meaning he intends, whether grabbing, hitting, reciprocal action or fighting.

Compare the *KV* on P. 4.2.57, *itikaraṇas tataś ced vivakṣā*.

Uses of *iti* in the A., see *BDA*, pp. 118-120.

3. P. 5.1.16. According to Patañjali (*Mbh*. II, p. 242, lines 24 -25), Pāṇini uses the word *iti* here to indicate that the rule teaches a general usage. It is not always valid. The rule must lead to the formation of such words as are commonly used by people. See under *vivakṣā*.

4. Reference to a rule. See under *ugid iti* 'the *ugit*-rule'.

5. Is *prakārārtha* 'for the sake of (indicating) a similarity' *KV* on P. 5.2.94.

6. Is *pradarśanārtha* 'for the sake of illustration' *KV* on P. 3.1.41. Indication

of a sample form. See *AP* XI, P. 7.2.34, under 8.

7. Has an explanatory force. E.g., *Mbh.* I, p. 79, line 19. See under *rūpa*.

8. The *anyapadārtha* of the cps formed by P. 2.2.27 is indicated as *idam iti*, not by a locative.

9. To be rendered by quotation marks, e.g., P. 4.2.55-58, 64.

iti kṛtvā = *ity etac cetasi kṛtvā* 'considering that' *Mbh.* I, p. 7, line 20; *Nyāsa* on *KV* on P. 1.2.46 (Benares ed., Vol. I, p. 343) and on P. 7.1.72.

iti ced **1.** 'if it is argued that ... (we answer that......)'.

2. Type of *Vt.* Contains an argument by way of assumption and its refutation. E.g., *Vt.* VI on P.1.1.59; *Vt.* IV on P. 1.3.60; *Vt.* III on P.1.3.62; *Vt.* IX on P. 1.4.109; *Vt.* III on P. 7.1.72; *Vt.* II on P. 7.1.84; *Vts* I-III on P. 7.3.44.

See *BDA*, n. 633.

3. *KV* on P. 5.4.10. Here explains *ced* as having the meaning of connection/conjunction (like *ca*).

iti cen na 'if it is argued that... (we answer that this is) not (so, because...)'. A commentator's stock phrase.

iti cen tan na See under *cet tac ca tathā na*.

iti prāpte 'when (x) is about to apply / to be derived (which is undesired)'.

KV on P. 7.4.36, 'the corresponding *bhāṣā* form is..'. See under *prāpte*.

iti bravīmi 'thus I say'. Stated at the end of a lesson. See H. Jacobi, *Jaina Sūtras. Translated from the Prakrit.* Repr. Sri Satguru Publications. Delhi 2003. Vol. I, p. 3, n.1.

iti matvā 'thinking that, in the opinion that, on the assumption that' *KV* on P.7.1.68.

iti yāvat 'as far as, up to' *KV* on P. 7.1.9.

iti yoge 'in connection with *iti*' *Mbh.* III, p. 350, line 10 (in *kārikā*). See *AP* XIII, P. 7.4.41, under 6.

iti vaktavye <*or ot*> *iti vaktavye* 'given that / assuming that (the *sūtra*) could have been phrased as *or ot*' *KV* on P. 6.4.146.

iti vakṣyāmi Expression used twenty times in the *Mbh.* See G. Cardona, *Recent Research in Pāṇinian Studies*. Delhi 1991. pp. 132-134.

iti śeṣaḥ 'supply...'. Mall. on *Kir.* 7.1.

iti sthite 'this being the position, at this stage (of the *prakriyā*)'. Expression used in the *SK*, e.g., *SK*. No. 47, on P. 6.1.77.

itikaraṇa 'the mention of *iti*' *Mbh.* II, p. 275, line 13; *KV* on P. 4.2.57, 67; p. 5.2.77, 94; P. 5.4.10. See under *tataś cedvivakṣā*.

itikaraṇo vivakṣārtham 'the mention/addition of *iti* is to serve the intention of the speaker'. *KV* on P. 5.1.56.

itikartavyatā (in *Mīmāṁsā*) 'the prescribed manner of effecting the end (of an action), correct procedure'. One of the three elements of the injunctive force of an opt. verb ending. See *The Mīmāṁsā Nyāya Prakāśa of Āpadevī* : A Treatise on the *Mīmāṁsā System by* Āpadeva. Translated into English...by F. Edgerton. New Haven : Yale University Press 1929, §§ 7, 9, translation, pp. 41, 42.

itihāsa* and *purāṇa *Mbh* I, p. 9, line 22.

itkārya 'the effect / function of *it*' *Mbh.* III, p. 247, line 12.

itkṛta '(an operation) caused by *it*' *Vt.* XII on P. 1.3.9.

itti Split as *it+ti*, P. 7.4.40. Here *ti* means *takārādau*.

ittva **1.** 'the substitution of short *i* (for *ā* of *śās-*)' *Vt.* I on P. 6.4.34. The *KV* on P. 6.4.34 reads *itva*.

2. 'the substitution of short *i* (for the long *ṝ* of a verbal base)' P. 7.1.100. To the *i* the semivowel *r* is added by P. 1.1.51.Then lengthening by P. 8.2.77. See *AP* XI, P. 7.2.42, under 3.
3. 'the substitution of short *i* for *a* in the reduplication syllable' *Mbh.* I, p. 157, line 9.
4. *Vt.* I on P. 7.4.12, substitution of *iT*. Reference is to P. 7.1.100.
5. 'substitution of *i* (for *ā* of *sthā-*, *dā-*, etc. before *sIC*), P. 1.2.17.

ittvavādin 'the advocate of the substitution of *i*'.

STHĀNI, Pt. II, Notes (75, 76).

Opp. *uttvavādin*.

ittvotvābhyāṃ guṇavṛddhī bhavato vipratiṣedhena '*guṇa* and *vṛddhi* prevail over the substitution of *i* and *u* by conflict procedure (P. 1.4.2)' *Bhāṣyavt.* quoted by the *KV* on P. 7.1.102. See *Mbh.* I, p. 306, lines 3-4.

See P. 7.1.102, under 6.

ity etad 'this word (quoted)' *KV* on P. 6.4.123.

ity eva Used by the *KV* to emphasize a condition stated in a rule,"only (before x)'. See *KV* on P. 6.4.64 (b), *ārdhadhātuke ity eva*; on P. 6.4.66, *kṅitīty eva*. Here *eva* is added to x to emphasize that the rule only applies, if x is there.

See *KV* on P. 6.4.83, (the rule applies) only (before x); on P. 6.4.89; 7.1.74,75,94, 9; *KV* on P. 7.2.7; 7.2.9; 7.2.43; 7.4.23; 7.4.24.

See *AP* XI, P. 7.2.58, under 5; *AP* XII, P. 7.3.34, under 11.

itsaṃjñā upadeśottarakāletsaṃjñā 'the designation *iT* comes after the instruction (in phonemes in the *Śiva-sūtras*)' *Mbh.* I, p. 64, line 12.

See under *na hy ādeśavidhānetsaṃjñāyāṃ bādhitāyām*.

See *KV* on P. 7.1.2.

idam Pronominal stem (*sarvanāman*). See under *ābhyām* and *ebhis*. The *d* is replaced by *m*, P. 7.2.109, as in *imam*. The sequence *i-d* is deleted before case endings beginning with a consonant, P.7.2.113. For the derivation of forms (incl. *imaka*) see *AP* X, P. 7.1.4, under 4.

id-ādeśa 'substitution of short *i*', namely, for the final *i* of *agni* in a *devatādvandva* P. 6.3.28. See *KV* on P. 7.3.23.

Idit 'a verbal base (marked with short) *I* (as an *anubandha*)'. The *anubandha* causes the insertion of *nUM* in a verbal base after the verbal base vowel.

See *AP* IX, P. 6.4.24, under 2.

See *AP* X, P. 7.1.58, under 2; *AP* XI, P. 7.2.20, under 2.

iditkārya 'a grammatical operation based on (the element) which has *I* as an *it*-letter' *KV* on P. 7.1.58.

iditva 'being marked with (the *anubandha*) *I*'. Said of a verbal base. *Nyāsa* on *KV* on P. 6.4.48.

ididvidhi 'operation (*vidhi* = *vidhānam*) based on *I* as an *it*-letter' *Vt.* V on P. 1.3.7.

idhmapravraścana 'an instrument to cut wood' *Mbh.* I, p. 415, line 2. See *PASPA*, n.21.

-in 1. = *ṆinI*, P. 3.1.134. Added in the sense of *kartṛ* 'agent'. E.g., *sādhughātin*, example in *KV* for P. 7.3.32.

2. May be a meaningful sequence, that is, a *pratyaya*, like *inUṆ*, or a non-meaningful sequence, *i-n*, as in °*vin*. Here °*vin* is a suffix, but *i-n* is merely a sequence of phonemes. See *AP* IX, P. 6.4.164, under 2.

See *PN*, *pbh.* 16.

-ina Sg. instr. case ending, P. 7.1.12.
See *AP* X, P. 7.1.74, under 8.

inAṄ Substitute of the final stem vowel, P. 4.1.126. For the *anubandha Ṅ* apply P. 1. 1. 53. See *AP* XII, P. 7.3.19, under 3.

°*inAC* *Taddhita*-suffix, *Vt.* IV on P. 5.2.122. E.g., *barhin*.

inI P.5.2.115. See *AP* IX, P. 6.4.165, under 4.
See *AP* IX, P. 6.4.166, under 3 (*matvarthe*).

inithanor ekākṣarāt pratiṣedhaḥ *Vt.* I on P. 5.2.115. Prohibition of *inI* and *ṭhaN* after a monosyllabic word. See under *khavān* and *svavān*.
Patañjali explains that the statement is too concise. What follows is a *Śloka-vārttika*.

indraśatru **1.** *Tp.* cp. 'the enemy of Indra'. Accent on the final syllable.
2. *Bv.* cp. 'having Indra as his enemy'. Accent on the first syllable.
Mbh, I, p. 2, line 12.
See *PASPA*, n 113, 116; Note (16).

indraśatrur vardhasva 'may the killer of Indra prosper'. See *PASPA*. n. 113; Note (116).

indriya 'organ of sense'. Different etymological explanations are mentioned by P. 5.2.93. See under *vyutpatti*.
Enumeration of five meanings, P. 5.2.93.

indhe For the derivation see *AP* IX, P. 6.4.24, under 7. For the deletion of *d* of *ind* apply P. 8.4.65.

inviṣayin '(the suffix *Kta* (having the suffix) *inI* as its environment' *Vt.* I on P. 2.3.36. E.g. *adhītī vyākaraṇe* 'one learned in grammar' *Mbh.* I, p. 458, line 3.
See *VIBHA*, Note (64).

im Augment for *tṛh-* mentioned by P. 7.3.92. Also mentioned in *Vt.* XIII on P. 1.1.62. The *m* is an *it*-letter by P. 1.1.3.
(1) *tṛ-na-h*, P. 1.1.47; 3.1.78; (2) *tṛna-i-h*, P. 1.1.47; 7.3.92; (3) *tṛneh*. P. 6.1.87; (4) *tṛṇeh*, *Vt.* I on P. 8.4.1 (retroflexation of *n*).
See under *atṛṇet*.

imaka See under *idam*.
Start the derivation from *idam*. Then insert the suffix *akaC* (P. 5.3.71) before the *ṭi*-portion of *idam*, as follows:

idam + akaC	P. 5.3.71
id aka am	
im aka am	P. 7.2.109
im ak am	P. 6.1.97
im ak aa	P. 7.2.102
im ak a	P. 6.1.97

See *AP* VIII, P. 2.4.32, under 5.

imanIC *Taddhita*-suffix, P.5.1.122. Preferably (*vā*) added to stems listed in the *pṛthvādigaṇa*. E.g., *bahu + iman*
bhū +°*man* P. 6.4.158
bhūman.
See *AP* XI, P. 7.2.20, under 4.

iy Forms of the opt., P. 7.2.80. Replaces *yā* of *yāsUṬ* (*vidhiliṄ*). *Lopa* of *y* by P. 6.1.66. See *AP* XI, P. 7.2.80, under 3 (*prakriyā* of *pacet*).

iyattāpratipādanārtha 'for the sake of exact enumeration' (and not being merely indicative or illustrative) Kaiyaṭa on *Bh.* on *Vt.* I on P. 1.3.1.

iyAṄ- ādeśa *ubhayor nityayoḥ paratvād iyaṅādeśaḥ*, *Mbh.* III, p. 83, line 9.

iyAṄ-uvAṄ-bhyāṃ guṇavṛddhī bhavato vipratiṣedhena Statement in *KV* on P. 6.4.77. See *Nyāsa* here.

iyam Derivation: (1) *idam+sU*, (2) *iyam+s*, P. 7.2.110; (3) *iyam* + °, P. 6.1.68.

iyarti 'he goes'. Derived from *ṛ-* 'to go'. For the reduplication vowel apply P. 7.4.77. For *iy* apply P. 6.4.78. For *ṛ→ ar* apply P. 7.3.84.

Derivation, see *AP* IX, p. 232.

See *AP* XIII, P. 7.4.77, under 3.

iyāya Derivation, see *AP* XIII, P. 7.4.69, under 5.

iyṛyāt *Vidhiliṅ* of *ṛ*- 'to go'. *KV* on P. 7.4.29. Reduplication *ṛ* replaced by *iy*, P. 7.4.77.

-IR Not included in the list of *anubandhas* (P. 1.3.2-8). Therefore Kātyāyana phrases *Vt*. IV on P. 1.3.7 (rejected by Patañjali).

Verbal bases marked with *IR* in the *Dhp*. preferably (*vā*) form the aor. stem with *aṄ* (P. 3.1.57). E.g., *ghuṣIR*-.

E.g., *acyotat* (vs. *acyotsīt*), *abhidat* (vs. *abhaitsīt*).

See under *IRit*.

ira itsaṃjñā vācyā A rephrasing of *Vt*. IV on P. 1.3.7. Mentioned as a *Vt*. In *SK*, No. 2268, on P. 7.2.4. There is no *bhāṣya* on P. 7.2.4.

See under *iritāṃ samudāyasyetsaṃjñā*.

ira upasaṃkhyānam *Vt*. IV on P. 1.3.7.

Irit See under *-IR*.

iritāṃ samudāyasyetsaṃjñā '(*IR*) added after (verbal bases) which are *irit* (like *bhidIR)* is termed *it* as a whole'. Therefore the *I* and the *R* are not separately removed by P.1.3.2 and P.1.3.3 respectively. Statement mentioned by *KV* on P. 7.1. 58. Rephrasing of *Vt*. IV on P. 1.3.7.

iritām ira upasaṃkhyānam *Vt*. Referred to in the *Padamañjarī* on *KV* on P. 7. 1.58. Rephrasing of *Vt*. IV on P. 1.3.7.

-ire 3 pl. pf. *āt.n*. P. 3.4.81.

See under *rebhāva*.

iva Cp. formation with *iva*, *Vt*. II on P. 2.1.4. See *ATA*, p. 84.

Cp. formation by *Saunāgavārttika* K[11]. See *TA*, p. 197.

See *Kāvyaprakāśa of Mammaṭa*.' With the Sanskrit Commentary *Bālabodhinī* by the late V.B.R. Jhalakīkar. Edited by R.D. Karmarkar. Fifth Edition. Bhandarkar Oriental Research Institute, Poona 1933, p. 557.

Used in comparison. See under °*vat*.

See Patañjali on P. 7.1.74, introductory *bhāṣya*, *kāmacāraś ca vatinirdeśo vākyaśeṣaṃ samarthayitum. Tad yathā. Uśīnāravan madreṣu yavāḥ. Santi na santīti* 'when there is mention of (the suffix) *vat*, there is freedom to determine how the sentence / expression is to be filled out. E.g., the barley in the Madra country is like (that of) Uśināra. (That is,) it is (like that, in some respects, and) it is not (like that in other respects)'. *Bhedābheda*-view of *upamā*.

iṣ- *icchanti* 'they are of the opinion that (x) should be applied' *KV* on P.7.4.93, under 7.

iṣyate 'is desired' in the sense of accepted good usage.

iṣyate ca syād iti 'it is desired that (the *ākam*-substitution) should be (in place of *ām* provided with *sUṬ*)' *Mbh*. III, p. 252, line 21.

kecid icchanti 'some (grammarians maintain that) x is desired' *KV* on P. 7.2.45.

viśeṣeṇaiva iṣyate 'it requires a qualifier only' *KV* on P. 7.3.77.

iṣU- Or *iṣA*-? See *AP* XI, p. 102 (on P. 7.2.48); *AP* XII, P. 7.3.77, under 4.

Candragomin (C. 6.1.105) reads *iṣU*-.

iṣṭato 'dhikārāṇāṃ pravṛttinivṛttibhāvāt '*anuvṛtti* (*adhikaraṇa*) is assumed according to wish on account of application or non-application'. That is, if *anuvṛtti* works, apply it, and if it does not work, don't apply it. Kaiyaṭa on P.7.1.96. (*Vyākaraṇa-Mahābhāṣya*, Rohatak ed., Part V, 1962, p.81).

iṣṭabuddhi 'knowledge of what is desired', i.e., of what is accepted as correct. *Ślokavt*. on *Śivasūtra* 8, *Mbh*. I, p. 36, line 15.

iṣṭādi *Gaṇa* mentioned in P. 5.2.88. Derive *iṣṭa* from *yaj-* 'to sacrifice'.

iṣṭānuvidhiḥ chandasi 'in the Vedic language apply (rules) according to what is desired' *Mbh.* III, p. 220, lines 12-13. See P. 6.4.128, under 4.

iṣṭi 'desideratum'. A special statement by Patañjali, prescribing a desired formation which we cannot have by another rule. E.g., *Mbh.* III, p. 210, lines 1-2.

See *KA*, n. 740 and 798.

iṣṭijña 'one who knows the desired usage'. *Mbh.* I, p. 488, line 20. See *KA*, n 740; *PASPA*, Note (43).

iṣṭhaN *Taddhita* suffix used to form a superlative, P. 5.3.55, 57.

iṣṭhavadbhāva 'treatment like before (the superlative suffix) *iṣṭhaN*' *Vt.* I on P.6.4.155.

A nominal stem to which *ṆiC* is added to form a denominative undergoes all operations due to the addition of the suffix *iṣṭhan*. See *AP* IX, p. 402 (on P. 6.4.155).

See *AP* XI, P. 7.2.20, under 4 (*pari-draḍhayya*); *AP* XIII, P. 7.4.2, under 2.

See under *ṇāv iṣṭhavat prātipadi-kasya*.

iṣṇuC *kṛt* suffix, P. 3.2.136. Added after specified verbal bases in the senses enumerated by P. 3.2.134.

is-bhāva 'the substitution of *is*' (by P. 7.4.54) *KV* on P. 7.4.93.

See *AP* XIII, P. 7.4.93, under 12.

iha mā bhūt Statement introducing the counter example(s). *Mbh.* I, p. 495, line 5.

See *AP* VIII, P. 2.4.74.

Ī

Ī *Anubandha* added after a verbal base. The *niṣṭhā* suffixes of verbal bases marked with *Ī* take no *iḍ-āgama*, P. 7.2.14. E.g., *dīpta* / *dīptavān*.

See *AP* IX, P. 6.4.95, under 3; P. 7.3.36.

ī- **1.** Sg. nom. masc. of a form ending in the suffix *in*.

2. Sg. nom. fem., e.g., of a form ending in the suffix *ṄīP* by P. 4.1.15.

3. Substituted for a verbal base vowel (exc. *dā-/dhā-*), P. 6.4.113. E.g., *mimīte*, *jihīte*. *KV* on P. 7.4.76.

4. →*y*, P. 6.4.82. See *AP* X, P. 7.1.6, under 5 (*vyatiśe-śy-ate*). Compare *ni-ny-us*.

5. Replaced by *iyAṄ*, P. 6.4.77.

īṬ **1.** Augment in aor., added after *sIC*, P.7.3.96, and in *āsīt* (*as+lAṄ*). Is inserted before a finite verb ending consisting of a single consonant, when preceded by *sIC*.

2. Added after *vṛ-*, etc. P. 7.2.38, and *brū*, P. 7.3.93, e.g., *bravīti*.

3. Augment preferably added in *yaṅluk*-formations by P. 7.4.94. E.g., *pāpacīti* 'he cooks rice repeatedly'. See *KV* on P. 7.4.82.

See *AP* X, P. 7.1.58, under 8 (*abhaitsīt*).

See under *cañcūrti*.

ītva **1.** 'substitution of *ī* (in place of the final *ā* of a verbal base)' *KV* on P. 6.4.66.

2. 'substitution of *ī* (in place of short *i* which has come in place of long *ṝ* of a verbal base)' P. 7.1.100, 8.2.76. The *r* is added by P.1.1.51. E.g., *stṝ-* → *stir* → *stīr*.
   See *AP* XI, P. 7.2.42, under 4 (2).

īdṛk *Īdṛṅ* in *chandas*. For the derivation see *AP* X, P. 7.1.83, under 3.

īpsita 'the object desired to be reached' P. 1.4.27. See *KĀRA*, Introduction, p. xxv, and Notes (49, 55).

īpsitatama 'the object desired to be reached directly' P.1.4.49. See *KĀRA*, Introduction, p. xxxii.

°īya See under *cha*.

īyatus 'the two of them have gone'. Derivation, see *AP* XIII, P. 7.4.69, under 3.

īyasUN *Taddhita*-suffix conveying the sense of a higher degree, P. 5.3.57-58.
   See P. 6.4.148; 6.4.154-163.
   E.g., *bahu* + *īyasUN*
   bhū + *°yas* P. 6.4.158
   bhūyas.
   See under *alpīyas*.
   See under *taraP*.

īr- For desid. formations of bases containing *ṛ*, like *kṛ-*, see *AP* X, p. 77 (*cikīrṣitā*).

īrtsati 'he wishes to increase'. Desid. of *ṛdh-*, alternative form. *KV* on P. 7.2.49.

īṣatkara 'easy to make' *KV* on P. 2.3.69.
   Derivation, *PRĀTI*, n. 502.

īṣatspṛṣṭa 'having a slight closure'. Said of semivowels. *Mbh.* I, p. 64, line 8. See Allen, 1953, p. 25.

īṣadarthe kriyāyoge... See *kārikā* quoted by Patañjali, *Mbh.* I, p. 71, line 6.

īṣadvivṛta 'having a slight opening'. Said of fricatives (*h*, sibilants, *visarga* and *anusvāra*) *Mbh.* I, p. 64, line 8. See Allen. 1953, p. 255.
   See under *ūṣman*.

U

U 1. *Anubandha* used in the *Dhātupāṭha*. Indicates that the verbal base uses the augment *-i-* preferably in the gerundive in *-tvā* (P. 7.2.56).
   2. *Anubandha* added by P. 1.1.69 to the first phoneme of a group of phonemes to include its *savarṇa* 'homogenous' varieties. E.g., *kU*, P.1.3.8; 7.3.52, ff.

-u 1. Ntr. stems in *-u* take *nUM- āgama* before a *sarvanāmasthāna* ending, by P.7.1.72. Lengthening of the final vowel by P. 6.4.8.
   2. Vedic suffix, P. 3.2.170. Restricted to *KyaC*-formations.
   3. Used in *bhāṣā* in desid.-formations, e.g., *cikīrṣu*. See P. 3.2.168-169.
   See under *mitrayu*; *°yu*.
   See *AP* XIII, P. 7.4.36, under 3.

u → ū P. 6.3.113. E.g., *ūḍha* (*vah* + *Kta*, P. 6.1.15; 6.1.108; 8.2.31; 8.2.40; 8.3.13).

ukāraḥ savarṇān gṛhṇāti Last part of *PN*, *pbh*. 20.

uktaṃ vā 'or rather a statement (concerning the point under discussion) has (already) been made'.

1. Refers to an earlier statement by Kātyāyana or by Patañjali to an earlier *Vt.*, or to a statement in the *bhāṣya* itself.

   Type of *Vt.* See *ATA*, Note (119).

   See *ANA*, n. 251; *Vt.* IV on P. 2.4.81 (reference to *pbh.); AP* IX, P.6.4.89, under 5; *AP* XIII, P.7.4.60, under 6 (*Vt.* IV).

2. As a statement by Kātyāyana it can only refer to an earlier *Vt.* But Patañjali may re-interpret *uktaṃ vā* as referring to a statement he himself has made before. See *bhāṣya* on *Vt.* IV on P. 7.4.60 (refers back to a statement in the *bhāṣya* on *Vt.* X on P. 6.1.2).

3. See *AP* X, P. 7.1.84, under 5 (*Vt.* III). The statement concerned cannot refer to a statement by Patañjali himself, but only to a statement transmitted by Patañjali. Therefore here we must assume that, when Patañjali makes the statement, he quotes from earlier tradition, possibly from Kātyāyana.

uktam 'a statement has been made' *Vt.* II on P. 2.1.32. See *ATA*, Note (119); n. 996. Statement made by Kātyāyana or Patañjali. See *TA*, notes 261, 441.

See *AP* IX, P. 6.4.66, under 8.

uktārthānām aprayogaḥ '(words / linguistic elements) are not used to express notions that have already been expressed' *Mbh.* I, p. 240, line 25; p. 241, line 24; p.370, line 19.

See *SA*, *Bh.* No. 155; Note (57); *ANA*, Introduction, p. xxxv; *AP* II, p.113.

According to Kaiyaṭa, Patañjali restricts this principle to the domain of the main meaning of case endings. See *ANA*, Note (13) on p. 18.

Does not apply to number. See *BDA*, Note (40).

See *ANA*, Note (5).

This principle of economy in linguistic expression, known from Patañjali, need not be referred to in connection with Pāṇini's *abhihita-anabhihita* device. This device itself assumes that a *kāraka*-relation is not to be mentioned again in the same expression.

uktitas 'on the basis of the statement (of a rule)' *KV* on P. 7.4.60.

uktiṣu yuktiṣu rūḍhiṣu pratītiṣu śrutiṣu saṃjñāsu *Mbh.* I, p. 484, lines 8-9. What is the connection with the argument in the *bhāṣya*? Kaiyaṭa offers the following explanation: *ukti* 'utterance', *yukti* 'group', *rūḍhi* means *nitya*, *pratīti* means *anitya* in ordinary communication (?), *śruti* means *vyvahāra*, heard in ordinary conversation, *saṃjñā* 'for the sake of understanding' (?). The idea seems to be that *as-* is not really replaced by *bhū-*, because that would lead to the *anityatva* of words. *Sthānivadbhāva* is for youngsters (*bāla*) only. But really speaking, there is no *sthānivadbhāva*.

uktvā...vakṣyāmi 'after having first prescribed (the augment *iṬ* for an *s-ādi ārdhadhātuka* suffix coming after *gam-* generally / without specification) I am going to say...(*ātmanepadapare na*)' *Mbh.* III, p. 297, lines 4-5.

uktha A treatise dealing with *sāmans*. See V. S. Agrawala [2]1963, p. 337.

ukthādi A *gaṇa* mentioned in P. 4.2.60. See under *uktha*.

See *Nyāsa* on P. 2.4.5.

See under *vārttika*.

uganta 'ending in an *uK* sound' *KV* on P. 7.2.11. See P. 7.2.11, under 2.

ugit 'having / marked with *U*, *Ṛ* or *Ḷ* as an *it*-letter', P. 7.1.70.

E.g., (1) Verbal bases, like *añcU-* (*Dhp.* 1.203), (2) Nouns, like *bhavatU*, (3) *Prat-*

yayas, *like KtvatU*, *matUP* See *AP* X, P. 7.1.70, under 7 (*gomān* which is *matub-anta*).

In P. 7. 1. 70 also refers to a stem in which the final consonant is replaced by an element marked with an *uK*-letter, like *asUN*, as in *pumasUN*.

Ugit forms take *ṄīP*, P. 4.1.6.

See *AP* IX, P. 6.4.127, under 2; *AP* X, P. 7.1.1, under 8; P. 7.1.89, under 3 (*prakriyā* of *pumān*).

ugitkārya 'the *ugit*-operation (by P. 7.1.70)'. Reference is to the addition of *nUM* before *sarvanāmasthāna* endings. *KV* on P. 7.1.36.

ugitkāryasya sthānivadbhāvenaiva siddhatvāt, *Nyāsa* on *KV* on P. 6.4.131.

ugitpratiṣedha 'prohibition (of *nUM*) by the *ugit*-rule (P. 7.1.70)' *Vt* I on P. 7.1.72.

ugid iti 'the *ugit*-rule' *Vt*. I on P. 7.1.70.

ugillakṣaṇa 'being characterized by / marked as *ugit* "having *uK* as an *it*-letter"' *Mbh*. III, p. 237, line 7; p. 264, lines 12-13. Reference is to the insertion of *nUM* by P. 7.1.70.

See under *jhallakṣaṇa*.

ucicchiṣati See under *abhyāsajaśtvacartvam ettvatukoḥ*.

uccārāya kalpate yavānnam 'barley-food tends to produce excrement' *Mbh*. I, p. 449, lines 21-22.3.

See under *kḷp-*.

uccāni devadattasya gṛhāṇi. Āmantra-yasva enam. *Mbh*. III, p. 328, line 16. Illustration for *vibhaktivipariṇāma*.

uccāraṇa **1.** 'pronunciation'

dīrgha° 'pronunciation with a long (vowel)' *KV* on P. 2.4.56. This rule reads *vy*. So how do we know that the question is of *vī-*?

2. 'pronouncement, statement' *KV* on P. 2.4.32.

°*artham* 'for ease of pronunciation,' i.e., to avoid complications of sandhi between words in a rule, or between rules, like in P. 7.3.102 and 103 (...*et oṣi ca*.)

See under *mukhasukhārtha*.

uccāraṇasāmarthyāt **1.**'on the strength of (its) mention / statement,' i.e., because otherwise the mention / statement (of. x) would be redundant. *Vt*.I on P. 6. 4. 163; *Mbh*. III, p. 257, line 23; p. 258, line 1. In these *Mbh*.-passages reference is to the mention of *a* in *asUK*. If Pāṇini had meant P. 6.1.97 (*pararūpa-ekādeśa*) to be applicable (*a* + *a*→ *a*), he might as well have stated *sUK* only. But since he says *asUK*, Pāṇini informs us that P. 6.1.101 (*savarṇadīrgha*) is to be applied. See *AP* X, P. 7.1.30, under 4.

2. 'on the strength of its pronunciation', i.e., its non-nasalized, *śuddha* pronunciation. *Vt*. III on P. 7.2.84.

See under *śuddhoccāraṇa*.

uccāraṇārtham 'for ease of pronunciation' See *KV* on P. 2.4.41 (*vayi-*) and P. 2.4.46 (*gami-*). Actually, these forms are quotation forms by *Vt*. II on P. 3.3.108.

Don't confuse with *viśeṣaṇārtham*.

uccais 'high' *Mbh*. I, p. 461, line 2. Derivation, see *PRĀTI*, p. 13.

Is called *prātipadika*. See *PRĀTI*, Note (5).

Opp. *nīcais*.

ujjayinyāḥ prasthito māhiṣmatyāṃ sūryam udgamayati 'leaving from Ujjain he causes the sun to rise in Māhiṣmatī' *Mbh*. I, p. 35, lines 10-11.

See *KĀRA*, Note (197).

uṬ Vedic suffix, as in *tar+u* +*tṛC*→ *tarutṛ* 'one who conquers'. *KV* on P. 7.2.34.

See under *ūṬ*.

uṇādi **1.** Named after the suffix *uṆ* by which the words *kāru*, etc., are formed.

Suffixes used in other senses than *saṃpradāna* and *apadāna*, P. 3.4.75.

See *AP* XII, P. 7.3.84, Excursus on derivational suffixes.

Uṇādi words are underivable in the *kṛt*-section of the A. See Patañjali on *Vt.* I on P. 7.4.13. See *AP* XIII, P. 7.3.14, under 7.

For *uṇādi* formations the statement *bahulam* (P. 7.3.1.) holds good. See *AP* XIII, P. 7.4.13, under 5.

Derivations, see *Vt.* III on P. 5.2.122. E.g., *vṛndāraka* is derived from *vṛnd+ ārakaN*. Analyse a noun by stem-suffix analysis, assume an underivable part as the suffix. See *AP* XII, P. 7.3.45, under 6 (*Vt.* X).

Do *Pāṇinisūtras* prescribing substitutions also apply to suffixes prescribed by *uṇādi* rules? The answer seems to be: variously. See *AP* XII, P. 7.3.50, under 4.

Suffixes mentioned in P. 3.2.137 (*itnuC*), P. 3.2.158 (*āluC*) and P. 7.2.9.

See *AP* IX, P. 6.4.55, under 7; *AP* XII, P. 7.3.64, under 6.

See *SK*, Vol. II, pp. 574-662 (5 *pādas*).

See Devasthali (b), Introduction, pp. 39-42.

See Scharfe, 1977, p. 104, n. 75.

2. Rules. See P. 3.3.1, *uṇādayo bahulam*. They serve for the formation of *rūḍhaśabdas* from verbal bases with the help of *ad hoc* invented suffixes.

Whereas the *kṛdanta* words are usually etymologically clear, the *uṇādyanta* words are not. All words derived in this way convey a meaning not necessarily resulting from the combination of stem and suffix. Whimsical attempt along the lines of *Nirukta*.

Uṇādisūtras deal with other *kārakā*-s than *saṃpradāna* and *apādāna*.

See P. 3.4.75.

3. Method: *prakṛtiṃ dṛṣṭvā pratyaya āhitavyaḥ pratyayaṃ ca dṛṣṭvā prakṛtir āhitavyā* 'after having seen the stem one should make a guess at the suffix, and after having seen the suffix one should make a guess at the stem' *Mbh.* II, p. 138, line 20.

4. The Pāṇinian school has two collections of *uṇādi* suffixes, the *pañcapādī* and the *daśapādī*, in respectively 5 and 10 quarters. The authorship is disputed. Both collections have commentaries of their own.

See *TA*, n. 468; *PASPA*, n. 920.

uṇādayaḥ See *Mbh.* III, p. 283, line 4 (P. 7.2.7).

See *PN*, *pbh.* 22, *uṇādayo'vyutpannāni prātipadikāni*.

uṇādayo'vyutpannāni prātipadikāni 'nominal stems derived with *uṇādi* suffixes are (regarded as) underivable stems (in Pāṇini's system)' *Mbh.* III, p. 241, lines 20-21; p. 283, line 4. Still, the name *prātipadika* applies to such stems by P. 1.2.45.

See *KV* on P. 8.2.78; *PN*, *pbh.* 22.

See *AP* X, P. 7.1.2, under 9; *AP* XI, P. 7.2.8, under 4.

See under *prātipadika*.

uṇādīnām avyutpattipakṣa See *PN*, *pbh.* 221.

See *TA*, n. 467.

uṇādipratiṣedha 'prohibition of an *uṇādi* suffix' *Vt.* III on P. 7.1.2

uT Replacement of final long *ṝ* of a verbal base when preceded by a labial, P. 7.1.102. See *AP* X, p. 272.

E.g., *pūrta*, *susvūrṣati*. Lengthening by P. 8.2.77.

uttama **1.** 'the best'. Compare *uttamāsau* 'the best he' (?), *Mbh*. III, p. 222, line 9.

2. The first person (in verb conjugation), *Vt*. III on P. 7.3.85.

3. = *uttamavarga* = *pañcamavarga*, class of consonants.

See under *varga*.

uttara **1.**'later, following'. Reference may be to a rule.

ata uttaraṃ paṭhati 'therefore he (Kātyāyana) phrases the following (rule)' *Mbh*. I, p. 19, line 15.

May be used in the sense of *para* 'following after' to explain the meaning of a technical abl. (P. 1.1.67). *KV* on P. 7.3.3, 13.

2. 'left'. E.g., *uttarasaktham* 'left thigh' P. 5.4.98.

uttarakāṇḍa 'the second part (of an element to which reduplication is applied)'. The first part is called *abhyāsa*. The second part is the actual verbal base.

uttarakālabhāvin 'coming into existence at a later stage' *Nyāsa* on *KV* on P. 6.1.135 (*KV*, Benares ed., Vol. IV, p. 614).

uttaratra *tad*° **1.** 'in the rules following after this one' *KV* on P. 6.4.1; *KV* on P. 7.2.86.

2. 'in a following rule' (not necessarily the next rule) *KV* on P. 7.2.86.

uttarakāla 'coming later, at a later stage (not in the *upadeśa*-stage)', i.e., after grammatical operations have been applied. *Mbh*. I, p. 64, lines 12, 13; *Mbh*. I, p. 178, line 25.

Nyāsa on *KV* on P. 7.2.10 (Benares ed., Vol. V, p. 678).

uttarapada 'the second cp. member' P. 4.4.37; *Mbh*. I, p. 376, line 22.

uttarapadapradhāna 'having the meaning of the second cp. member as the main meaning' *Mbh*. p. 410, line 24. See *TA*, Note (66).

Opp. *pūrvapadapradhāna*.

uttarapadamātrasya ittvaṃ vaktavyam '*ittva* should be stated for any *uttarapada*'. That is, for any cp. formation, where the *uttarapada* is *bhastrā*, etc., whether *nañsa-māsa* or not. *Mbh*. III, P. 3.2.7, lines 2-3. This is Patañjali's rendering of the second part of *Vt*. II on P. 7.3.47.

uttarapadalopa 'deletion of the second (i.e., middle) cp. member' *Vt*. XII on P. 2.2.24; *Vt*. IV on P. 7.3.45.

Assumed to account for the syntactic connection of the cp. constituents.

See *ATA*, n. 846; *KA*, n. 91; *STHĀNI*, Pt. I, n. 100.

See under *uttarapadalopisamāsa*.

uttarapadalopin 'showing deletion of the *uttarapada*' *Mbh*. I, p. 369, line 24.

uttarapadalopisamāsa 'cp. formation in which the *uttarapada* is deleted'.

See *BDA*, Introduction, pp. xxii-xxiii.

Note that *tp*. cp. formation is strictly limited to two constituents, by P. 2.1.4. This restriction does not hold for *bv*. and *dvandva* cps.

uttarapadavṛddhi Prescribed by P. 7.3.10.

See *Vt*. I on P. 7.3.10.

Opp. *ādivṛddhi* (P. 7.2.117).

uttarapadasamāsa 'cp.-formation when the final constituent follows', i.e. cp. formation with an additional, third constituent, by P. 2.1.51-52. This rule prescribes cp. formation with a word signifying number provided that an *uttarapada* follows.

= *tripada tp*. cp. (against the general rule of *sup supā*).

See *AP* V, pp. 104-105.

uttarapadasaṃbandhī yaṆ '(the substitute) *y* which is related to / belongs to the *uttarapada*' *KV* on P. 7.3.3. The *y* comes in place of a vowel which belongs to an element which forms part of the *pūrvapada*.

uttarā saṃkhyā 'the later (following) number'.

Opp. *pūrvasaṃkhyā*.

uttarārtham '(the mention of x is) for the sake of (a particular term to be continued in) a following rule (so that x can be continued there)' *KV* on P. 2.4.47; 6.4.3; 6.4.149. It need not be the next rule, see *KV* on P.7.1.73. Here *uttarārtham* refers to P. 7.1.75.

See *KV* on P. 6.4.116; 7.1.52; 7.1.64.

uttva 'the substitution of *u* (for *a* in the reduplication syllable)' *Mbh*.,p. 157, line 9.

Rejected by Patañjali. See *STHĀNI*, Pt. II, Note (78).

uttvavādin 'the advocate of the substitution of *u*' (Kaiyaṭa).

STHĀNI, Pt. II, Notes (75, 77).

Opp. *ittvavādin*.

utthāpita 'caused to present itself' *Nyāsa* on *KV* on P. 7.2.59. Renders *sannidhāpita*.

utpatti 'generation, production' *pratyadhikaraṇaṃ vacanotpatteḥ* 'because number is generated in accordance with the thing / item referred to'. *Vt*. I on P. 2.4.1.

utpattipakṣa 'alternative view according to which each single phoneme is separately produced by the speech organs'. It implies the previous non-existence of phonemes in uttering a word or sentence. A *Naiyāyika* view. See *Nyāyasūtra* 2b. 16 and 35 (ed. W. Ruben 1928).

See *PASPA*, n. 61.

Opp. *abhivyaktipakṣa*.

utpatha 'a by-road' *Mbh*. I, p. 448, line 16.

utpāta 'omen' *Vt*. III on P. 2.3.13. See *ANA*, n. 347.

utpad- Caus. 'bring about, form' *Ṇicam utpā-dayanti* '(some verbal bases) form their present stem with *ṆiC*'. See G. Palṣule 1961, p. 126.

utpucchayate puccham svayam eva '(the bird) raises its tail of its own' *Mbh*. I, p. 291, lines 15-16 (on *Vt*. IV on P. 1.3.67); *KV* on P. 6.2.196. *Utpuccha-* is a denom. formation by P. 3.1.20 (*ṆiṄ*).

utsarga **1.** 'general rule'. Is usually stated first, followed by a special rule or special rules. See *AP* I, p. 59.

See *AP* I, p. 86 (*siddha*-principle).

2. = *sthānin Vt*. III on P. 1.1.57; *Vt*. II on P. 2.4.35.

See *STHĀNI*, Pt. I, n. 769; *AP* VIII, P. 2.4.35, *Vt*. IV.

Opp. *apavāda*.

utsarga-apavāda A relation assumed between rules. See *Mbh*. III, on P. 7.2.89 and 90.

Grammar is taught according to *utsarga* and *apavāda*, see *PASPA*, pp. 74-78.

As a principle of rule ordering, see *AP* II, Introduction, pp. xii-xviii; *AP* IV, Introduction, pp. viii-ix, pp. 7-14, 19-20, 28-31; *AP* X, P. 7.1.77, under 4; P. 7.1.82, under 4; P. 7.1.85, under 3; *AP* XI, P. 7.2.44, under 5; P. 7.2.70, under 4.

pūrvaṃ hy apavādā abhiniviśante paścād utsargāḥ 'for special rules become effective first (and) general rules (only) afterwards' *Mbh*.I,pp.463, line 1.

See P. 7.2.89, under 5; P. 7.2.90, under 4.

This relation does not hold good when the question is of *abhyāsa*. See under *abhyāsādhikāreṣv apavādotsargābādhakatvāt*.

The relation may be assumed even if the two rules concerned are applicable in different domains, i.e., to different *sthānins*. See *AP* XIII, P. 7.4.61, under 6 (*Vt*. IV).

Utsarga-apavāda is used as a simile in *Kumārasaṃbhava*, 2.27, *Raghuvaṃśa* 15.7. The overthrow of enemies like that of an *utsarga* by an *apavāda*.

See *ANA*, p. 15 (*Vt.* II); *PRĀTI*, p. 48.

See under *utsargāpavādanyāya*; *takra-kauṇḍinyanyāya*.

Better render *apavāda* as 'the (more) special rule'.

utsarga - apavādatva See *PN*, *pbh*. 63.

For a difference between Kātyāyana and Patañjali on the relation between a general rule and a special rule see *ANA*, Note (10). For Kātyāyana the *utsarga - apavāda* relation holds good, if the general rule and the special rule cannot be applied together. This implies a conflict in which the special rule sets aside the general rule. But, according to Patañjali, even when the two rules can be applied together the special rule prevails. Here the question of conflict does not arise. See *AP* X, P. 7.1.72, under 7 (*Vt.* I).

Is applied in a two-way conflict, see *AP* IX, p. 87; *AP* X, P. 7.1.73, under 9.

Don't confuse with substitution. In the case of *utsarga - apavāda* we do not first apply the general rule and then the special rule, but we apply straightaway the special rule. E.g., the *vikaraṇa* *ŚaP* is the general rule. The other *vikaraṇas* are the special instances.

See under *apavāda* and *śrutikṛta*.

utsargata ekavacanam 'generally the singular number (suffix is added)', namely, after any *prātipadika* without conveying the sense of singularity. Source not known.

utsargalakṣaṇapratiṣedha 'prohibition of a grammatical operation on the *sthānin* "original"' *Vt.* II on P. 2.4.35.

Opp. *utsargalakṣaṇabhāva*.

utsargalakṣaṇabhāva 'giving scope to an operation applicable to the original (*sthānin*)' *Vt.* I on P. 6.1.86; *KV* on P. 6.4.22.

See *STHĀNI*, Pt. I, p. 177.

See under *asiddha/siddha*.

Opp. *ādeśalakṣaṇapratiṣedha; utsarga-lakṣaṇapratiṣedha*.

utsargāpavādanyāya Requires both rules concerned to apply to the same domain, but *utsarga* is not always applied. See under *utsarga-apavāda* relation.

See *AP* IX, P. 6.4.66, under 5.

See *AP* XIII, P. 7.4.11, under 3.

utsargāpratiṣedha 'non-application of the general rule' *Vt.* II on P. 2.3.1.

utsah- *bādhituṃ notsahate* 'is not able to set aside' *KV* on P. 7.1.2.

utsuka '(much) concerned about' P. 2.3.44.

utsūtra 'what goes beyond the rules' *Mbh.* I, p. 12, line 27.

See *PASPA*, n. 778.

utsṛṣṭa 'left out' *KV* on P. 6.4.23.

°*viśeṣaṇa* 'stripped of distinguishing elements/distinctive marks' *KV* on P. 7.1.2.

ud *Upasarga*, preverb, → *ut*, P. 8.4.55. See *AP* XII, P. 7.3.36, under 5.

For sandhi with *sthā* / *stambh* apply P. 8.4.61.

ud + *śri* → *uc* + *chri*, P. 8.4.40; 8.4.63. See *AP* XI, P. 7.2.49, under 3.

ud +stambh- Apply P. 8.4.55; 8.4.61; 8.4.65.

udakta 'drawn up (from a well)' *KV* on P. 6.4.30 (in an example). Derivation :

(1)	*ud* + *añcU*	+ *Kta*		*Dhp*. 1.203
(2)	*ud* + *a°c*	+ *ta*		P. 6.4.24
(3)	*ud* + *ak*	+ *ta*		P. 8.2.30

See *KV* on P. 7.2.53, counter example, the meaning *pūjā* is not conveyed, but the meaning *gati* is.

udañc See under *añc-*.

See *AP* VIII, P. 2.4.59, under 7.

udavāhe 'in the water-carrying one' *Mbh.* I, p. 148, lines 14-15.

Derivation, see *STHĀNI*, Pt. I, p. 255.

udaśvit '(Indian) buttermilk', prepared differently from the way in which buttermilk in the West is prepared. Prepare curds, then add water. *KV* on P. 7.1.72, pl. ntr. *udaśvi-nUM-ti*.

udātta 'high pitch'. One of the three tone accents. Defined by P. 1.2.29 as *uccaiḥ*.

See *AP* II, P. 1.2.29, under 5, for different interpretations of *uccaiḥ*.

Opp. *anudātta, svarita*.

udāttatva 'being listed as an *udātta* verbal base (in the *Dhp*.)' *Nyāsa* on *KV* on P. 7.2.36. If *udātta*, then P.7.2.10 cannot prohibit *iḍāgama*. Therefore *iḍāgama* is established. See *AP* XI, P. 7.2.36, under 2.

See *KV* on P. 7.2.52.

See under *udāttopadeśa*.

udāttanivṛttisvara 'accent due to the removal / deletion of a preceding *udātta* vowel' *Mbh.* III, p. 252, line 10. Reference is to P. 6.1.161.

See *KV* on P. 7.1.75 and *AP* X, P. 7.1.75, under 4.

E.g., *asthan* + *Ṭā* (here *anAṄ*, which is *udātta* by P. 7.1.75, has replaced the final *i* of *asthi*) → *asth°n+ā* (here an *udātta* vowel has been deleted). Then, by P. 6.1.61 the vowel of the case ending becomes *udātta*.

udāttet '(a verbal base) marked with *udātta*'. The element marked may be the verbal base vowel or a vowel used as *anubandha*. E.g., *gamḶ-* (*Dhp*. 1.1031). Here the *Ḷ* is *udātta*, but the verbal base *gam-* itself is *anudātta*. If the verbal base vowel is marked, the verbal base takes the augment *iṬ* (inferred from P. 7.2.10). If the *anubandha* vowel is marked, the verbal base takes *parasmaipada* endings (inferred from P. 1.3.12).

See *AP* IX, P. 6.4.37, under 3.

udāttopadeśa 'a verbal base which is marked as *udātta* in the *Dhp*.'. Term used in P. 7.3.34.

List provided by *SK*, No. 2258, on P. 7.1.5. Therefore, to have *iḍāgama*, P. 7.2.35 is applied. No special rule is required. If *udāttopadeśa*, *iḍāgama* is invariably applied by inference from P. 7.2.10 and by P.7.2.35. If option is required, then a separate rule must be phrased, like P. 7.2.50 for *Ktvā* and *niṣṭhā*. See *AP* XI, P. 7.2.53, under 4.

The distinction between *anudāttopadeśa* and *udāttopadeśa* holds only when the question is of adding *ārdhadhātuka* suffixes.

See *AP* IX, P. 6.4.37, under 3; *AP* XI, P.7.2.48, under 2; P.7.2.50, under 4; P.7.2.52, under 4; *AP* XII, P.7.3.34, under 2.

Not to be confused with *udāttet*.

For *śvi-*, see *AP* XI, P. 7.2.14, under 5.

See under *upadeśa-udātta*; *dhātu*.

Opp. *anudāttopadeśa*.

udāharaṇa 'example' *udāharaṇaṃ pratyudharaṇaṃ vākyādhyāhāra ity etat samuditaṃ vyākhyānaṃ bhavati* 'example, counter example, supplying (words in) a sentence, all of that together makes up the interpretation' *Mbh.* p. 12, lines 25-26.

udāhartavya 'to be quoted as an example' *KV* on P. 7.2.97.

udāhṛ- *na udāhrīyate* 'is not mentioned as an example' *KV* on P. 6.4.157.

UDit '(a verbal base) marked with (the *anubandha*) *U*' P. 7.2.56 prescribes preferably *iḍāgama* before *Ktvā* added to such a base. Note the capital *D*. See *AP* XII, P. 7.3.34, under 3.

See *KV* on P. 7.2.15.

Not to be confused with *ūdit*.

udīcām '(in the usage) of the Northerners' *Udīcām* refers to the usage of the Northerners, excludes that of the Easterners. Not indicative of option.

KV on P. 7.3.46, *udīcāṃgrahaṇam vikalpārtham* 'the mention of *udīcām* is for the sake of option'. See *AP* XII, P. 7.3.46, under 2 (option rejected). This rule holds good for the usage noted only.

Discontinued in P. 7.3.47. See *FANU*, p. 274, convention 50.

udetoḥ 'before the rising of the sun' *Mbh.* I, p. 414, line 14. A *tosUN*-derivation by P. 3.4.16. For the derivation, see *TA*, p. 157.

See under *purā sūryasyodetor...*

udgam- 3 sg. aor. *udagāt* 'gained ascendency' *KV* on P. 2.4.3.

uddeśa **1.** *guṇaiḥ prāpaṇam* 'causing to understand by means of (an enumeration of) qualities', i.e., description of a linguistic item through a quality / property, or through properties, *Mbh.* I, p. 260, line 7. See *AP* I, pp. 31-32.

2. 'the earlier mention (of an item in an order of one-to-one correspondence with another item)'. Reference is to P. 1.3.10.

3. In contrast with *upadeśa* which refers to a primitive linguistic element in Pāṇini's system in the sense of a starting point of the *prakriyā*, the term *uddeśa* refers to a fully derived form as the output of the *prakriyā*. See *PASPA*, pp. 216-217.

sarvasyoddeśasya sarvo 'nudeśaḥ prāpnoti 'for each earlier mention (of an item) a (matching) later mention (of an item in a one-to-one correspondence) is at hand / available' *Mbh.* I, p. 267, lines 19-20. Nāgeśa here renders *sarvoddeśasya* as *sarvoddeśinaḥ* 'for each item mentioned earlier'.

See under *upadeśa.*

Opp. *anudeśa.*

uddeśya 'that with reference to which a rule is stated'. Mainly stated in the ablative, genitive and locative. See *AP* I, P. 1.1.54, under 7.

A *sthānin* stated in the genitive in a rule is always part of the *uddeśya*. See *AP*, VIII, P.2.4.36, *adaḥ*; 2.4.32, under 2; 2.4.33 (a), under 3; 2.4.36, under 4; 2.4.58, under 2 (*aniñoḥ*); 2.4.71, under 2; 2.4.78, under 2.

See *AP* IX. P. 6.4.3, under 3 (a *parasaptamī*, namely, *nāmi*, is part of the *uddeśya*).

uddeśyavidheyabhāva 'the relation of *uddeśya* and *vidheya*'. *Uddeśya* is the given, the known item. *Vidheya* is the new item, not known so far. Whatever goes with the form to be derived belongs to the *vidheya*.

For the distribution of terms between *uddeśya* and *vidheya* in a *saṃjñāsūtra*, see *AP* IV, P. 1.4.58, under 1.

When the *vidheya* is in the nom., the *uddeśya* may be in the nom. too. See *AP* X, P. 7.1.90, under 4 (examples).

For other than *saṃjñāsūtras*, see *AP* III, P. 1.3.14, under 3.

See *AP* VIII, P. 2.4.20, under 2; P. 2.4.21, under 2.

See Joshi - Roodbergen (d), 1996, pp. 76-82; and *AP* V, pp. 53-56.

uddhṛta° 'from which (abl.) something has been taken away'. Initial component of a *bv.* cp. like *uddhṛtaudanā* (*sthālī*), *Mbh.*I, p.424, line 25. See *BDA*, p. 73.

unneyam 'to be inferred' *KV* on P. 7.2.92.

upa khāryāṃ droṇaḥ 'a *droṇa* is more than a *khārī*' *KV* on P. 2.3.9. See *ANA*, Note (79) for the use of the acc. and of the loc.

upakārya 'the thing to be assisted'. See *ANA*, p. 109.

upakṣaya 'decrease'. *STHĀNI*, Pt. I, n. 70 (Kaiyaṭa).

upagraha 'voice' (*parasmaipada/ātmanepada*)

See under *suptiṅupagraha...*

See Agrawala [2]1963, p. 346.

upagrahaṇa 'reference' (?) *Nyāsa* on *KV* on P. 2.4.69.

upaghātaṃ *ṆamUL* formation of *upahan-* by P. 3.4.48.

For *gh* apply P. 7.3.54. For the deletion of *n* apply P. 6.4.37. For the substitution of *t* apply P. 7.3.32.

upacāra **1.** 'treatment, practice regarding...' *Vt.* VIII on *Śivasūtra* 1.

See under *ācāra.*

2. 'metaphorical use of a word' *KV* on P. 6.4.144.

See *Nyāsūtra* 2.60.

See under *kāraṇe kāryopacāra.*

See under *lakṣaṇā.*

upacārasattā 'something occurring in our mind through the agency of words' *VP* I, 1966, Repr. 1995, p. 110, on *VP* 1.121; 'being, reality in a secondary sense', i.e., the existence of the thing-meant in the mind of the listener as conveyed by a word. See *VP*. 3.3.39 ab (ed. W. Rau 1977), *vyapadeśe padārthānāṃ sattaupacārikī*. It shows the essential form (*ātmarūpa*) of everything in all conditions (*Ibid.* cd.).

Opp. *mukhyasattā.*

upacāreṇa 'by way of secondary meaning, metaphorically' *Nyāsa* on *KV* on P. 2.4.4.

upajana 'addition (said of an augment)' *Vt.* XV on *Śivasūtra 5; Mbh.* I, p. 75, line 9 (*an...upajana*), line 10; p. 112, line 25.

See under *āgama.*

Opp. *apāya.*

upajīvyavirodha 'the contradiction of (destroying) that upon which you live'. See *AP* VIII, P. 2.4.81, under 6 (*Vt.* IV).

upajīvyavirodhasyāyuktatvam 'we must not be hostile to that to which one owes his existence'. A *nyāya* which forms the basis for *PN*, *pbh.* 85 (*sannipātalakṣaṇa-pbh.*).

°***upajñā*** 'original conception (of a scholarly work)' P. 2.4.41. A *karmaṇi aṆ* derivation by P. 3.1.136.

upajñāta 'invented' P. 4.3.115.

upajñāna 'originality' *KV* on P. 2.4.21.

upajñeya 'to be known, understood' *KV* on P. 2.4.21. According to the *Nyāsa*, = *parijñeya.*

upatāpa 'affliction' (sense attributed to *laṅg-*)' *Vt.* I on P. 6.4.24. Explained by the *Nyāsa* on the *KV* on P. 6.4.24 as *vyādhi* (Benares ed. Vol. V, p. 377).

upadaśāḥ 'approximately ten' *Mbh.* I, p. 428, line 10. See *BDA*, Note (78) and pp.111-116.

upadānam 'mention' *KV* on P. 7.3.72.

upadiś- 'to teach, instruct, provide instruction' *Mbh.* I, p. 36, line 15 (in *Ślokavt.*).

upadeśa **1.** Three *laukika* meanings: (1) 'the act of teaching', (2) 'that which is taught' (*karmasādhana* sense), (3) 'that by which something is taught (*karaṇasādhana* sense)'. See *PASPA*, n. 783.

Karmasādhana derivation, *upadiśyate*, sc. *śāstravākyeṣu*. *Nyāsa* on *KV* on P. 6.1.186.

2. 'instruction, teaching (by means of *sūtras* in the A.)'.

Mbh. I, p. 64, lines 11-12. *varṇānām upadeśaḥ* 'the instruction in phonemes', i.e., the *akṣarasamāmnāya*, the *Śivasūtras.*

Mbh. I, p. 260, lines 12-13, *...dvyartha upadeśaḥ. Kāryārtho vā bhavaty upa-*

deśaḥ śravaṇārtho vā '(here in the A. the teaching of a sound) has two purposes. The teaching happens either for the sake of a grammatical operation or for the sake of hearing (it, the sound)'. *Nyāsa* on *KV* on P. 6.1.186, *upadiśyata ity upadeśaḥ*. That is to say, that which is enunciated in the *śāstra-vākyas* and in the *khilapāṭha* (= *Dhp*.).

'system of grammatical instruction' *KV* on P. 6.4.14.

Opp. *prayoga*.

3. Pāṇini's technical language, metalanguage, the original formulations as stated in the *sūtrapāṭha*, *Dhp*. and *gaṇapāṭha* in which linguistic elements obtained from analysis are provided with *anubandhas*. To the *anubandhas* different functions are ascribed by definition. To *upadeśa* also belong technical terms as defined. See *AP* X, P. 7.1.37, under 9 (*Vt*. I); *AP* XI, p. 23.

An *aṅga* like *pac* + *a* is never *upadeśa*, although the constituent elements are. But their combination, as the outcome of *prakriyā*, is not.

In P. 7.2.10 rendered as *prakṛtipāṭha* 'recitation of (a linguistic element in its) original form ' by the *Padamañjarī* on *KV* on P. 7.2.10.

See *AP* XI, P. 7.2.10, under 2.

4. 'the *upadeśa*-stage', that is, the stage before grammatical operations are applied, as different from the *prakriyā*. A collective term for those linguistic elements which have not undergone changes due to grammatical operations of different kinds, like substitution. *Upadeśa* may, therefore, also refer to the *Dhp*. as a collection of such elements. *Upadeśa* excludes all substitutions applied in the course of the *prakriyā*, except the *LyaP*-substitutions, *Vts* I-II on P. 7.1.37.

See *AP* X, P. 7.1.58, under 5; *AP* XII, P. 7.3.34, under 6.

See under *uttarakāla*; *dhātu*.

Opp. *lākṣaṇika*. See *AP* XII, P. 7.3.37, under 8.

5. '(first) mention (of a linguistic element in a particular technical form in a *sūtra* in the A.)', like the mention of *a* in *asUK* in P. 7.1.50.

Mbh. I, p.79, lines 20-21, ...*dvitīyaḥ prayoga upāsyate. Ko 'sau. Upadeśo nāma* '(apart from *laukika prayoga*) a second usage is acknowledged. Which is that? The one named *upadeśa* "technical usage".'

sarvasyopadeśaviśeṣaṇatvāt q.v = *sarvam upadeśagrahaṇaṃ viśeṣayiṣyāmaḥ*, *Vt*. III on P. 6.1.186.

See *Nyāsa* on *KV* on P. 2.4.3, *anavagatasya...śabdenādyaṃ pratyāyanam arthasya praśne prativacane vā upadeśaḥ* 'the communication by means of word for the first time of a matter not understood before from a different source of knowledge in a question - answer situation'.

KV on P. 6.4.46 (refers to the *Dhp*.). When the question is of verbal bases, *upadeśa* refers to the *Dhp*.

6. Reference may also be to the *Śivasūtras*. See under *itsaṃjñā*.

7. Technical suffixal symbols like *yu* or *vu* (*LyuṬ*, *ḌvuN*) are never taken into account for operations conditioned by phonological or morphological elements. Grammatical designations are applied on the basis of the actual linguistic form, not on the basis of their technical representations. See *AP* IX, P. 6.4.143, under 4.

8. Operations caused by an *upadeśa* item like an *anubandha* prevail over operations caused by a non-*upadeśa* item.

 See *AP* IX, p. 231; *AP* XI, P. 7.2.44, under 6.

9. For a contrast with *uddeśa*, see *PASPA*, pp. 216-217.

 See under *adupadeśaḥ*; *anubandha*; *uddeśa*; *upadeśivadbhāva*; *paropadeśa* / *pūrvopadeśa* and under *h*.

 See Devasthali (b), 1967, Introduction, p. 38.

 See *STHĀNI*, Pt. I, n. 442; *AP* I, pp. 30-31; *AP* IX, P. 6.4.37; *AP* VIII, P. 6.4.12 (a), under 3; P. 6.4.37, under 3 and Excursus on P. 6.4.37.

 Opp. *loka*, *vyavahāra*.

upadeśa-udātta* and *upadeśa-anudātta See under *dhātu*.

upadeśakāla 'the time of enunciation', i.e., the time when the element concerned is first introduced, e.g., in the *Dhp*. *KV* on P. 7.1.2; on P. 7.1.58.

upadeśaprayoga 'meta-language', technical-grammatical usage. See *AP* IX, P. 6.4.14, under 8. Distinguish between *upadeśa* 'technical language' and *sūtra*-language, i.e., non-standardized Sanskrit.

upadeśādhikāra 'coming under the governing influence of *upadeśe* (in P. 7.2.10)'. That is, the verbal bases mentioned in the rules from P. 7.2.10 onwards must be taken in their *upadeśa* form, as stated in the *Dhp*. *KV* on P. 7.2.41 and 43.

 See under *abhāktatva*.

 Opp. *lākṣaṇika*.

upadeśāvasthā 'the *upadeśa*-stage' i.e., before grammatical operations are applied. *KV* on P. 7.1. 58. Already in this stage of the verbal base *nUM* is added, *KV* on P. 7.1.58; *Nyāsa* on *KV* on P. 7.1.62. *Nyāsa* on *KV* on P. 7.2.10 (Benares ed., Vol. V, p. 678).

upadeśin 'form / element as originally stated in / belonging to the *upadeśa*'.

 See *STHĀNI*, Pt. 1, n. 442; *AP* X, P. 7.1.85, under 5.

upadeśivat '(a form / element to which *prakriyā* rules have been applied is) treated like an *upadeśin*' *Vt*. I on P. 7.1.2; *Vt*. I on P. 7.1.5; *Vt*. III on P. 7.2.99.

 See *STHĀNI*, Pt. I, n. 442.

upadeśivadbhāva 'treatment (of an element) according to the way it has been stated in the *upadeśa*'. That is, a form which does not belong to the *upadeśa* (but is introduced later on in the *prakriyā*, as a substitute) is regarded as belonging to Pāṇini's *upadeśa*. E.g., *Mbh*. III, p. 38, line 11.

 See *Vts* I and II on P. 7.1.2; *Vt*. I on P. 7.1.37; *Vt*. II on P. 7.2.107.

 See *STHĀNI*, n. 442; *AP* X, P. 7.1.2, under 8; *AP* X, P. 7.1.3, under 8; *AP* XI, P. 7.2.107 (b), under 7 and 8.

upadeśivadvacanam 'statement of treatment like an *upadeśin*' *Vt*. I on P. 7.1.98.

°*upadha* *avarṇopadha* '(an *aṅga*) whose pre-final (vowel) is *a*' *Vt*. II on P. 7.1.82.

upadhā 'pre-final phoneme (of a given linguistic unit)' P. 1.1.65; 7.2.116; 7.3.36. Refers to a form assumed in a particular stage of the derivation, not to the *upadeśa* stage of the verbal base in the *Dhp*. E.g., *nid-* (P. 7.1.58) becomes *nind-* and is then called *hal-upadha* 'having a consonant in pre-final position' (not in *KV* on P. 7.1.58)

 And immediate sequence, P. 6.4.89, under 2.

upadhākārya 'The sound *y* in the pre-final position'. *KV* on P. 6.4.149.

upadhātva 'the status of being the pre-final phoneme' *KV* on P. 7.1.65 (the Benares and Hyderabad editions read *upadhatva*).

upadhādīrghatva 'lengthening of the pre-final verbal base vowel' *Vt*. I on P. 7.2.27.

Opp. *upadhāhrasvatva*.

upadhāvikāra 'a change of the pre-final (vowel)' *Vt*. IV on P. 6.4.16. Used only with reference to a substitution in place of a vowel.

upadhāvṛddhi '*vṛddhi* of the pre-final vowel' by P. 7.2.116.

See *AP* XI, P. 7.2.117, under 4 and 5 (*Vt*. II).

upadhāhrasvatva 'shortening of the pre-final verbal base vowel' *Vt*. II on P. 7.1.27.

Opp. *upadhādīrghatva*.

upadhmānīya Preferred substitute of a *visarga* before a *ku*-class phoneme or before an unvoiced labial. P. 8.3.37. Written with a peculiar sign.

See Allen, 1953, p. 50.

upanyāsa *viṣama upanyāsaḥ* 'it has been put in the wrong way, wrong analogy', 'it is not the same case' *Mbh*. I, p. 16, line 13; III, p. 214, line 20.

upapad- *na upapadyate* 'cannot be justified / upheld / reasonably established' *Mbh*. I, p. 357, line 23; *Mbh*. III, p. 251, line 13 (in *Ślokavt*.).

upapada **1.** 'accompanying word' *upoccāritaṃ padam upapadam* 'a word uttered in the vicinity', *Mbh*. II, p. 76, line 8. See *AP* IV on P. 1.4.105, under 7.

Two types: (1) representing a *kāraka*, e.g., *kumbhakāra*; (2) representing a *gati* (preverbs like *pra*). See *AP* X, P. 7.1.37, under 3.

upapada cp. formation with a *KviP* form, P. 3.2.76. E.g., *nunnanunnanut*, *Kir*. 15.14.

For the difference between an *upapada* cp. and a genitive *tp*. cp. see *MGhK*, *Kir*. 5.45, n. 416. The difference lies in the vowel quantity of the *upapada* constituent. E.g., the *upapada* derivation gives °*cāra*, *dhāra* (*karmaṇy aṆ*, P. 3.2.1; 7.2.116), whereas the *tp*. derivation (*pacādy aC*, P. 3.1.134), results in °*cara*, °*dhara*.

2. *upapada*, as a *saṃjñā* given to words mentioned in the loc. in the section P. 3.1.92; 3.4.117, except when the locative word stands for a meaning condition. See *TA*, n. 782.

kriyārthopapada, P. 2.3.14.

See J. Wackernagel, *Altindische Grammatik* II, i. §75.

See *TA*, *Bh*. Nos 17, 18 on P. 2.2.19, and Note (157); *AP* VI, Introduction, p. vii; p. 45; *AP* VIII, P. 6.4.85, under 2, examples *pratibhuvau*, *sudhīyau*, analysed as *prati* + (*bhū* + *KviP*) and *su* + (*dhī* + *KviP*).

upapadaniyame śeṣagrahaṇaṃ śakyam akartum 'given the restriction of *upapada* (in P. 1.4.105, *yuṣmad*°), it is possible to dispense with the mention of *śeṣa* (in P. 1.4.108)'. Mentioned as a *Vt*. in some editions of the *Mbh*.

Compare *Mbh*. I, p. 351, lines 22-23.

upapadavibhakti A case ending governed by an indeclinable (like *namas*), and prescribed without the intermediary of a *kāraka* or of the *śeṣa* designation.

See *AP* VII, P. 2.3.2, under 5; P. 2.3.8, under 2.

Opp. *kārakavibhakti*.

upapadavibhakteḥ kārakavibhaktir balīyasī 'a case ending conveying a *kāraka* (-relation) is stronger than a case ending prescribed in connection with an accompanying word' *Vt*. I on P. 2.3.19; *Vt*.

II on P. 2.3.22; *Mbh.* I, p. 349, lines 3-4; p. 445, lines 9-10; p. 453, lines 5-6; *PN, pbh.* 94.

See *ANA*, pp. 68, 97, and Note (115); *VIBHA*, Note (15); *AP* IV on P. 1.4.94, under 5.

upapadasaṃjñāyāṃ samarthavacanam 'with regard to the designation *upapada* (the word) *samartha* should be stated' *Vt.* II on P. 3.1.92. That is to say, the *upapada* should be in (syntactic) construction with the word accompanied.

upapadasamāsa P. 2.2.19; *Vt.* IV on P. 2.2.19.

Is *nityasamāsa*, *Mbh.* I, p. 418, line 10. See *AP* IX, pp. 49-50 (*śabdaprāṭ*).

Prevails over gen. *tp.* cp. formation because it is *antaraṅga*, *Vt.* IV on P. 2.2.19. Patañjali disagrees. See *STHĀNI*, Pt. II, p. 106.

Not formed with a *subanta*, according to *PN*, *pbh.* 75.

In *nityasamāsa*. See *KV* on P. 3.3.116. See *ATA*, n. 422.

See Mall. on *Kir.* 7.38.

upaplu- 'to present oneself, to come to the fore'.

See *STHĀNI*, Pt. II, n, 133.

upamardana 'suspension, setting aside' *KV* on P. 7.3.40.

upamāna **1.** 'that with which something is compared/the standard of comparison' *Mbh.*I, p. 397, line 6. See *KA*, pp. 88-89.

2. *KV* on P. 7.2.18. Explained by the *Nyāsa* as *sādharmya* 'similarity'.

See under *upameya*.

upamānapūrvapadakarmadhāraya 'a *kdh.* cp. whose first member represents the *upamāna*'. See *KA*, Notes (82, 87).

upameya 'the item compared' *Mbh.* I, p. 397, line 6.

See *KA*, Notes (68, 71).

See under *upamāna*.

upayoganimitta 'that which enables us to make use (of something)' *Ślokavt.* (i) on P. 1.4.51. See *KĀRA*, pp. 180-181.

See under *bruviśāsiguṇena*.

uparyādi '*upari*, etc.', i.e., *upari*, *adhi*, *adhas*. Construed with an acc. *Ślokavārttika* on P. 2.3.2. See *Mbh.* I, p. 444, line 5. See *ANA*, p. 56.

upari 'above'. For derivation, see *VIBHA*, Note (42).

upariṣṭāt (adv.) 'later on' *Mbh.* III, p. 202, line 7.

In the derivation the suffix *astātl* is applied by P. 5.3.27.

upalakṣaṇa **1.** 'a merely external feature which helps in identifying an object'. See *PASPA*, Note (29).

2. 'a mere, general indication (not an exhaustive statement of details), a mere illustration'. See *KV* on P. 7.1.90.

See *STHĀNI*, Pt. I, p. 57 (Kaiyaṭa).

See G. Palsule, 1961, pp. 116, 117, 118

3. 'use in a wider sense' (*suṭi* = *sarvanāmasthāne*), *Padamañjarī* on *KV* on P. 6.4.12; *KA*, n. 230; *VIBHA*, n. 127.

upalakṣaṇamātra 'merely indicative, illustrative', that is, the term is used in a wider sense. *Nyāsa* on *KV* on P. 6.4.14.

upalakṣaṇamātraṃ kṛtvā 'having merely drawn attention to...' *Nyāsa* on *KV* on P. 2.4.34.

°*artham* 'for the sake of/by way of mere indication, being merely indicative' (*mantra* is used by way of indication of *chandas*) *Nyāsa* on *KV* on P. 2.4.80.

See under *krīḍāyām eva*.

Opp. *iyattāpratipādanārtha*.

upalakṣaṇatayā 'by way of general indication'. Kaiyaṭa on *Bh.* on *Vt.* II on P. 1.3.1.

upalakṣaṇārtham 'for the sake of use in a wider sense' *KV* on P. 7.4.85. Thus the term x is taken to imply y also

Nyāsa on *KV* on P. 7.4.92, as a sample form usage.

upalakṣita **1.** 'seen, observed (to occur as / with)' *KV* on P. 7.2.58 (view of the *Padaśeṣakāra*, *viṣayasaptamī* interpretation of *parasmaipadeṣu*).

2. Used to explain the instrum. case ending. Reference is to P. 2.3.21.

See Mall. on *Kir.* 7.35.

upalabdhi *manasā saṃyuktānīndriyāṇy upalabdhau kāraṇāni bhavanti manaso 'sāṃnidhyāt* 'the senses collected together (but not prompted) by the *manas* become the causes of perception due to the *asāṃnidhya* of the *manas*' *Mbh.* II, p. 120, lines 22-23 (on P. 3.2.115).

upalambhana 'causing to know' *Vt.* VIII on P. 3.1.21. The *KV* explains it as *vācā śarīrasparśanam* 'touching someone's body while making a declaration'. After *śap-* 'to swear' the *ātm.* endings are added in the sense of making a statement while touching someone's body'. E.g., *devadattāya śapate* 'he swears to Devadatta (that, etc.)'. See *AP* III, p. 46.

See under *śapa*.

upaśleṣa 'close proximity / contact' *Nyāsa* on *KV* on P. 2.4.70.

See under *adhikaraṇa* (*aupaśleṣika*).

upasaṃyoga *Vt.* II on P. 4.2.21, *garīyān upasaṃyogaḥ* 'too wide a connection (of a suffix with a stem)'. The prescription of the suffix for the stem concerned should be understood in a more restricted sense.

upasaṃhṛ- 'to make smaller in size or extent, reduce' *Mbh.* III, p. 351, line 14.

upasaṃkhyāna **1.** Lit. 'mention nearby'. Used first in *Vt.* I on P.1.1.29. Usually meant to extend the scope of a *sūtra*, sometimes to restrict it.

2. 'addition to, inclusion in (a given *sūtra*)' Rendered by the *Nyāsa* on *KV* on P. 6. 4. 24 as *pratipādanam* 'setting forth, mentioning'.

upasaṃkhyānaśabdasya pratipādanaṃ arthaḥ 'the meaning of the word *upasaṃkhyāna* is (additional) mention' *Nyāsa* on *KV* on P. 7.3.51.

'we have to include a special provision for' (+ loc.), *Vt.* I on P. 6.4.56.

upasaṃkhyānaṃ kartavyam 'addition / inclusion is to be made of...'. May be added by Patañjali. See *Vt.* II on P. 6.1.144 (*Mbh.* III, p. 226, lines 7, 8, 13). But *Vt.* I on P. 6.4.144 reads *upasaṃkhyānam*. The corresponding *bhāṣya* (*Mbh.* III, p. 225, line 21; p. 226, line 1) says *upasaṃkhyānaṃ kartavyam*. So here *upasaṃkhyānam* is part of the *Vt.*, and *kartavyam* has been added in the *bhāṣya*.

upasara 'the first mating'. See Agrawala ^{2}1963, p. 223.

Compare *upasarajaḥ*, *KV* on P. 6.4.143.

upasarga **1.** 'preverb' P. 1.4.59. The defining characteristic is *kriyāyoga* 'connection with an action word'. See *AP* XIII, P. 7.4.47, under 2.

Modifies the meaning of the verbal base. See *Nirukta* 1.3, on *upasargas* taken in the sense of post-positions rather than of preverbs. According to Gārgya, preverbs have various meanings (*uccāvacāḥ padārthā bhavanti*).

Preverbs are *ādyudātta* with the exception of *abhi*. See *AP* IX, P. 6.4.74, under 5 (*prakriyā* of *avāpsus*).

See *AP* X, P. 7.1.67, under 2. *Prādi* particles enumerated by P. 1.4.58 and

defined by P. 1.4.59 as *kriyāyoge* 'if there is connection with an action'. See under *kriyāviśeṣa upasargaḥ*.

P. 7.1.37 assumes *samāsa* of *upasarga* and verbal base (in the case of *Ktvā* replaced by *LyaP*). Cp. formation: *pra* + (*kṛ* + *Ktvā*) P. 2.2.18.

2. *Upasargas* form a lexical unit with a verbal base. But for the union of the two Pāṇini has not stated a particular rule.

How to combine *upasarga* with a verbal base? By P. 2.2.18, as a form of cp.formation, like *(pra + sU) + dā* ? (*prāk subutpatteḥ*)? See *TA*, *Bh.* No. 17 on P.2.2.19, and also *Bh.* No. 19. Moreover, see *Saunāgavārttika* L[13] on P. 2.2.18, and *TA*, p. 198.

Can a syntactic connection of *upasarga* and *dhātu* be formed? See *AP* X, P.7.1.37, under 3, and Excursus (pp.84-85).

When to introduce the *upasarga* in the *prakriyā*? See under *pūrvaṃ dhātuḥ sādhanena yujyate paścād upasargeṇa*. First join preverb and verbal base, or join preverb with a conjugated form of the verbal base, like *bhavati*? Patañjali assumes the latter.

abhinirvṛttasya cārthasya upasargeṇa viśeṣaḥ śakyo vaktum 'and of the meaning brought about the *upasarga* can be called the differentiating one' *Mbh.* III, p. 93, lines 24-25. See *AP* XIII, P. 7.4.10, under 8.

Is *dyotaka*, has no independent meaning. See *TA*, Note (157). See under *dyotaka*.

Upasargas are *karmopasaṃyogadyotaka* 'revealing / merely indicating connection with an action' of nouns or verbs. See P. 1.4.58; *Mbh.* I, p. 256, on *Vt.* VII on P. 1.3.1, which deals with preverbs and says that they are *kriyāviśeṣaka*.

See under *sādhana*.

3. Is an *upasarga* an *upapada*? See *AP* VI, p. 45 (on P. 2.2.19, under 12).

Note that reduplication and *aḍ/āḍ-āgama* (P. 6.4.71-72) are applied to a verbal base, not to *upasarga* + verbal base.

upasargāś cābhivarjam Phiṭsūtra 4.13 in Devasthali (a), 1967, p. 143.

See P. 3.1.136, *KA* added to a verbal base + *upasarga* (*upasarge*); 3.1.137, 138 (*anupasargāt*), 139-140, 141 (*anupasarge*).

upasargapūrvaniyame aḍvyavāya upa-saṃkhyānam 'given a restriction in the form of being preceded by a preverb inclusion is to be made of a separation by means of (the augment) *aṬ*' *Vt.* III on P. 1.3.60. Even when the augment intervenes between the augment and the verbal base (see P. 1.3.17 and 18), the *ātm.* endings are to be used. See Chandra Vasu, trsl., Vol. I, on P. 1.3.17.

See under *aḍvyavāya*.

upasargavibhaktisvarapratirūpakāś ca nipātāḥ 'also items having the same shape (homophonous items) like preverbs, items with endings, vowels (are called) *nipāta*'. *Sūtra* in the *gaṇapāṭha* on *cādayaḥ*. P. 1.4.57, No. 146, in the Böhtlingk ed. of the *Gaṇapāṭha*. Mentioned separately by the *KV* on P. 1.4.57. Includes *upasargas*, words ending in a *vibhakti* and vowels under *nipāta*.

See *BDA*, n. 302; *AP* IV, P. 1.4.57, under 6. E.g., *asti* (a homophone of *asti* 'is'), is a *nipāta*, hence *avyaya*, P. 1.1.37.

See *Vt.* XXI on P. 2.2.24, *astikṣīrā* sc. *brāhmaṇī* 'wife of a brahmin who has much milk'.

upasargasamānākāraṃ pūrvapadam Statement in the *SK*, No. 2667, on P. 3.1.12.
See under *prādisamāsa*.

upasargāc ca dairghye '(the verbal base *tan-*) preceded by a preverb also (takes *ṆiC*), if the sense of extension is conveyed' *Gaṇasūtra*, see *SK* (*NSP* ed., 1942, p. 423), No. 2572, on P. 7.4.2.

upasargeṇa dhātvartho balād anyatra nīyate First line of a stanza quoted by *SK*, No. 2232, on P. 8.4.18.

upasarjana The meaning of *upasarjana* need not be taught, P. 1.2.57. Everybody knows what subordinate is.

1. 'subordinate (*apradhāna*) member (in a cp.)'. This is the non-technical sense.
   See *BDA*, pp. 201-202.
2. An element stated in the nominative in the section dealing with cps, P. 1.2.43. This is the technical sense. Such an element is put as the first member of a cp., P. 2.2.30. See *BDA*, n. 783.
   In a *bv*. cp., see *SA*, Note (146); *BDA*, n. 115.
   Shortening of the fem. suffix in a *bv*. cp. by P. 1.2.48. See *KA*, p. 107; *AP* XII, P. 7.3.48, under 3.
   See *KV* on P. 7.1.22, and *AP* X on this rule, under 4.
   See *KA*, n. 369; *BDA*, n. 112.

upasarjanahrasvatva 'shortening of a vowel in final position of a *prātipadika* which is *upasarjana*' by P. 1.2.48. *KV* on P. 7.3.47; *Nyāsa* on *KV* on P.7.4.14.
See *AP* XII, p. 7.3.48, under 3.

upasarjanārtham 'meant for the sake of x when occurring as the subordinate member of a cp.' *KV* on P. 7.3.47

upasarjanībhūta 'having become the subordinate member of a cp.'. *KV* on P. 7.2.102.

'(a numeral, *saṃkhyā*) which functions as the subordinate member of a cp.' *KV* on P. 7.1.55.

upasṛṣṭa 'provided with a preverb (*upasarga*)' *Mbh*. III, p. 262, line 16 (on P. 7.1.68); *KV* on P. 7.1.68 and 69.
See *KV* on P. 1.4.38, *upasarganibaddha*.
Opp. *anupasṛṣṭa*.

upaskṛ- 'to supply a word or words in a sentence to clarify its meaning' P. 6.1.139. See under *vākyādhyāhāra*.

upasthā- 'to present itself, be concerned, be involved, come into play, have to do with' *Mbh*. III, p. 255, line 24; *PN*, *pbh*. 90 (10).
na hy anayā paribhāṣayā śakyam ihopasthātum 'this *pbh*. cannot present itself', i.e., this *pbh*. cannot apply here. *KV* on P. 6.1.37.

upasthānam 'presenting (itself)' *Nyāsa* on *KV* on P. 6.4.16.

upasthita 'that which presents itself (here = *iha*); which comes to our mind immediately' *KV* on P. 6.4.123.

upasthiti 'application, is applicable' Nāgeśa, *PN*, *pbh*. 23, text p. 38.
See *AP* IX, P. 6.4.1, under 4.

upahata Word form in P. 6.3.52.

upahṛta° 'offered, sacrificed'. Initial component of a *bv*. cp. See *BDA*, *Bh*. No. 68 on P. 2.2.24.

upāṃśu A way of recitation of Vedic *mantras* in which the articulatory organs move, but no sound is produced. See *Taitt. Prātiś*. 23.6, *karaṇavad aśabdam amanaḥprayogam upāṃśu* '*upāṃśu* (takes place) with the speech organs, without sound, without (mere) use of the mind'.
Opp. *mānasa* '(merely) mental' and *vācika*. See under *vācika* **2**.

upāṃśuprayoga 'the use of (a type of voice called) *upāṃśu*'. *KV* on P. 1.2.34, by way of explanation of *japa*.

See *AP* II, pp. 59-60.

upācar- 'to call' e.g.'what do they call *sūtrabheda*?' *Mbh*. III, p. 351, line 14.

upātta 'accepted, taken as' *Nyāsa* on *KV* on P. 6.4.74, 156.

upādāna 'mention' *Nyāsa* on *KV* on P. 6.4.74. *paryāya*° 'mention of synonyms' *KV* on P. 2.3.27.

upādānakāraka 'material cause' *Nyāsa* on P. 1.4.30.

upādānakāraṇa 'material cause' =*prakṛti* (as opposed to *vikṛti*) *KV* on P. 5.1.12.

upādāstāsya svaraḥ śikṣakasya 'the voice of this teacher has dinimished' *Mbh*. I, p. 75, line 16. Example for *Vt*. VI on P. 1.1.20. *Upādāsta* is a *lUṄ* formation of *dīṄ*- 'to diminish' (*dīyate*). *SiC* replaces *Cl1*. *Guṇa* by P. 7.3.84. Substitution of *āT* for the verbal base vowel *e* by P. 6.1.50.

upādeya 'what has to be taken into account' *Mbh*. I, p. 85, line 10.

upādhi **1.** 'delimiting factor, conditioning factor' *Mbh*. III, p. 286, line 17; *Nyāsa* on *KV* on P. 7.2.16, equals *viśeṣaṇa* 'qualifier'.

2. 'associative feature' *PASPA*, n. 337.

3. (in grammar) a meaning-condition in a rule, like *paśau* in P. 3.2.25, 'when reference is to an animal'. See *Mbh*. II, p. 1, line 4; *Nyāsa* on *KV* on P. 3.1.1 (Benares ed., Vol. II, p. 333).

4. 'cause / condition (for the application of a rule, specifically mentioned in a rule)' *Vt*. I on P. 3.1.1.

Often rendered as *viśeṣaṇa* 'specification (for the application of a rule)'.

See under *pratyayādhikāre* ...; *yad upādher vibhāṣā*.

5. °*vacana* 'statement of a specific cause / condition' *Padamañjarī* on *KV* on P. 3.1.5.

6. (In *Nyāya*). The thing (like a red flower) which imparts its own property to another thing placed in its vicinity (like a crystal). See *Tarkasaṁgraha*, ed. Athalye-Bodas. Bhandarkar Oriental Research Institute, Poona, [2]1930, p. 311.

upādhivyabhicāra 'relaxation of restrictive conditions' *KV* on P. 7.1.38.

upāntya 'that which comes near the end, prefinal'.

upārjana 'achieving, acquiring' *Nyāsa* on *KV* on P. 2.4.31.

upās- *upāsyate* 'is in use'. *Mbh*. I, p. 79, line 21.

upottama 'the last but one / penultimate syllable' P. 6.1.217.

ubh- *Mbh*. I, p. 29, lines 2-4, *asiddha bha ubjaḥ*, etc. In the *asiddha* (*tripādī*) section, on P. 8.4.40. We should phrase the statement *bha udjeḥ* 'in *udj*- the *d* is replaced by *bh*, and *bh* is replaced by *b*, by P. 8.4.53'.

ubhaya 'both'. Mentioned in *Vt*. XVIII on P. 1.1.56 as providing a difficulty in connection with *sthānivadbhāva*.

See *STHĀNI*, Note (47).

ubhayagati 'understanding in both ways' *Nyāsa* on *KV* on P. 2.4.63: in this *śāstra* (*vyākaraṇa*) *ubhayagati* is possible. When a *laukika* 'ordinary' *gotra* is understood, then a *śāstrīya* (*gotra* as defined in grammar) is included in that, but in a rule regarding a suffix there is no intention of *gotra* in the ordinary sense.

See *PN*., *pbh*. 9, 'in grammar a word possesses both its technical and its ordinary sense'.

ubhayata āśraye nāntādivat 'when dependence is on both (the *anta* of the preceding part as well as the *ādi* of the following unit simultaneously), (then) the *antādivat*-rule (P. 6.1.85 is) not (to be invoked)' *Mbh*. I, p. 151, line 25; p. 152, line 1; III, p. 269, line 12.

See *Paribhāṣāsaṃgraha*, p. 22 (*Vyāḍikṛtaparibhāṣāsūcanam*, No. 44). Compare p. 88 (*Jainendraparibhāṣāvṛtti*, No. 30, *ubhayata āśrayaṇe na tadvadbhāvaḥ*). Not in *PN*.

See *Padamañjarī* on *KV* on P. 7.1.80 (Benares ed. Vol. V, p. 626).

See *STHĀNI*, Pt. I, n. 195; *AP* X, P. 7.1.80, under 8. In the sequence *ā* / *a* + *ŚatṚ ekādeśa* is applied, resulting in *at*. Here *a* is treated like the final of the preceding unit, the *aṅga*; *AP* XIII, P. 7.4.23, under 6.

ubhayatravibhāṣā 'option in both ways' *KV* on P. 7.2.29. See *AP* XI, P. 7.2.29, under 4. Case A: x has been prohibited, but now x is optionally allowed.
Case B: x has been prescribed, but now x has become optional.

See under *prāptāprāptavibhāṣā*.

ubhayathā Is an option word like *vā*, etc. Is continued in P. 6.4.6. See *AP* IX, P. 6.4.5, under 2. It discontinues *na:* 'may or may not'.

See *AP* IX, P. 6.4.86, under 2.

ubhayanirdeśe pañcamī nirdeśo balīyān 'when in a rule both a word in the abl. and in the loc. are stated, the word in the abl. is stronger' *PN, pbh*. 70. If a rule contains both a term in the loc. and in the abl., the abl. term prevails, and the loc. term is interpreted in the sense of a genitive. Compare *hali* = *halaḥ*, P. 6.4.101.

See *Nyāsa* on *KV* on P. 6.4.63 (Benares ed. Vol. V, p. 417); *Nyāsa* on *KV* on P. 7.3.93, *saptamyāḥ ṣaṣṭhītvaṃ prakalpayiṣyate* 'the loc. will be interpreted as a gen'. Why a gen.? See *AP* XII, P.7.3.93, under 2.

See *AP* XII, P. 7.3.112, under 2.

ubhayapadavṛddhi '*vṛddhi* applied to the first vowel of both the *pūrvapada* and the *uttarapada*' P. 7.3.119-120.

Opp. *uttarapadavṛddhi*.

ubhayaprāpti 'applicability in the sense of both (*kartṛ* and *karman*)' P. 2.3.66.

Bv. or *tp*. cp.? See *PRĀTI*, Notes (83, 85).

ubhayaprāptau kṛtye ṣaṣṭhyāḥ pratiṣedho vaktavyaḥ 'when there is a possibility of (using the genitive case ending in the sense of) both (*kartṛ* and *karman*), a prohibition of the genitive case ending is to be stated, if there is (construction with a word ending in) a *kṛtya* (suffix)'. See *AP* VII, P. 2.3.71, under 6. Statement quoted by *KV* on P. 2.3.71, not a *Kātyāyanavārttika*; but based on Patañjali's final discussion on P.2.3.71.

See *AP* VII, P. 2.3.71, under 6.

ubhayam 'both matters' *Mbh*. III, p. 203, line 20.

°*ura* *Taddhita*. suffix. See under *KuraC*, *GhuraC*.

urat P. 7.4.66. Replaces the vowel *ṛ* of a reduplication by *a*. Then apply P. 1.1. 51.

uraso lopaś ca See *SK*, No. 2965 on P. 3.1.48. Derives *uraga*.

uru The enclitic form *nas* coming after *uru* has its *n* retroflexed. Compare *uruṇas kṛdhi* 'make spacious for us'. See *AP* IX, P. 6.4.102, under 3. For the retroflexation apply P. 8.4.27.

uruyā And *dhṛṣṇuyā*, quoted by the *KV* on P. 7.1.39. See *AP* X, p. 93.

Quoted by the *KV* on P. 7.4.25.

uvAṄ P. 6.4.77. This is not a suffix, but the mere "glide" replacement by *uv* of the final *u* of a verbal base when followed by a suffix beginning with a vowel. See the derivation of *loluva* in *AP* I, P.1.1.4, under 5. Here the suffix beginning with a vowel is *aC* added after *pacādi* bases by P. 3.1.134.

uvarṇa 'the sound *u* (whether long or short)' See *Vt.* III on P. 2.4.35.

uvarṇānta 'ending in *u*' *KV* on P. 7.4.30.

-us **1.** 3 pl. opt. ending, P. 3.4.108. Also used in the *s*-aor., in the impf. of reduplicating verbs, P. 3.4.109, and in the root aor. of verbal bases in *ā*, P. 3.4.110.

2. Sg. abl. / gen. case ending, P. 6.1.112. See *AP* IX, P. 6.4.148, under 4.

Note that *ā* + *us*→*us*, P. 6.1.96.

Before *us* apply *pararūpaikādeśa* by P. 6.1.96. See *AP* IX, p. 310 (*jahyus*).

See *Nyāsa* on *KV* on P. 2.4.3.

Ū

Ū *Anubandha* mentioned in P. 7.2.44. E.g., *syandŪ-* (*Dhp.* 1.798). See under *ūdit.*

ū*→*u E.g., *dhūÑ*→*dhunoti*, P. 7.3.80 (*śiti pare*), *lū-*, *lunāti*. See *SK* (a), No. 2558.

ūka '(the suffixes) *u* and *uka*' P. 2.3.69. See *PRĀTI*, n. 481, 482,

ūṬ **1.** Vedic suffix, as in *tar*+*ū*+*tṛC*→*tarūtṛ* 'one who conquers' *KV* on P. 7.2.34.

See under *vṛṇavṛñoś ca tṛci uṭūṭ.*

See under *uṬ.*

2. Substitute for the *v* of *vāh-*, P. 6.4.132. Is *jñāpaka* of the *antaraṅga-pbh*. See *PN,* Part II, 1960, Preface, p. vi.

3. Replacement of *v* in final position of a verbal base beginning with a *jhal* sound which is marked with *K* or *Ṅ*, P. 6.4.19. See under *div-*.

ūḍbhāva 'origination (of long *ū*)' *Ślokavt.* (part 3) on P. 6.4.19, *Mbh.* III, p. 186, line 5.

ūḍha° 'drawn' Initial component of a *bv.* cp. See *BDA*, *Bh.* No. 68 on P. 2.2.24.

ūṭtva 'substitution of *ū*' E.g., *vuvūrṣati*, lengthening by P. 8.2.77.

See under *svṛ-*.

ūdit '(a verbal base) marked with (the *anubandha*) *Ū*', P. 7.2.44. E.g., *guh Ū-*, *Dhp.* 1.944. Such a base preferably takes *iḍāgama* before the suffixes mentioned by P. 7.2.35. Since this leaves an option, *iḍāgama* is prohibited before a *niṣṭhā* suffix, P. 7.2.15. E.g., *anj Ū-* (*Dhp.* 7.21).

See *KV* on P. 6.4.31.

See *AP* XI, P. 7.2.62, under 5.

See under *yasya vibhāṣā*.

ūdittva 'being marked with *Ū*' *KV* on P. 7.2.12. Refer to P. 7.2.44.

°ūna *pādono 'dhyāyaḥ* 'an *adhyāya* less a / one *pāda*' *Mbh.* III, p. 385, line 1.

ūyus / ūvus 3 pl. pf. of *veÑ-* 'to weave'. See *AP* VIII, P. 2.4.41, under 5; *AP* IX, P. 6.4.77, under 5 (*ūvus*).

°ūka *Kṛt* suffix, P. 3.2.165-166.

ūrṇu- 'to cover' *Dhp.* 2.30.

See *AP* XI, P. 7.2.6, under 2; P. 7.2.11, under 6 (*nu-bhāva*, and its three purposes); P. 7.2.49, optional/preferable *iḍāgama*, if *saN* follows.

See *AP* XII, P. 7.3.90, for optional *vṛddhi*.

See Whitney, § 713.

ūrṇunāvayiṣati 'he desires to cause to cover' (Kaiyaṭa).

Derivation, *STHĀNI*, Pt. II, p. 160.

ūrṇoteś copasaṃkhyānam 'and inclusion is to be made of (the verbal base quoted as) *ūrṇoti*' *Vt.* VI on P. 3.1.36. The *Vt.* is rejected by Patañjali.

ūrdhvam Post-position + abl.

upadeśād ūrdhvam 'after the original enunciation' *KV* on P. 7.2.82.

-ūlaC *Taddhita.* suffix, *Vts* VIII-IX on P. 5.2.122.

ūvatus 3 du. pf. of *veÑ-* 'to weave'. See P. 6.4.77, under 5, and P. 2.4.41, under 5.

ūṣman 'fricative' (*h*, sibilants, *visarga*, *anusvāra*). See Schubiger, [2]1977, pp. 83-92.

ūṣa 'you (pl.) have dwelt' *Mbh.* I, p. 8, line 23. Example of a form fallen into disuse.

ūha 'adaptation/modification (of a *mantra*) prescribed for a *prakṛti-yāga* to suit the circumstances of a *vikṛti-yāga*'. *Mbh.* I, p. 1, line 14. E.g., instead of *agnaye tvā* (in the *prakṛti-yāga* which is the Agni sacrifice) one says *sūryāya tvā* (in the *vikṛtiyāga* which is the *Sūrya* sacrifice). See *JMS*, Chapter IX.

See *PASPA*, Introduction., p. v; p. 26, and Note (12).

Ṛ

Ṛ 1. *Anubandha* used in the *Dhātupāṭha* to indicate that the verbal base concerned does not shorten its vowel in the redupl. aor. of the causative (P. 7.4.2). E.g., *yācayati - ayayācat*.

2. *Anubandha* indicating that the element concerned is *ugit*. Therefore *nUM* is inserted before the *sarvanāmasthāna* endings by P. 7.1.70. E.g., *ŚatṚ*. See *AP* X, P. 7.1.78, under 2.

ṛ Is *savarṇa* of the vowel *ḷ*, *Vt.* V on P. 1.1.9.

Some brahmins cannot pronounce *ṛ*, but say *ḷ* instead. *Mbh.* I, p. 19, lines 21-22; mispronunciation of *ṛtaka* (a proper name) as *ḷtaka*.

ṛ- 'to go' *Dhp.* 1.983; 3.16. The pf. 2nd sg. is *āritha*. *KV* on P. 7.2.11.

Reduplication of the second syllable in a *sannanta* form after the application of *guṇa* by P. 7.3.84, *a-ri-ri-ṣa-ti*. See *AP* XI, P. 7.2.74, under 3.

Second or third conjugation? See *AP* XIII, P. 7.4.77, under 4.

ṛ In reduplication: → *a*, P. 7.4.66.

ṛ In pre-final position of a verbal base, e.g., *tṛp-*, (1)→*ra*, P. 6.1.59, *traptṛ*; (2)→*ar*, P. 7.3.86, *tarptṛ*.

See *AP* XI, P. 7.2.45, under 2.

-ṛ As a verbal base *aṅga*-final, is replaced by *ri* before *yāsUṬ* (*lIṄ*), except when the *lIṄ* ending is *sārvadhātuka*. See *AP* XI, P. 7.2.79, under 5 (*kṛ*→*kri* + *yās*).

Is replaced by *ar* in *abhyāsa*, P. 7.4.66. Add the augment *rīk* by P. 7.4.90.

See under *karīkṛṣyate*.

-ṛ In final position of a nominal base *aṅga*, followed by short *a* of a case ending, both replaced by *u* by P. 6.1.11. E.g., *mātṛ + as* (sg. abl. / gen.) → *mātus* → *māturs* (P. 1.1.51) → *mātur* (P. 8.2.24).

-ṛ Nominal stems in *ṛ*, sg. nom. → *ā*. See *AP* IX, P. 6.4.19 (b), under 8 (*praṣṭā*).

See *AP* IX, P. 6.4.49, *bebhiditā*.

Derivation: *-t-ṛ*

-t-anAṄ	+ *sU*	P. 7.1.94
-t-ān	+ *s*	P. 6.4.8
-t- ān	+ °	P. 6.1.68
-t- ā°		P. 8.2.7
-tā.		

Is replaced by *guṇa* in the sg. loc. and before the *sarvanāmasthāna* endings, P. 7.3.110. E.g., *pitari, mātarau*.

For *guṇa* of *ṛ* apply P. 1.1.2 and 1.1.51.

For sandhi of a long vowel + *ṛ* apply P. 6.1.87. E.g., *vā* + *ṛvacana* → *varvacana*, q.v.

ṛ+n → ṛ+ṇ *Vt*. I on P. 8.4.1.

N.B. P. 8.4.1 itself prescribes *ṇatva* of *n* preceded by the semivowel *r*.

See under *ṇatva*.

ṛ antebhyo ṅīp Reference to P. 4.1.5. *Nyāsa* on P. 7.2.34.

ṛc P. 7.4.39, a Vedic stanza. See P. Thieme, *Pāṇini and the Veda*. Globe Press : Allahabad 1935, pp. 70-71.

N.B. p. 71, *ṛci* does not mean 'in the ṚgV'. See P. 4.1.9.

Compare *Mbh* II, p. 191, lines 24-25.

ṛch- *Dhp*. 6.15. Substituted for *ṛ-* by P. 7.3.78.

For the reduplication apply P. 7.4.66. See *AP* XIII, P. 7.4.11, under 2 and 3.

ṛtch → *artch* (P. 7.4.66) → *ārtch* (P. 7.4.70) → *ā* + *nUṬ* + *ṛtch* (P. 7.4.71) → *ānarcch* (P. 8.4.40).

ṛtI- A *sautra* verbal base, P. 3.1.29, not mentioned in the *Dhp*. See *SK* (a), No. 2422 on P. 3.1.29, which assumes that *ṛtI-* is a 2nd conjugation class verb. Why? No reason stated.

See under *sautra*.

See *AP* X, P. 7.1.2, under 6.

ṛtunakṣatrebhyo 'ṇ Part of P. 4.3.16. Reference is to the *taddhita*-suffix *aṆ*. *KV* on P.7.3.18. See *AP* XII, P. 7.3.18, under 3.

ṛtor vṛddhimadvidhau avyayānām *Vt*. XVIII on P. 1.1.72. See *KV* on P. 7.3.11.

See under *vṛddhimadvidhi*.

ṛtvat '(a verbal base) containing short *ṛ*' *Vt*. I on P. 7.4.90.

ṛdit P. 7.4.2. A verbal base marked with *Ṛ* in the *Dhp*.

ṛditkaraṇa 'the addition of *Ṛ* as an *it*-letter' (P. 1.3.2) *KV* on P. 7.4.1. E.g., *o nṚ-* (*Dhp*. 1.482). Provides the clue that a grammatical operation applicable to the pre-final verbal base vowel prevails over reduplication.

ṛdupadha 'having *ṛ* as the pre-final vowel' P. 7.4.90. In that case, the augment *rīk* is added.

E.g., *yaṅluk* is applied (before *ŚaP*) and *a* is deleted by the *gaṇasūtra carkarītaṃ ca*. Then also the augments *rUK* and *riK* are applicable, by P. 7.4.91. See *AP* XIII, P. 7.4.66, under 4.

ṛdupadhāc ca P. 3.1.110, *KV* on P. 7.3.66.

ṛbhukṣan 'lord of the Ṛbhus', said of Indra. Equivalent of *ṛbhukṣin*.

Apply P. 7.1.86, *KV* on P. 6.4.9.

ṛvarṇāc ceti vaktavyam A version of *Vt*. I on P. 8.4.1, *KV* on P. 8.4.1.

ṛṣy aṆ The *taddhita*-suffix *aṆ* added after the name of an *ṛṣi*. Reference is to P. 4.1.114. See *KV* on P. 2.4.65.

ṝ

-ṝ **1.** In final position of a verbal base is replaced by *ir*, P. 7.1.100 + 1.1.51. The *i* is subsequently lengthened by P. 8.2.77.

See the derivation of *tīrṇa*, *AP* XI, P. 7.2.11, under 6.

2. In final position of a verbal base and preceded by a labial is replaced by *u*, by P.7.1.102. The *u* is subsequently lengthened by P. 8.2.77.

3. In pre-final position of a verbal base, is replaced by *ir*, P. 7.1.101. E.g., *kṝt-* (*Dhp*.10.111) *kirt*→*kīr* (P. 8.2.78).

-ṝT A verbal base ending in long *ṝ*, *AP* XI, P. 7.2.38, under 2. Enumerated in the *Dhp*. 9.18-28. These bases are marked with *udātta* and, therefore, take *iḍāgama*, as inferred from P. 7.2.10.

See *AP* XI, P. 7.2.38, under 2.

Ḷ

Ḷ *Anubandha* used in the *Dhp*. Verbal bases marked with *Ḷ* always take *aṄ*, as a replacement of *ClI* in the aor. before *par*. endings, never *sIC*, by P. 3.1.55. E.g., *gamḶ* → *agamat*.

The genitive form is *ul*.

See *AP* VIII, P. 2.4.46, under 2; *AP* IX, P.6.4.57, under 4; *AP* XI, P. 7.2.58, under 2 (*gamḶ-*).

ḷ Is *savarṇa* of the vowel *ṛ*, *Vt*. V on P. 1.1.9.

Confusion in pronunciation with *ṛ*, see under *r*.

Why has *ḷ* been mentioned in *Śivasūtra* 2 ? According to *Vt*. I here, it serves for arbitrary word formations (like proper names), for imitations (of correct speech-sounds) based on a lack of capacity (to pronounce them correctly), or for *pluti*, etc.

e

e As an *it*-letter, see under *edit*.

e = *eT*, P. 7.3.103-106. Substituted for *a* in final position of a nominal *aṅga* before certain case endings and the fem. suffixes stated as *āP*. Then apply P. 6.1.78.

See under *mālā*.

-e **1.** Verbal bases in *-e* (like *veÑ-*, *hvaÑ-*, *Dhp*. 1.1055, 1057) replace *e* by *ā*, P. 6.1.45. This *ā* is deleted by P. 6.4.140. E.g., *meṄ+ka* (P. 3.2.8) →*mā+ a*→*m°+ a*→*ma*.

2. 3 sg. pf. *ātm*. ending (*eŚ*), replaces *ta* (P. 3.4.78) by P. 3.4.81. See *Nyāsa* on P. 2.4.49. Before this ending final *i* of a verbal base is replaced by *y*, by P. 6.4.82. See *AP* XIII, P.7.4.9, under 3 (*avadigye*).

-e Sg. 1st person *ātm*. ending, P. 3.4.79.

See *AP* XIII, Introduction (on P. 7.4.52).

-e See under *eŚ*.

-e- Substituted for *a* between single consonants of a verbal base in the pf., P. 6. 4. 120-126. See under *ettva*.

eka eva 'one and the same' *KV* on P. 2.4.32.

ekatvayuktam ekasya śrutisaṃyogāt '(a word) is connerted with sg. number because a direct statement refers to one (single object)' *JMS* 3. 1.13. See *SA*, Note (121).
See under *grahaṃ saṃmārṣṭi*.

ekadeśa 'a part' *KV* on P. 7.4.71.
See under *kvacid ekadeśo...*

ekadeśatva *tadekadeśatvāt* 'because it forms part of that' *Nyāsa* on *KV* on P. 7.2.36.

ekadeśavikāre hi nityatvaṃ nopapadyate Second line of a *Ślokavt.* quoted at the end of the *bhāṣya* on *Vt.* VI on P. 1.1.20 (*Mbh.* I, p. 75, line 14).
See also *Mbh.* III, p. 251, line 13.
See under *ādeśa*.

ekadeśavikṛta 'that which has undergone a change in part (only)' *Vt.* IX on P. 1.1.56.

ekadeśavikṛtam ananyavat 'what has undergone a change in a part only is treated as non-different (from the original)' *Vt.* X on P.1.1.56. That is, a word which has undergone a change in one place only is not treated as a different word.
Mbh. I, p. 136, line 9; III, p. 228, lines 4-5.
PN, pbh. 37. Quoted by *KV* on P. 7.1.9. See *PN*, Pt. I, Introduction, p. 23.
See *KV* on P. 7.1.8, and *AP* X, P. 7.1.8, under 3; *Nyāsa* on *KV* on P.7.2.27; *STHĀNI*, Pt. I, p. 173-174 (Kaiyaṭa); *AP* X, P. 7.1.73, under 8; *AP* XI, P. 7.2.101, under 5; *AP* XII, P. 7.3.96, under 3.

ekadeśin **1.** 'a whole having parts' = *avayavin* **2.** 'one who is only partly acquainted with the truth (in grammar)'.

ekadeśipradhāna A kind of cp. formation. *Vt.* II on P. 2.1.19. See *ATA*, Note (78); n.622

ekadeśisamāsa 'cp. formation with a word standing for a whole' P. 2.2.1. See *TA*, Note (1).
Compare Mall. on *Kir.* 4.10.

ekadeśyukti 'statement of an *ekadeśin*' Nāgeśa on *pbh.* 92 (*PN*, Pt. I, p. 174, line 3).

ekapadāvadhāraṇa 'restriction by means of a single word (only)'. In this case the word *eva* is not used in the statement concerned.
See *PASPA*, n. 355.
Opp. *dvipadāvadhāraṇa*.

ekaparihāra 'one single refutatation'. Two *Vts* together form the refutation of an objection. *Mbh.* III, p. 304, lines 12-13.
Opp. *pṛthakparihāra*.

ekaphalatva 'leading to the same grammatical result'. Said of two rules. See *TA*, n. 68.

ekaṃ brāhmaṇam ahatvaikāṃ ca surām apītvānyatra kāmacāraḥ syāt 'by not killing a brahmin or by not drinking just one liquor one could be unrestrained in other respects' *Mbh.* I, p. 243, lines 1-2.
See *SA*, p. 113 (Nāgeśa).

ekayoga 'a single rule (instead of two rules)' *Vt.* III on P. 2.4.83.

ekayogakṣematā 'the state of secure union, the not being separated'. E.g., of *nīla* and *nīlatva*. See *PASPA*, p. 84.

ekayoganirdiṣṭānāṃ saha vā pravṛttiḥ saha vā nivṛttiḥ *PN, pbh.* 17. See *AP* IX, P. 6.4.74, under 1.

ekavacana 'singular number' P. 1.4.22. See under *autsargika*, °*vacana*.

ekavacane P. 7.2.97. Böhtlingk: *in den übrigen Casus des Singulars*. The question

is whether *ekavacana* stands for a sg. case ending, or for the meaning of the sg. (reference to one). In fact, the term stands for a case ending.

See under *dvivacane*.

ekavadbhāva 'treatment like one (single item)' *KV* on P. 2.4.27.

dvandva° 'treatment of a *dvandva* as a single item'. E.g., P.2.4.13. See *PN*, *pbh*. 34.

ekavākyatā 'forming one single sentence'. As a principle of Pāṇinian interpretation, see *ANA*, n. 45. A *Mīmāṁsā* concept.

See *PRĀTI*, n. 27; *PASPA*, n. 477.

Opp. *vākyabheda*.

ekaviṃśati 'twenty-one'. Referred to by *Vt*. XVI on P. 2.2.29. See *BDA*, n. 766, and Note (142).

ekavibhakti 'a word which appears with the same case ending' *Mbh*. I, p. 421, line 13; *Nyāsa* on *KV* on P.1.2.64.

P.1.2.64 mentions *ekavibhaktau* as the condition for *ekaśeṣa*.

See *BDA*, Note (21).

See under *ekavibhaktika*.

ekavibhakti cāpūrvanipāte P. 1.2.44, '...but not when (an *upasarjana* word) takes the first place (in a cp.)'. See *BDA*, n. 118a; *AP* II, p. 76.

ekavibhaktika 'showing one and the same case ending'. E.g., in *rājapuruṣaḥ* analysed as ((*rājan* + *Ṅas*) + (*puruṣa* + *sU*)) + *sU* the constituent *rājñas* will always show the same case ending irrespective of the case ending added to the second consitituent, or the cp. as a whole. See *KA*, p. 7; *BDA*, Note (21).

See under *pariniṣṭhitavibhaktivigraha*.

ekaśeṣa 'the retaining of one (only)'. Any du. or pl. form is traditionally *ekaśeṣa* by P. 1.2.64. Note that *sarūpāṇām* in this rule is not a *sthāneṣaṣṭhī*.

See *Vt*. VI on P. 1.1.27; *Mbh*. I, p. 88, lines 25, ff., on *sarvanāman*.

See *SA*, Note (122); *ATA*, n. 343; *BDA*, n. 617; *PASPA*, p. 82 (based on a confusion of lexical and grammatical meaning); *AP* II, pp. 110-113, 117-118.

Ekaśeṣa is based on *sahavivakṣā* 'the intention to convey (meanings) together'. See *STHĀNI*, Pt. II, Note (66).

Ekaśeṣa is the traditional technical paraphrase to explain that the dual or plural is derived from an original *dvandva* cp. E.g., *karau* is explained as *karaś ca karaś ca*, and *karāḥ* is explained as *karaś ca karaś ca karaś ca*. In this explanation one word *kara* or two words *kara* are dropped by *ekaśeṣa*. Here lexical and grammatical meaning are confused. But *karau* and *karāḥ* cannot be explained as *dvandva* cps namely, as A. (*kara* + *sU*) + (*kara* + *sU*), etc., because there are no two or three different items. Moreover, a derivation like B. (*kara* +*kara*)→ *karau* is not possible, because *kara* + *kara* is not a *prātipadika*. Here A. is traditionally phrased as *vibhaktyantānām ekaśeṣāḥ*, and B. as *vibhaktau parataḥ ekaśeṣaḥ*. The notion of number is not conveyed by the lexical stem *kara* - as many words *kara* as there are hands intended-, but by the case ending. Therefore simply add *au* or *Jas* to *kara*.

Ekaśeṣa is never used to explain cp.-formation. See *AP* X, P. 7.1.56, under 4.

See *Nyāsa* on *KV* on P. 2.4.11.

See *STHĀNI*, Pt. II, Kaiyaṭa on *Bh*. No. 21 on P.1.1.59; *AP* VIII on P.2.4.11, under 11.

See Joshi - Roodbergen (c).

See under *yāvatām abhidhānaṃ tāvatāṃ prayogo nyāyyaḥ*; *sahavivakṣāyām ekaśeṣaḥ*.

ekaśeṣanirdeśa 'statement involving *ekaśeṣa*' *Mbh*. I, p. 88, line 5.

ekaśruti 'recitation of a Vedic text without pitch distinction, on a single tone' *KV* on P. 6.4.175 (*aikṣvāka*); *Nyāsa*: *udāttādīnāṃ svarāṇām avibhāgenoccāraṇam ekaśrutiḥ*.

See *PASPA*, n. 806; *AP* IX, *bhāṣya* on *Vt*. IV on P. 6.4.175.

See under *Śivasūtras*.

ekasaṃjñādhikāra 'the section headed by P. 1.4.1' *Mbh*. I, p. 420, line 6. In this section only one designation can be applied.

See *BDA*, Note (8); *STHĀNI*, Pt. II, n. 86; *AP* IV, pp. 1-3, 10-11, 12; *AP* IX, P. 6.4.129, under 4.

See under *samāveśa*.

ekahalmadhye '(a vowel) situated between single consonants (like *a* of *pac-*)', P.6.4.120.

ekākṣarāt kṛto jāteḥ saptamyāṃ ca... *Bhāṣyavārttika* on P. 5.2.115. Enumeration of four conditions : (1) After a monosyllabic word, (2) After a *kṛdanta* word, (3) After a word signifying a *jāti*, and (4) When there is a locative construction.

ekāc **1.** 'containing one single vowel' P. 7.2.67. As explained by the *KV* on P. 7.2.67, to count as *ekāc*, a derivational stage is taken into account, namely, in which single substitution or *ettva* + *abhyāsalopa* (P. 6.4.120) has taken place. E.g., *ad* + *ad* + *vas* *a°*+ *ad* + *KvasU* (P.7.4.60)→ *ād* + *vas* (P.6.1.101). Only after reaching this stage *iT* is applied by P. 7.2.67.

E.g. *pac* + *pac* + *KvasU*→ *pec* + *vas* (P. 6.4.120)→ *pec* + *iT* + *vas* (P. 7.2.67).

2. 'consisting of a single vowel'.

See *PASPA*, p. 178.

See under *anackatva; vyapadeśivadbhāva*.

Opp. *anekāc*.

ekācaḥ In P. 6.1.1, is not a *sthāneṣaṣṭhī*. The rule says that reduplication (takes place) of the first (syllable) containing one single vowel. See *AP* XIII, P. 7.4.60, under 6 (*Vt*. IV).

ekāctva 'the property of containing one single vowel'. Reference is to P. 6.1.1.

See *STHĀNI*, Pt. II, p. 118.

ekājgrahaṇam 'the mention (of a verbal base) as containing a single vowel' *Vt*. I on P. 7.3.88. In this *sūtra* mention is of *bhū-* and *sū-* as verbal bases containing one vowel. From that it is inferred that P. 7.3.88 does not apply to the disyllabic (intensive, *yaṅluk*) verbal base *bhū-*.

ekādaśa 'eleven'. Is a *dvandva* cp. formation, *Vts* XVI and XVII on P. 2.2.29. See *BDA*, pp. 190-194.

See *Vt*.VIII on P. 2.2.34 for the sequence of the cp. members.

ekādiṣṭam Is a formation in the sense of *bhāva*. Equivalent of *ekādeśa*. *Vt*. I on P. 7.1.14. Here reference is to P. 6.1.101.

ekādeṣa 'single substitution' P. 6.1.84-111.

1. 'substitution (of two phonemes) by means of one single item', e.g., a diph- thong. *Vt*. V on *Śivasūtras* 3 / 4; *Vt*. XI on P. 1.1.57.

See *STHĀNI*, Pt. I, n. 832.

2. 'a single substitute of two phonemes'. The single substitute is considered to be the final of the preceding unit or the initial of the following unit, P. 6.1.85. See under *antādivat*.

Vt. II on P. 7.2.36; 7.2.59. Reference is to the 3rd pl. future form ending in -*syanta* where single substitution (*sya* + *anta*) has taken place by P. 6.1.97. See *AP* XI, P. 7.2.36, under 12 (on *Vt*. II).

For P. 6.1.97 and 101, see *AP* X, P. 7.1.86, under 7.

Is *nitya*. *Mbh*. III, p. 246, line 10 (on P. 7.1.14).

Accent, P. 8.2.5-6. The single substitute of an *udātta* vowel and an unaccented vowel is *udātta*. See *AP* XII, P. 7.3.78, under 6 (*Vt*. II).

3. And *sthānivadbhāva*, see *STHĀNI*, Pt. I, pp. 252-259.

See *AP* X, P.7.1.80, under 7 (*yuṣmábhyam*).

See under *bahiraṅgam api...*

pararūpa° 'the single substitute takes the form of the following phoneme' P. 6. 1. 94-98.

pūrvarūpa° 'the single substitute takes the form of the preceding phoneme' P. 6. 1. 107-111.

ekādeśasvara *Vt*. I on P. 8.2.6.

ekādeśe kṛte nāsti vyavadhānam 'the question of an intervening sound does not arise in the case of single substitution' *KV* on P. 7.3.44.

ekādhikaraṇa 'one single entity' P. 2.2.1; *KV* on P. 2.2.1. See *TA*, n. 8.

ekānudātta 'one single *udātta*' *Vt*. VII on P. 1.1.57. Reference is to P. 6.1.158.

See *STHĀNI*, Pt. I, n. 801.

ekānubandhagrahaṇe na dvyanubandhakasya 'when mention is of (a form) having one *anubandha*, there is no mention of (the form) having two *anubandhas*'. Based on a *jñāpaka* provided by P. 4.2.9.

A *pbh*. not included in *PN*. See *Paribhāṣāsaṁgraha*, Index, p. 472 (*pbh*. 126), *ibid*. p. 22 (*Vyāḍikṛtaparibhāṣāsūcanam*, No. 46).

Nyāsa on *KV* on P. 6.4.131; *KV* on P. 7.1.36.

See under *tadanubandhakagrahaṇe...*

ekārthībhāva 'emergence of a single integrated meaning (due to the integration of constituent meanings)' *Vt*. I on P. 2.1.1. See *SA*, n. 18 and p. 51; *BDA*, Introduction, p. xxi.

See under *ajahatsvārthā vṛttiḥ*; *jahatsvārthā vṛttiḥ*; *pṛthagartha; vyapekṣā*; *samartha*; *sāmarthya*.

eke '(according to) some (teachers of grammar)' *Vt*. V on P. 7.1.72. Supply *icchanti* 'they are of the opinion that...'.

ekena tulyaḥ saṃnidhiḥ *Vt*. VIII on P. 1.4.109 (*Mbh*. I, p. 355).

eṇīkṛta *Mbh*. I, p. 13, line 23. A defect in pronunciation. Exact meaning unknown.

See *PASPA*, n. 811, and p. 193 (Kaiyaṭa).

etad Supply *prayojanam*. *Ślokavt*. i on P. 6.4.120, *Mbh*. III, p. 219, line 3 (*etad vyemānam...*).

See under *ity etad*.

etado 's P. 5.3.5, which is also read as *etado 'n*. See *KV* on P. 2.4.33. Here the *KV* says that *etado 's* is a restatement for the sake of *anudātta*.

etam ātaṃ ṅitaṃ vidyād... 'one should know that this *ā* is *Ṅit*'. Beginning of the second line of a *kārikā* quoted by Patañjali, *Mbh*. I, p. 71, line 7. Quoted as an example by *KV* on P. 2.4.34.

etāvat + eva 'only that much' *KV* on P. 6.4.16.

etāvattva 'the so-much-ness, quantity' P. 2.4.15. See under *parimāṇa*.

etikās Derivation : (1) *etad + Jas*, (2) *et-akAC-ad + as*, P. 5.3.71, (3) *etak-aa + as*, P. 7.2.102, (4) *etak-a + as*, P. 6.1.97, (5) *etaka + ṬāP + as*, P. 4.1.4, (6) *etakās*, P. 6.1.101. See *AP* XII, P. 7.3.44, under 3. Note that the substitution of *s* for *t* by P. 7.2.106 only applies when *sU* follows. See P. 7.3.47, under 3 (*eṣā*).

ete vāṃnāvādayo ādeśā ananvādeśe vā vaktavyāḥ *SK*(a), No. 407 on P. 8.1.23. Modified statement of a statement ascribed to another grammarian by Patañjali, *Mbh.* III, p. 374, line 1, *sarva ete vāṃnāvādayo 'nanvādeśe vibhāṣā vaktavyāḥ* 'in non-*anvādeśa* all these (forms) *vām, nāu,* etc. are optional'. The *SK* adds: but in *anvādeśa* they are *nitya*. See *AP* VIII, P. 2.4.32, under 4.

See under *ananvādeśa* and *anvādeśa*.

etva / ettva 'substitution of *e*'. Prescribed by P.3.4.79; 6.4.68 (preferably); P.6. 4. 119-126 (together with *abhyāsalopa*); P. 7.3.103-106 (before case endings beginning with *bh* or *s*; replaced by *ay* in the du. gen. / loc.; replaced by *ay* in the fem. sg. instr.; sg. voc.).

E.g., *pecuḥ*, 3 pl. pf. of *pac-*. See *AP* IX, p. 322.

See under *abhyāsalopa*; *abhyāsajaśtvacartvam ettvatukoḥ*.

edit '(a verbal base) having *e* as an *it*-letter' P. 7.2.5. In such a verbal base *vṛddhi* is not applied in the *par.* aor. formation.

edhāḥ pakṣyanty ā viklitter jvaliṣyanti 'the sticks of fire-wood will cook, (that is,) they will burn until (the rice) becomes soft' *Vt.* X on P. 1.4.23.

edhi 2nd sg. imp. *as-* 'to be'. See P. 6.4.22, under 6, and Excursus IV, under 3 and 4. Derivation, *AP* IX, P. 6.4.22, under 6 :

(1) *as + hi*
(2) *°s + hi* P. 6.4.111
(3) *e + hi* P. 6.4.119 (a)
(4) *e + dhi* P. 6.4.101
edhi.

In stage (2) tradition applies P. 6.4.119, *ae + hi*, and then P. 6.1.97, (3) *e + hi*.

enaśritaka 'one having recourse to him / depending on him'. A cp. of the pronominal form *ena* and *śritaka*. See *Mbh*. I, p. 482, line 23.

Analyse: [*ena + śrita*] + *ka*, or *ena + śritaka*? Or *enacchritaka* (*enad + śritaka*)? See under *kartavyam* (for the reading *enad*).

The correct analysis should be *enad + śritaka*, but usage has *enaśritaka*.

ebhis Derivation: *idam + bhis*, P. 4.1.2, *idaa + bhis*, P. 7.2.102 (*tyadādi*), *ida + bhis*, P. 6.1.97, *°a + bhis*, P. 7.2.113 (*hali lopaḥ*), *e + bhis*, P. 7.3.103 (*jhali et*).

Note that *bhis* is not replaced by *ais*, P. 7.1.11.

-elu *Taddhita*-suffix, *Vt*. VII on P. 5.2.122. E.g., *himelu*.

eva **1.** 'only'. Indicates *avadhāraṇa* 'restriction'.

In a *niyama*, *eva* can be explained as *na anyatra* 'not anywhere else'.

Is never continued in a rule. See Kiparsky 1979, pp. 204-205.

See *amā eva* in P. 2.2.20.

See *Mbh*. III, p. 203, line 4.

See *Nyāsa* on *KV* on P.6.4.12 (Benares ed., Vol. V, p. 342).

See *TA*, Note (167); *PASPA*, p. 94; *AP* IX, P. 6.4.51, under 7; P. 6.4.52, under *Vt*. IV.

See under *niyama*; *yata evakāras tato 'nyatra niyamaḥ*; *siddhe saty ārambho niyamārthaḥ*.

2. 'already' *KV* on P. 7.1.58.

3. Used to explain *svārthe*. E.g., *mālā eva*... Mall. on *Kir*. 7.7.

See under *ity eva*.

evakāra 'the word *eva*'.

See under *bhinnakramaḥ*.

evaṃ tarhi *evaṃ tarhi siddhe sati* 'if this is so, then...' *Mbh*. III, p. 321, line 3.

evam° For cps with *evam*, see Wackernagel (b), p. 68.

evaṃviṣaya 'having such a domain', i.e., becoming specifically applicable (in the derivation of...) *Mbh.* III, p. 275, line 16.

evaṃjātīyaka **1.**'of the same type / nature as...' *Mbh.* III, p. 360, line 3 (on P. 7.4.93); *KV* on P. 7.4.93. Reference is to verbal bases beginning with a conjunct consonant like *kṣan-*.
Compare *kṣanatiprakāra*, *Nyāsa* on *KV* on P. 7.4.93.
2. 'of such a nature that (=*yena*)' *Mbh.* III, p. 258, line 15.
See under *artharūpa*.

evaṃprakāra '(a word) of the same type' *KV* on P. 7.3.62.

evaṃbhūta 'similarly formed' *KV* on P. 6.4.11.

evamartham *barībhṛjjyata ity evamartham* 'for the sake of the form *barībhṛjjyate*', that is, in order to prevent the application of P. 6.4.47 in *barībhṛjjyate*. *Mbh.* III, p. 200, line 11.

eŚ Substitute for the *ātm.* ending *-ta* in the pf. by P. 3.4.81. Before *-eŚ* final *a* of a verbal base is deleted by P. 6.4.68.

eṣā Used in P. 7.3.47. Derivation: (1) *etad* + *sU*, (2) *etaa* + *TāP* + *s*, P. 7. 2. 102; 4.1.4, (3) *eta* + *ā* + *s*, P. 6.1.97, (4) *esa* + *ā* + *s*, P. 7.2.106, (5) *esā* + *s*, P. 6.1.101, (6) *esā* + °, P. 6.1.68, (7) *eṣā*, P. 8.3.57.
See under *etikās*.

-es Sg. abl. / gen. ending of *ghi* stems, P. 7.3.111.

ai

-ai **1.** Verbal bases mentioned in the *Dhp.* as ending in *-ai* replace the ending by *-ā* , P. 6.1.45. E.g., *trai-*. See *AP* VIII, P. 2.4.73, *trādhvam*.
2. Ending of the 1st pers. *ātm.* imp.: *e* is replaced by *ai*, P. 3.4.93. E.g., *karavai*.

aikārthya 'the sense of the singularity ' *Vt.* XIII on *Śivasūtra* 5.
See *SA*, p. 86.

aicoḥ *Vt.* I on P. 7.4.82, du. ending used instead of *aicah*. Reference is to *ai* and *au*, especially to *au*.

aicor yaṅi dīrghaprasaṅgo hrasvād dhi paraṃ dīrghatvam *Vt.* I on P. 7.4.82. Quoted in *Mbh.* III, p. 358, line18.

aijyata 'it was sacrificed' (impersonal pass.). Derivation, *STHĀNI* Pt. I, p. 235.
See *AP* IX, P.6.4.22, Excursus II, under 2.

Aindra A Skt. grammar. See Cardona, *Pāṇini : A Survey of Research*. New Delhi, 1980, pp. 150-151.

-ais Ending of the pl. instr. masc./ ntr. Replaces *bhis*, P. 7.1.9.

aihi 3 sg. aor. pass. *īh-* 'it was desired' *Mbh.* III, p. 188, line 6. See *AP* IX, P. 6.4.22, under 13.

O

O **1.** *Anubandha*, P. 8.2.45. Added in initial position of a verbal base. In that case, a second *anubandha* is often added after the verbal base. E.g., *OhāṄ-*, *Dhp*. 3.7; *OhāK*, *Dhp*. 3.8; *OvijĪ -*, *Dhp*. 6.9, but *Ovai-*, *Dhp*. 1.969.

See *AP* XII, P. 7.3.38, under 2.

2. *Anubandha* added after *ṬU* in initial position of a verbal base in the *Dhp*. E.g., *ṬUOśvi- Dhp*. 1.1059. See *KV* on P. 7.2.14.

3. *Anubandha* added at the end of a verbal base, indicative of the substitution of *n* for *t* in *niṣṭhā* forms, P. 8.2.45. E.g., *bhanjO- Dhp*. 7.16.

See *AP* IX, P. 6.4.33, under 4.

See under *odit*.

o = *a* + *u*. See under *dauṣka*.

-o Verbal bases ending in *-o* in the *Dhp*. replace *-o* by -ā, P. 6.1.45. The *-o* is deleted before *ŚyaN* by P. 7.3.71.

E.g., *śo- niśyati* 'he sharpens'; *cho- avacchyati* 'he cuts'; *do- avadyati* 'he divides'; so- *avasyati* 'he ends'.

oḥpuyaṇjivacanam Refers to P.7.4.80. *KV* on P. 7.4.4. See *AP* XIII, P. 7.4.4, under 4.

See *Vt*. VIII on P. 1.1.59, (*STHĀNI*, Pt. II, p. 145) which says that P.7.4.80 offers a clue.

See under *ṇau sthānivadbhāvasya*.

oḥ puyaṇjiṣu *Vt*. VIII on P. 1.1.59. Reference is to P. 7.4.80.

See *STHĀNI*, Pt. II, n. 444.

oT '(a verbal base) ending in *o*' P. 7.3.71, when *ŚyaN* follows, the *o* is deleted.

OT bases are *śo-*, *cho-*, *do-* and *so-*. See *KV* on P. 7.3.71.

ota Pass. past participle of *ā*+ *ve-*. Derivation: (1) *ā*+*ve*+ *Kta*, (2) *ā*+*vā*+*ta* (P. 6.1.45), (3) *ā*+ *u*+*ta* (P. 6.1.15; 6.1.108), (4) *o* + *ta* (P. 6.1.87).

ottva 'substitution of *o* (for the *a* of *vah-* and *sah-*)' by P. 6.3.112.

Vt. I on P. 7.2.1.

See *AP* XI, P. 7.2.1, under 7.

odana 'rice cooked with milk'. See *AP* XII, P. 7.3.69, under 3.

See under *śarīrasukha*.

odanaḥ bhuktaḥ 'the rice has been eaten'. See *TA*, Note (122).

odanaṃ pacati 'he cooks rice' *Mbh*. I, p. 332, line 14. See *KĀRA*, Note (107).

odanaṃ bhojako vrajati 'he goes out to eat boiled rice' *Mbh*. I, p. 470, line 9.

See *PRĀTI*, Note (111).

odit **1.** '(a verbal base) marked with *O*. P. 8.2.45, *na* replaces *ta* in a *Ktānta* form. See under *svādaya oditaḥ*.

2. Class IV verbal bases, Nos. 24-36. Refer to P. 7.3.71.

odaudādeśasya ud bhavati cuṭutuśarāder abhyāsasya 'short *u* comes in place of (the final of) a reduplicative syllable which belongs to (a base) in which *au* or *o* has been replaced (by *āv* or *av*, (and) which begins with a *cU*-sound or a *tU*-sound' *Mbh*. I, p. 157, line 7 (on *Vt*. IX on P. 1.1.59).

Statement phrased to have *u* in the redupl. syllable of desideratives of causatives.

See *STHĀNI*, Pt. II, pp. 159, 161-162.

Difference with Pāṇini, *STHĀNI*, Pt. II, pp. 162-164.

oṃ tat sat *Bhagavadgītā* 17.23. Is *trividho brahmaṇo nirdeśaḥ* 'the threefold mention of the *brahman*'.

om Is called *praṇava* by P. 8.2.89. See *Vt*.II on this rule. Defined *Mbh*. III, p. 419, lines 7-8, *padasya vā ardharcasya vā antyam akṣaram upasaṃhṛtya tadādyakṣara-śeṣasya sthāne trimātram oṃkāraṃ trimātram okāraṃ vā vidadhati*.

Is substituted for the *ṭi*-portion of a *pada* which comes at the end of a *pāda* of an *ṛc*, or at the end of the *pāda* half.

Always used at the start of a Vedic recitation. See *PASPA*, n. 247.

or guṇaḥ P. 6.4.146. *KV* on P. 7.2.105.

oṣṭhyaḥ 'labial'. See Allen, 1953, p. 57. The word is quoted as an example of a *yaT* formation in the *bhāṣya* on *Vt*. X on P. 4.2.104.

P. 7.1.102. See *AP* X, P. 7.1.102, under 2.

-os Dual case ending. May have the value of a technical abl. See *AP* III, p. 21.

See *AP* XI, P. 7.2.42, under 2; P. 7.2.36, under 2; P.7.2.55, under 2; P.7.2.65, under 2.

au

-au Ending of the 1st and 3rd sg. pf. *par*. of verbal bases in *-ā*, P. 7.1.34.

Substitute of *ṆaL* (P. 3.4.82) by P. 7.1.34.

See *AP* XIII, P. 7.4.62, under 3 (*jahau*).

auṄ **1.** P. 7.1.18. pre-Pāṇinian term for the du. nom./acc. endings *au*.

Is to be replaced by *Śī* (after a fem. stem ending in *āP*).

E.g.,	(1) *khaṭvā* + *au*	P. 4.1.2
	(2) *khaṭvā* + *Śī*	P. 7.1.18
	(3) *khaṭv e*	P. 6.1.87

Why has *Ṅ* been added? See *kārikā* on P. 7.1.18, three answers. The *Ṅ* here is not an *anubandha*.

In P. 4.1.2 *auṄ* merely stands for *au*. See *AP* X, P. 7.1.18, under 6.

2. P. 7.1.19, for neuter stems. See *AP* IX, P. 6.4.148 (*Vt*. I).

aiC An augment, P. 7.3.3. See *AP* IX, P. 6.4.144, *Vt*. IV.

aujaḍhat 'he told the story of what has been carried'. Example mentioned in a *kārikā* in *KV* on P. 8.2.1. Redupl. aor. (*CaṄ*, P. 3.1.48) 3rd sg. of *ūḍhi-*, itself a *ṆiC* derivation (by *Vt*. VI on P. 3.1.26) of the pf. pass. participle of *vah-*, as *ūḍha* + *ṆiC*, with deletion of the *a* of *ūḍha* by *Vt*. I on P.6.4.155, and lengthening of the (*saṃprasāraṇa*) *u* by P. 8.3.13.

Reduplication is by P. 6.1.11 and by P. 6.1.2 which says that of a disyllabic verbal base beginning with a vowel the second syllable is reduplicated. Thus the starting-point as far reduplication is concerned would be *ū* + *ḍha* + *ḍha* + *ṆiC* + *CaṄ* + *lUṄ*. But the point of the example is that, as regards forming the reduplication, the rules applied in the formation of *ūḍha* are *asiddha*. Thus, as far as reduplication is concerned, the verbal base form is assumed to be still *vah* + *ta* + *ṆiC*. The second syllable here is *hta*. That syllable forms the reduplication. Thus what we get for further derivation is the sequence *ū* + *hta* + *hta* + *ṆiC* + *CaṄ* + *lUṄ*. Here the augment

(P. 6.4.72) can be added, which gives us *āṬ+ ū+ hta + hta + ṆiC + CaṄ + lUṄ*. In the reduplication *hta* the *t* is deleted (by P.7.4.60), *h* is replaced by *jh* (by P.7.4.62), and, subsequently, by *j* (by P. 8.4.54). Then we apply P. 6.1.90, which gives us *auj*. For the full derivation of *aujaḍhat*, see *Nyāsa* on *KV* on P. 8.2.1 (*KV*, Benares ed., Vol. VI, p. 333).

auttarapadika 'conditioned by (the presence of) an *uttarapada*' *Mbh*. I, p. 137, line 15.

auttva 'the substitution of *auT* for the sg. loc. case ending *Ṅi*' by P. 7.3.119. *Vt*. I on P. 7.1.74. See *AP* X, P. 7.1.74, under 4.

autsargika *tasya autsargikatvena saṃkhyānapekṣatvāt* 'because that, being general, does not require (specific) number' *SK*, No. 2756, on the 3rd sg. impersonal pass.

audañci No. 7 in *gaṇapāṭha* (ed. Böhtlingk) on P. 2.4.59.

Nyāsa on *KV* on P. 2.4.59, *udañc* reads *udañcU* in the *bāhvādi* list (No. 32). The pronunciation with *U* is not authoritative because it is for showing that it is a *dhātu*. Derive: *udañc* + *KviP*, P. 3.2.59. Here no *lopa* of *n* because of *nipātana*. The result is *udañc*. Here *lopa* of *a* by P. 6.4.138. Then *udaco apatyam* → *audañciḥ*.

audavāhi 'a descendant of Udavāha' *Mbh*. I, p. 144, line 19 (in *Ślokavārttika*).

Derivation, see *STHĀNI*, Pt. I, p. 196.

aupacārika 'used in secondary sense' *Nyāsa* on *KV* on P. 2.4.4 (renders *gauṇa*).

See under *upacārasattā*.

aupadeśika 'what belongs to the *upadeśa* / is directly stated in a rule'.

In a conflict the rule which is conditioned by an *aupadeśika* element prevails. See *AP* IX, p. 231.

See *AP* X, P. 7.1.72, under 7 (*Vt*. II); P. 7.1.82, under 6 (*Vt*. III, Pt. 2).

Opp. *lākṣaṇika*.

aupadeśikakittva 'being *Kit* as belonging to (Pāṇini's) *upadeśa*'. E.g., *KvasU* is *Kit* because it has been introduced as such in the *upadeśa* (P. 3.2.107). *KV* on P. 7.1.62.

aupādhika '(merely) associative,' i.e., non-essential. See *PASPA*, n. 324.

auŚ Replaces *Jas* and *Śas* after *āṣṭ*, P. 7.1.21.

AuŚ is *Śit*. Therefore P. 1.1.55 applies.

K

K *Anubandha*, more than one function. May be an *it*-letter by P.1.3.8, but not in one cases enumerated by *uṇādisūtra SK*, No. 327

See under *kṛdādhā rācikalibhyaḥ kaḥ*. See *AP* XIII, P. 7.4.13, under 5.

1. In the *kṛt* / *tiṄ* section of the A. prohibits *guṇavṛddhī*, P.1.1.5. In the *taddhita*-section *K* causes *vṛddhi*, P. 7.2.118. See *AP* XI, P. 7.2.118, under 4.

2. Indicates that the augment concerned is to be added at the end of a given form, P.1.1.46. E.g., *pUK*.

k Added after a verbal base in the *Dhp*. Has a merely differentiating function. E.g., *OhāṄ*, *Dhp*. 3.7; *OhāK*, *Dhp*. 3.8.

See *AP* XIII, P. 7.4.42, under 2.

k Augment *kUK*, q.v.

k As the first phoneme of a consonant group is deleted before a *jhaL-ādi* suffix and at the end of a *pada*, P. 8.2.29.
See under *caḥ*.

k + s→k + ṣ, P. 8.3.60.

-ka 1. *Kṛt* suffix, P. 3.1.35; 7.3.64.
See under *ghañarthe ko vidheyaḥ*.
2. *Taddhita*-suffix introduced by P. 5.3.70 and continued up to P. 5.3.96, inclusive. Added in different senses : (1) unknown, P. 5.3.73, *aśvaka* 'a certain horse', (2) *kutsite*, P. 5.3.74, *aśvaka* 'a lousy horse', (3) compassion, P. 5.3.76, *putraka* 'poor child'. *devadattaka* 'poor Devadatta'. Also *devadattika* a *ṭhaC*-derivation by P. 5.3.78.
See *AP*, P. 7.3.44, under 3.
May be used in the sense of *kutsā* 'what funny thing is this?' *Nyāsa* on *KV* on P. 7.1.18 (*kārikā*).
Causes shortening of the immediately preceding *ā*, *ī*, *ū*, P. 7.4.13.
See Whitney, § 1222. Unchanged meaning of the stem, § 1222 e. *Aka / ika*, § 1222.

kaṃsapātryāṃ bhuṅkte 'he eats from a brass vessel' *Vt*. XXX on P.1.4.1.
See *KĀRA*, p. 54; *AP*, p. 6.

kaṃsavadham ācaṣṭe 'he tells the story of the killing of Kaṁsa' = *kaṁsaṃ ghātayati*. *Vt*. VI on P. 3.1.26.

kakim Analyse as *k-akAC-im*. *AkAC* infix by P. 5.3.71. See *AP* XI, P. 7.2.103, under 5.

kakṣa *bhinnakakṣatva* 'having a different status' *VIBHA*, Kaiyaṭa on *Bh*. No. 5 on P. 2.3.19.
Implies a different way of connection with the action.
See *BDA*, n. 755.

kaṭaṃ karoti bhīṣmam udāraṃ darśanīyaṃ śobhanam 'he makes a mat, a huge one, a fine one, a beautiful one, a lustrous one' *Mbh*. I. p. 440, line 20.
See *ANA*, Note (20).

kaṭaprū *Vt*. II on P. 3.2.178, *Mbh*. II, p. 136, line 6. Compare P. 6.4.83, under 5.

Kaṭha An ancient Vedic teacher's name. Derive: *kaṭha +ṆinI*, P. 4.3.103, *kaṭha* +°, P. 4.3.107, *kaṭha + aṆ*, P. 4.2.59, *kaṭha* +°, P. 4.2.64. See *Nyāsa* on *KV* on P. 2.4.3.
By P. 4.3.101, ff., names of ancient teachers are used as titles of the works promulgated by them. These titles are further taken to stand for those who study these texts or know them. So those who study the Veda text promulgated by Kaṭha (a recension of the Black Yajurveda) are called *kaṭhāḥ*, by P. 4.3.107.
According to P. 6.4.164, the suffix *in* before *aṆ* remains unchanged except in the case of patronymics. But by *Vt*. I on P. 6.4.144 the *ṭi*-portion is still deleted for particular words, among them *kalāpa*. Then apply P. 4.2.59; 4.2.64.

kaṭhakālāpam Explained as *kaṭhāś ca kālāpāś ca* 'adherents of the *Kaṭha* school and adherents of the *Kālāpa* school. See *Nyāsa* on *KV* on P. 2.4.3.

kaṇṭhataḥ 'verbatim' Nāgeśa in *PN*, *pbh*. 90. See *PN*, Part I, Poona 1962, p.172, line12.

kaṇṭhekāla 'one having black in the neck' *Mbh*. I, p. 493, line 18.
See *KA*, p. 206.

kaṇḍū 'one who desires to have scratching' *Mbh*. I, p. 152, line 10.
Derivation, *STHĀNI*, Pt. II, p. 48.

kaṇḍūti 'itching' *Mbh*. I, p. 152, line 13; *KV* on P. 1.1.58.
Derivation, *STHĀNI*, Pt. II, p. 6.
See *STHĀNI*, Pt. II, p. 51.

kaṇḍūya- 'to desire to have scratching' *Mbh.* I, p. 152, line 10. Denominative formation of *kaṇḍū*.

See *STHĀNI*, Pt. II, pp. 47, 52.

katara 'which type / kind of...?' *Mbh.* III, p. 334, lines 11, 12. of...' . See *AP* XII, P. 7.3.78, under 5.

katham kṛtvā jñāpakam 'how exactly does it offer us a clue?' *Mbh.* III, p. 359, line 13.

katham jñāyate 'how is (the question) to be decided?' *Mbh.* III, p. 359, line 12.

katham '(then,) what about...' . In *kārikā* on P. 7.1.73, first *śloka*. *Mbh.* III, p. 265, line 23; 'but what about?' *KV* on P. 7.3.54.

kathita° 'referred to' *Vt.* II on P. 2.4.32.

kani 'when (the suffix) *kaN* (P. 5.3.75). follows' *Vt.* I on P. 7.2.99.

kaniṣṭhikā 'the little finger'. Counting in India starts from the little finger as number one.

See under *anāmikā*, *gaṇanā*.

kaP *Taddhita*-suffix added *vibhāṣā*, P. 5.4.149. Formations by P. 5.4.153. See *AP* XIII, P. 7.4.14, under 2.

Added to *bv.* cps, P. 5.4.154. *KaP* is not added to the *bv.* cp. as a whole, but to the *uttarapada* in the process of cp. formation.

Before *kaP* a fem. stem ending in *ā* cannot be shortened by P. 7.4.13, but it can be shortened by the option left by P. 7.4.15. See *AP* XII, P. 7.3.84, under 3.

kapiñjalanyāya 'maxim of the partridges'. According to this maxim, the use of the plural restricts the number of items to three. See *SA*, p. 143.

kam- See under *acakamata* (pluperfect), *acīkamata* (caus. aor.), and *kamer upasaṃkhyānam*.

kamer upasaṃkhyānam Part of *Vt.* II on P. 3.1.48. *Kami-* is the quotation form of the verbal base *kam-*. Even when *kam-* does not take *NiṄ* (P. 3.1.40), still *CaṄ* is added before *lUṄ*, as in *acakamata*. When *kam-* takes *NiṄ*, the form will be *acīkamata* (P. 7.4.93; 7.4.94).

kambala 'a woollen wrapper' *KV* on P. 7.1.102, *prāvuvūrṣati kambalam* 'he wishes to put on a woollen wrapper' *KV* on P. 7.3.69, *bhogyaḥ kambalaḥ* 'a woollen wrapper to be enjoyed'.

°kara P. 3.2.21 Is an *aC*-derivation by P. 3.2.9. Added after particular words in meanings enumerated by P. 3.2.20.

See under *°kāra*.

karaṇa **1.** 'instrument' P. 1.4.42; 2.3.18.

See under *kāraka*.

Different from *hetu*. See under *hetu*.

2. 'articulatory organ'. See W.S. Allen, 1953. p. 17.

Opp. *sthāna*.

3. 'coining (a name)'. E.g., *samjñākaraṇa* 'coining a technical designation' *Mbh.* I, p. 81, line 17; p. 324, line 8.

4. 'putting'. E.g., putting a condition / a word in a rule. *Iha tu karaṇasya prayojanam* 'but the purpose of x being put here (in this rule)' *KV* on P. 7.1.73.

See under *taparakaraṇa*.

°karaṇa See under *vṛtkaraṇa*, *huṣkaraṇa*.

karaṇasādhana 'allowing a derivation in the sense of *karaṇa* "instrument" ' *Padamañjarī* on *KV* on P. 7.1.35. Said of *vidhi* 'that by means of which something is prescribed', i.e., a rule.

karaṇena tulyakriyaḥ kartā bahulam 'an agent having an action similar to (that of an instrument variously' *Vt.* XVI on P.3.1.87. Example : *parivārayanti kaṇṭakair vṛkṣam* 'they surround the tree with thorns; *parivārayante kaṇṭakā vṛkṣam*

'thorns surround the tree (of their own)'. Thus what is in fact the instrument is presented as the agent.

karīkṛṣyate 'is dragged along again and again' (?) *KV* on P. 7.4.64. Vedic example, source unknown. The *bhāṣā* form is *carīkṛṣyate*.

kareṇur ārohayate niṣādinam *Śiśupālavadha* 12.5. See *AP* III, p. 114.

See under *ārohayate hastī svayam eva*.

kartari ktaḥ '*Kta* added in the active sense'. Reference for *kartari* is to P. 3.4.67, and for *Kta* to P. 3.4.72 (intransitive verbal bases).

kartari lakāraḥ 'the tense / mood suffix is used in the active sense' (P. 3.4.69).

Statement made in connection with *kartṛkarman* usages by P. 3.1.87. See *SK*, Introduction to the *karmakartṛprakriyā*, 'when in order to reveal the extreme facility (of action) the *vyāpāra* "activity" of the *kartṛ* is not wished to be expressed, then the other *kārakas* also take the designation *kartṛ*, because they are independent (*svatantra*) regarding their own activity'. E.g., *sthālī pacyate* 'the pot cooks'.

'But when one wants to express the (original) *karman* as an agent, verbal bases which were transitive before become intransitive'. E.g., *pacyate odanena* 'it is cooked by the rice cooked with milk'. This is an impersonal passive.

See also *SK*, No. 2766, on P. 3.1.87. By this rule a *lakāra* signifying the agent having a similar action (as the *karman*) is treated like a *lakāra* signifying the object (*karmavat*). E.g., *pacyate odanaḥ* 'the rice itself cooks'. The words *svayam eva* 'of its own' may be added.

See under *karmakartari*.

kartari lAṬ 'the present active' Mall. on *Kir*. 7.26.

kartari lIṬ 'the perfect active' Mall. on *Kir*. 7.3; 7.15, etc. The point is that one and the same form could have a passive meaning also.

Opp. *bhāve lIṬ*.

kartari LyuṬ '*LyuṬ* (added in) the active sense'. Reference is to P. 3.1.134 and P. 3.4.67. Mall. on *Kir*. 15.20, 52, etc.

kartari ṣaṣṭhī Reference is to P. 2.3.65.

kartavyam 'is to be read in the rule', while supplementing a *Vt*., possibly instead of something else. See *Mbh*. I, p. 482, line 21, *enad* is to be read in P. 2.4.32, instead of *ena*.

See under *upasaṃkhyānam*.

kartavye *vipratiṣedhe kartavye* 'when the question is of conflict' *Nyāsa* on *KV* on P. 6.4.66.

kartā 'one habituated to make' *KV* on P. 2.3.69.

Derivation, *PRĀTI*, n. 507.

kartṛ1. 'agent' Defined by P.1.4.54.

If *abhihita*, put in the nominative by P. 2.3.46 (*prātipadikārtha*). If *anabhihita*, put in the instrumental by P. 2.3.18.

Kathaṃ punar jñāyate kartā pradhāna iti. Yat sarveṣu sādhaneṣu saṃnihiteṣu kartā pravartayitā bhavati 'but how do we know that the agent is the main item? Because the agent comes into action when all (other) means (for bringing about the action) have been put together' *Mbh*. I, p. 326, lines 9-10.

2. 'causal agent' P. 1.4.55. See under *prayojakakartṛ*.

3. 'the author (Pāṇini)' *Ślokavārttika* in *bhāṣya* on P. 6.4.40, *Mbh*. III, p. 216, line 18.

See *AP* VIII, P. 2.4.52, under 5.

kartṛkaraṇād vā *Gaṇasūtra*. See *SK*, No. 2574 on P. 7.3.32 (*NSP* ed. 1942, p. 427).

kartṛkarman = *karmakartṛ* q.v. *KV* on P. 7.2.36.

See *AP* III, pp. 123-124; *AP* XI, P. 7.2.36, under 3 and 5.

kartṛtva *nyubjeḥ kartṛtvāt* 'because (*nyubja* is a derivation) of (the verbal base quoted as) *nyubjI-* in the sense of agent' *Vt.* II on P. 7.3.61.

kartryā 'by one (fem.) who does' *Mbh.* I, p. 145, line 8.

Derivation, *STHĀNI*, Pt. I, Note (121).

kartṛvivakṣā 'desire to emphasize the function of *kartṛ*' *KV* on P. 2.3.67.

kartṛsādhana 'bringing about / allowing a derivation in the sense of *kartṛ*'. E.g., *vidhīyate anena iti vidhiḥ; upamīyate anena iti upamānam, AP* V, P. 2.1.55, under 8; *vyākriyate anena iti vyākaraṇam, Mbh.* I, p. 11, line 26.

See *AP* VII, P. 2.2.29, under 4.

See under *karmasādhana* and *bhāvasādhana*.

kartṛsthakriyaka '(a verbal base) signifying an activity (*vyāpāra*) which remains limited to the agent'. That is to say, the action does not produce an observable effect (*phala*) on the item functioning as the *karman,* but involves a physical movement,' like *gam-* 'to go'. See *AP* III, pp.119-120.

Opp. *kartṛsthabhāvaka*; *karmasthakriyaka*.

kartṛsthabhāvaka '(a verbal base) signifying an action in which the condition of the *kartṛ* is maintained'. That is to say, the action does not produce an observable effect on the *karman*, and does not involve any physical movement on the part of the agent, like *dṛś-* in *ādityaṃ paśyati* 'he looks at the sun'. See *AP* III, p.120.

Opp. *kartṛsthakriyaka*; *karmasthabhāvaka*.

kartrabhiprāye kriyāphale 'if the result of the action benefits the agent'. Condition stated in P. 1.3.72 for particular verbal bases taking *ātm.* endings.

See under *karmavat*.

karmakartari **1.** 'in the sense of agent presented as / treated as object'. Here *kartṛ* and *karman* are to be understood in the sense of the corresponding *lakāras* (P. 3.4.69). Reference is to a peculiar construction prescribed by P.3.1.87. This rule prescribes passive morphology for an active meaning.

Is said of the use of a *lakāra* expressing a *kāraka* sense, like *kartṛ*, *karaṇa* or *adhikaraṇa*, in the sense of *karman*, that is, in the passive sense. It cannot be said of a particular verb. See *AP* XIII, P.7.4.58, under 6.

Karmakartari amounts to saying that the grammatical operations required for the object become applicable to the subject. In other words, what was the object in an active construction behaves like the agent in the *karmakartṛ* construction. Accordingly, a transitive verb appears in an intransitive usage. For *akarmaka* verbs in the *karmakartari* construction, see *AP* XIII, P. 7.4.57, under 4.

Traditionally for purposes of clarification of the concept of *karmakartari* use is made of two constructions, one the ordinary transitive phrase, the other the intransitive usage. E.g., (1) *devadattaḥ odanaṃ pacati* 'Devadatta cooks rice boiled in milk' and (2) *pacyate odanaḥ* 'the rice cooks'. From a comparison of the two constructions it is clear that the *karman* of construction (1) appears as the *kartṛ* of construction (2), that is, as an independent agent; that

in construction (2) *pac-* appears as an intransitive verb in a passive form (*yaK* by P. 3.1.67) with an *ātm.* ending (P. 1.3.12), and that the *kartṛ* in construction (1) *devadattaḥ*, is not mentioned in construction (2). Both constructions are independently derived in Pāṇini's system. Construction (2) is not a transformation of construction (1), because in the A. there is no rule for transformation of linguistic structure in the derivational process (*prakriyā*). See Joshi 1982, pp. 199-203.

As explained by Patañjali in his *bhāṣya* on *Vt.* V on P. 3.1.87, construction (1) and construction (2) do not convey an identical meaning. In fact, in construction (2) the focus of attention is *odana*, and therefore it is presented as an independent agent. But to Patañjali the shift of focus implies an additional meaning, namely, that of the ease with which the action takes place (*sukaratā*, *Mbh.* II, p. 67, line 20).

The term *karmakartari* is used in P. 3.1.62.

See *AP* XIII, P. 7.4.57, under 5.

2. The *karmakartṛ* sense as seen in *pacyate odanaḥ* is a reflexive sense to express which *svayam eva* or *ātmānam* may be added. Traditionally it is interpreted to convey an additional meaning, namely, to indicate the ease with which an action takes place.

According to *Vt.* III on P. 3.1.67, *yagvidhāne karmakartary upasaṃkhyānam* 'in the rule prescribing *yaK* (P. 3.1.67) (the word) *karmakartari* is to be included.' That is to say, to derive a *karmakartṛ* form we use the suffix *yaK*. An example quoted by Patañjali (*Mbh.* II. p. 58, line 25) is *pacyate svayam eva* '(the rice cooked with milk) cooks of its own'. The point is that *yaK* by P. 3.1.67, should prevail over *ŚaP* prescribed by the *para* rule P. 3.1.68. Without the *Vt.* tradition would have to assume *pūrvavipratiṣedha*.

P.3.1.89 states a prohibition for the use of *yaK* (P. 4.1.67) and *CiṆ* (P. 3.1.66) for *duh-*, *sru-* and *nam-*. Thus, e.g., we have *dugdhe gauḥ payaḥ* 'the cow yields milk' and not *duhyate gauḥ svayam eva*. According to the *Bhāradhvājīya-Vt.* quoted by Patañjali, *bhāṣya* on *Vt.* I on P. 3.1.89 (*Mbh.* II, p. 70, lines 14-15), in the prohibition of *yaK* and *CiṆ* causative formations and the verbal bases *śranth-*, *granth-* and *brūÑ-* are to be included. Thus we have *kārayate kaṭaḥ svayam eva* 'the mat causes itself to be made' and *brūte ślokaḥ svayam eva* 'the stanza speaks of its own / for itself'.

3. See Joshi (e), 1982. Here a different (that is, different from the traditional one) derivation of the *karmakartari* construction is proposed. In addition, the following distinctions are made:

(1) Reflexive passive constructions, type *odanaḥ pacyate* 'the rice cooks of its own'. See P. 3.1.87 and art. referred to, pp. 200-204.

(2) The reflexive causative construction, type *ārohayate hastī svayam eva*, P.1.3. 67; 1.4.52, pp. 204-209.

(3) The ordinary reflexive, P.1.3.72 (*kartrabhiprāye kriyāphale*), pp. 209-214.

4. For more details, see under *karmavadbhāva*.

See under *svayam eva*.

karmakartṛ 'an object which is grammatically presented as the agent'. Often referred to as the reflexive sense.

May take *CiṄ*. P. 3.1.62.

See *VP* 3.7.54-58, especially 56 (ed. W. Rau, 1977).

See Birwé (b), 1966, pp. 57-58.

See Subrahmania Iyer, 1969, p. 303.

See P. S. Filliozat, "The Pāṇinian Conception of *Karmakartṛ*" *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī*. Edited by S.D. Joshi and S.D. Laddu. University of Poona, Pune 1983, pp. 11-16. See *AP* III, pp. 32, 54-55, 123-124;. *AP* IV, P. 1.4.2, under 10 (ad 32).

See under *kartṛkarman*; *karmakartari*.

karmaṇi '(used in) the passive'. Here *ātm.* endings are used. See *Nyāsa* on *KV* on P. 6.4.22, *karmaṇi ātmanepadam*. See P. 6.4.32, under 8 (*lUṄ* derivation, aor. pass.).

karmadhāraya Subdivision of *tp.* cps characterized by *sāmānādhikaraṇya* 'reference to one and the same item' P. 1.4.42. See *SA*, Note (137).

For the name see *BDA*, Introduction, pp. viii-x.

Has the same technical constituent analysis as a *bv.* cp., but differs in the syntactic value of the cp. See *BDA*, Note (26).

karman **1.** '(grammatical) object'. Defined as *kartur īpsitatamam* 'the item most desired to be reached by the agent' P. 1.4.49.

apradhāna°, *pradhāna°*'. See under *akathitakarman*.

Three kinds of *karman* : *nirvartya°*, *prāpya°*, *vikārya°*. See *VP*. 3.7.47, 50-51. For a translation see *KĀRA*, notes 468-470.

See *KĀRA*, Note (110); *AP* III, p. 119.

2. (in P. 3.1.87, *karmaṇā*) 'action located in the *karman*'.

3. 'action'. See *KĀRA*, p. 109 (in connection with the word *karman* in P 1.4.32). See under *ādikarman*.

4. 'action as the performance of duty'. See under *°karman*.

See *AP* VIII, P. 6.4.135, under 8; *AP* XII, P. 7.3.30 (b), under 4.

°karman 'possessing / denoting the action of ...'. Used in the *Nighaṇṭu* to indicate the meaning of a verbal base. See G. Palsule 1961, p. 103.

bhāvakarmaṇoḥ P. 6.4.168. Here *bhāva* means 'state' (P. 5.1.119) and *karman* means 'action, performance of duty' (P. 5.1.124).

karmapravacanīya Lit. 'that which is to be announced by the action'. Practically amounts to a preposition. Defined by enumeration, P. 1.4.83-98.

The difference with *avyayābhāva* is in wordorder and in shortening of the last vowel. E.g., *gaṅgām anu*. Here *anu* is a *karmapravacanīya* governing the acc. On the other hand, *anugaṅgam* is an *avyayībhāva*. Here *anu* precedes.

See P. 2.3.8 and 9.

See *ATA*, n. 563.

Compare *padavīm anu* and *anupadavīm*.

See S.K. Bharadvaj, "Linguistic Evaluation of *Karmapravacanīyas*" *ABORI*. Vol. LXXIV (for 1993), B.O.R.I., Poona 1994, pp. 141-151.

karmapravacanīyapañcamī See *AP* VIII, P. 2.4.83 (b), under 7 (*Vts* V-VII).

karmapravacanīyayukte See under *°yukte*.

karmayoga *Bhagavadgītā* 5.2, *karmayogo viśiṣyate*.

karmavat '(the agent) treated like the (grammatical) object' P. 3.1.87.

See Joshi (e), 1982, pp. 203-204.

See under *karmakartṛ*.

karmavadbhāva **1.** 'treatment (of the agent) as the object'. Prescribed by P.3.1.87,

karmavat karmaṇā tulyakriyaḥ '(that *kartṛ)* whose action is equal to (the action situated in) the *karman* is treated like a *karman*'. Here the word *kartā*, not available from *anuvṛtti*, is supplied, as explained by the *SK*, No. 2766, on P.3.1.87. The explanation is far-fetched, so much so, that it may be doubted whether P. 3.1.87 is an original Pāṇini-rule.

2. Patañjali explains the rule in a convoluted phrase by saying that in which *karman*, even after it has become *kartṛ*, the same action is perceived as in its *karman*-status, that *kartṛ* is treated like *karman* (*Mbh*. II, p. 66, lines 7-8, repeated in the *KV* on P. 3.1.87). The *KV* explains that the word *karman* in the rule is to be interpreted in a secondary sense, namely, *karmaṇi kriyā* 'action situated in the *karman*'.

The example quoted by Patañjali is *bhidyate kuśūlena*, literally, 'it is broken down by the granary', that is, the granary has collapsed (*Mbh*. II, p. 66, line 2). Here *bhidyate* is an impersonal passive. Patañjali returns to this example in his *bhāṣya* on *Vt*. V on P. 3.1.87, to clarify the point of the example. *Vt*. V says that in the *karmakartṛ* construction the status of *kartṛ* is due to the wish of the speaker to express independence.

3. The argument in the *bhāṣya* turns on the absence of a *kartṛ*, like wind or excessive heat which caused the granary to collapse. The only *kartṛ* mentioned is the granary itself. How to explain that? For the explanation Patañjali quotes the example *lūyate kedāraḥ svayam eva* 'the meadow mows of its own'. Here also no mention of a *kartṛ* is made, although Devadatta, moving around, sickle in hand, is clearly seen. Why no mention? The answer is that in the expression there is no other *kartṛ*, apart from *kedāra*, than the one known as *sukaratā* 'the ease with which an action takes place'. The same in the case of *bhidyate kusūlena*. Then follows *Vt*. VI on P. 3.1.87, which says that in P. 3.1.87 there is transference (*anudeśa* = *atideśa*) in the way of *karman* (*karmavat*) of *lā--ntasya* 'of what ends in *la*'. Thus the *kartṛlakāra* and the operations due to that are transferred to the *karman*. Thereby it is made clear that P. 3.1.87 deals with an agent-*lakāra*, rather than with an agent in the proper sense of the word. Why that must be so, is explained by *Vt*. VII.

The use of the construction in which the object is presented as the agent shows in (1) the use of the *vikaraṇa yaK* (P. 3.1.67), (2) the use of *ātm*. endings (P. 1.3.13), (3) the substitution of *CiṆ* for *ClI* (P. 3.1.66) in the pass. aor., (4) the application of P. 6.4.62.

Prohibited for *sann-anta* forms. See under *saN* **2**.

4. For a different, purely Pāṇinian explanation of the *karmavat* construction based on the *abhihita-anabhihita* device, see Joshi 1982, pp. 202-204. Here no difference in meaning between the two constructions is involved.

See *AP* XIII, P. 7.4.57, under 6.

See under *karmakartari*; *sṛjiyujyoḥ śyaṃs tu*; *svayam eva*.

karmaviśeṣasya avivakṣitatvāt 'because the speaker does not want to express a particular object' *KV* on P. 7.4.57.

karmavyatihāra 'reciprocal action' (as in *anyo'nya* 'each other') P. 1.3.14; *Vt*. XI on P. 8.1.12 (doubling of pronouns); *KV* on P. 7.2.36.

See *AP* XI, P. 7.2.36, under 3 and 5; P. 7.3.6.. See *KV* on P. 7.3.7, and *AP* XII, P. 7.3.7, under 3.

karmasādhana 'bringing about a (derivation in the sense of) *karman* / in the passive sense' *Mbh.* I, p.144, line 13, *ayaṃ vidhiśabdo 'sty eva karmasādhano vidhīyate vidhir iti* 'on the one hand, certainly, this word *vidhi* is *karmasādhana*, (namely, as) *vidhīyate vidhiḥ* "(in the sense of) that which is prescribed (we derive) *vidhi*".

See *Mbh.*I, p. 257, line 8, *evaṃ tarhi karmasādhano bhaviṣyati. Bhāvyate yaḥ sa bhāva iti. Kriyā caiva hi bhāvyate* 'if so, then (the word *bhāva*) will be *karmasādhana* "allowing a derivation in the sense of *karman*" (namely, as) *bhāvyate yaḥ sa bhāvaḥ* "the one that is caused to be, that is *bhāva*". And, certainly, action is brought into being'. E.g., *yad vidhīyate tat...*

Compare *lopa* derived in the sense of *lupyate* 'it is deleted', *śeṣa* as *śiṣyate* 'it is left over.'

See *KA*, n. 33; *STH NI*, Pt. I, p. 193. Pt. II, p. 24; *AP* VIII, P. 6.4.156(a), under 3.

See under *kartṛsādhana* and *bhāvasādhana*.

karmasthakriya Term used in *Vt.* III on P. 3.1.87.

See *karmasthakriyaka*.

karmasthakriyaka '(a verbal base) signifying an action located in the *karman*'. That is to say, the effect of the action is the production of the *karman*', like *kṛ-* in *kaṭaṃ karoti* 'he makes a mat'. See *AP* III, pp. 119-120.

Opp. *kartṛsthakriyaka* ; *karmasthabhāvaka*.

karmasthabhāvaka '(a verbal base) signifying an action which affects the condition of the *karman*', like *taṇḍulān pacati* 'he cooks rice grains'. Term used in *Vt.* III. on P. 3.1.87.

See *AP* III. p. 120

Opp. *kartṛsthabhāvaka*; *karmasthakriyaka*.

kal- *kalayati* + acc. 'to busy oneself with'.

kala 'wrong articulation' *Mbh*,. I, p. 13, line 23.

See *PASPA*, pp. 189; 193, 197-199, 206.

kalādi '*kala*, etc.' *Mbh.* I, p. 14, lines 2, 7. A list of defects in pronunciation. See the enumeration in *Mbh.* I, p. 13, lines 23-26.

See *PASPA*, pp. 189, 193, 197-199, 206; Notes (72, 74,75); n. 918.

kalpate For *kṛp*→*karp* apply P. 7.3.86; for *karp*→*kalp* apply P. 8.2.18. See *AP* IX, P. 6.4.77, Excursus, under 1.

See under *kḷp-*, *vikḷp-*.

kalpana 'understanding, conceiving (of something as...)' *Vt.* II on *Śivasūtra* 2.

kalpanā **1.** 'idea'.

2. 'assumption, supposition'.

kalpasūtra **1.** Work dealing with ritual, like *śrauta* (P.4.3.105), *gṛhya*, *śulbha* (measurements in connection with sacrifices. See under *brāhmaṇa*.

2. Title of an authoritative Jaina text in the Svetāmbara tradition.

kalpitāsanna 'in which the proximity (of words) is assumed' (Nāgeśa).

See *STHĀNI*, Pt. I, n. 236.

kalman Term used in *Ślokavts* xvi, xvii and xviii on P. 1.4.51 for the *akathitakarman*, the subordinate object.. See *KĀRA*, Note (156).

kalyāṇyādi *Gaṇa* on P. 4.1.126. See *KV* on P. 7.3.20, and *AP* XII, P. 7.3.20, under 3 (No. 19).

kavidhes tamādayo bhavanti 'instead of the *ka*-rule, the *tamādi* suffixes are (applied)'. That is, they take precedence

over the addition of the suffix *ka*. *Vt*. IV on P. 5.3.71-72.

kaṣita 'rubbed with a touchstone'. Said of gold. Here *iḍāgama* is applied. *KV* on P. 7.2.32.

kaṣṭa 'bad, evil'. See P. 3.1.14. Here a dative ending is used instead of an abl. ending.

kaṣṭam āśritam anena 'he has landed in bad trouble' *Mbh*. I, p. 424, line 19.

kaṣṭaśrita 'one who has landed in bad trouble' *Mbh*. I, p. 359, line 21. For the accentuation, see *ATA*. Notes (93, 98, 99).

kaṣṭāya kramaṇe P. 3.1.14. See *KV* on P. 7.1.9.

kaṣṭāyate 'undertakes a bad action'. Denom. formation by P. 3.1.14.

KasUN Vedic *kṛt*-suffix prescribed by P. 3.4.17. Added after *sṛp-*. Example in *Mbh*. I, p. 469, line 21. See *Vt*. IV on P. 2.3.69.

kā In the sense of *ku*, P. 6.3.104-106.

See Mayrhofer, Bd. 1, p. 192, s.v. *káh*.

kākatālīyanyāyena 'by the maxim of mere coincidence' *KV* on P. 4.1.114.

kākatālīyam 'like the crow and the palm nut'. See *ATA, Bh*. No. 8 on P. 2.1.3, and n. 231, 239, 262.

kākapītā nadī 'a nearly dry river' *ATA*, n. 817.

kākabali 'crow-offering'. Offering of food to crows and other animals.

kākasya kārṣṇyam 'the blackness of a crow' *Mbh*. I, p. 413, line 21.

kākyartham 'for the sake of Kākī' *Mbh*. I, p. 155, line 4.

See *STHĀNI*, Pt. II, n. 358.

Kāṭhaka A school (*caraṇa*) devoted to the study of a particular recension of the Black Yajurveda.

Derivation : *kaṭha* + *vuÑ*, P. 4.3.126.

Since the *Kāṭhakasaṁhitā* is known of the Black Yajurveda only, why state *yajuṣi kāṭhake* in P. 7.4.38? See *AP* XIII, P. 7.4.38, under 3.

kāṭhakaṃ kālāpakaṃ maudakaṃ paippalādaṃ vā, Mbh. II, p. 191, lines 24-25; p. 237, line 22.

grāme grāme kāṭhakaṃ kālāpakaṃ ca procyate '...is taught in every village' *Mbh*. III, p. 315, line 5.

Kātantra Has its own collection of *pbhs*, one of the collections being commented upon (*Paribhāṣāvṛtti*) by Durgasiṃha. See *PN*, Pt.I, Poona 1962, Introd. pp. 4-5.

See Scharfe 1977, pp. 162-163.

kāt pūrva '(the augment *sUṬ*) comes only before a verbal base which begins with *k*' P. 6.1.135 (*adhikāra*) E.g., *kṛ-* *skṛ-*. Still, *skṛ-* is not considered to be a verbal base which begins with a consonant group (*saṃyogādi*). Therefore P.7.4.10 (*guṇa*) does not apply.

According to the *KV* on P. 6.1.135, the mention of *kāt pūrva* is meant to give us a clue, namely, that in *saṃskṛṣīṣṭa* (*āśīrliṅ*) and *saṃskriyate* the augment *iṬ* and *guṇa* (as in *saṃskaryate*), which are conditioned by the word *saṃyogādi*, are not applied. The point is that *kṛ-* itself is not *saṃyogādi*, as is shown in the *Dhp*. The form *skṛ-* is due to a grammatical operation (*sUṬ* by P. 6.1.137).

Kātyāyana **1.** Date, see P. Kane, Vol. I, Pt. 1, p. 79, possibly 150 B.C; *ANA*, Intro-duction, pp. xxviii-xxix (150 B.C.); *AP* V, p. 130.

Is called *ācārya* by Patañjali, *Mbh*. III, p. 197, line 11, *paṭhiṣyati hy ācāryaḥ...*; *bhagavān Kātyaḥ* (*Mbh*. II, p. 97, line 26, in a *kārikā*).

Traditionally regarded as the author of 4266 *vārttikas* transmitted in Patañjali's *Mahābhāṣya*.

See P. Thieme, "On the identity of the *Vārttikakāra*" reprinted in *Kleine Schriften*. Herausgegeben von W. Rau. Teil 2. Wiesbaden 1971, pp. 552-572. Also see Teil 1, 1969, pp. 225.

See *SA*, Introduction, pp. iii, xvi-xvii, and *ANA*, Introduction, pp. xvii, xxxiii-xxxiv. Like Patañjali after him, Kātyāyana cannot be understood without a thorough knowledge of *prakriyā*.

2. Difference in attitude regarding *Pāṇinisūtras* with Patañjali, see *ATA*, Introduction p. ix.

On the difference regarding *lopa* with Pāṇini, see S.D. Joshi and J.A.F. Roodbergen (f), 2000, pp. 110-111.

According to Kātyāyana, each sentence must have a finite verb. See *Vts* XI and X on P. 2.1.1. For the *Vts* and Patañjali's discussion see *SA*, pp. 105-124.

3. Practice of referring to a *Pāṇinisūtra*, *KĀRA*, p. 120.

May provide examples or part of an example. See *Vt*. I on P. 2.4.32; *AP* VIII, P. 2.4.52, under 6. See under *vārttika*.

4. *Krameṇa anvākhyāna* view (as different from Pāṇini's *vākyasaṃskārapakṣa*), see *AP* X, pp. 182-183; *AP* XI, P. 7.2.107 (b), under 8.

Difference in derivational procedure from Pāṇini, see *VIBHA*, Introduction, pp. xviii-xix.

5. Mentions a technical designation *ḍu* in *Vt*, on P. 1.4.1 for what is called *ṣaṭ* by P. 1.1.24.

Kātyāyana I and Kātyāyana II ? See *AP* VI, P. 2.2.29, under 11.

See Liebich, 1919, pp. 35-45.

Birwé (b), 1966, p. 165. Kātyāyana provides 1245 *sūtras* with *vārttikas*.

See Cardona (a), 1976, pp. 247, 250-253, 268-269.

See under *prāsādāt prekṣate; vārttika*.

kāditvam Read *kād itvam* 'substitution of *i* (for the element) following immediately after the *k* (of *akAC* in the *akAC* form of *adas*)'. *Ślokavārttika* II on P.7.2.107.

Compare *sādutvam*.

kāma Derivation: *kam* + *GHaÑ*, P. 3.3.18, in the sense of *bhāva* 'state, condition'.

See *AP* XII, P. 7.3.34, under 9.

kāmacāra 'unrestrained, following one's inclinations' *Mbh*. I, p. 243, line 2.

See under *ekaṃ brāhmaṇam...*

kāmuka 'one who has the habit of desiring'. An *uka*-derivation of the verbal base *kam*- 'to desire'. *Mbh*. I, p. 469, lines 17, 18.

See *Vt*. IV on P. 2.3.69.

kāmyaC Suffix forming a denom. verbal base, P. 3.1.9. Compare *agnikāmyati* 'he desires to have fire', counter example in *KV* on P. 7.3.84.

What about the *k* of *kāmyaC*, *it*-letter or not? *KāmyaC* is not a *taddhita* suffix, so P.1.3.8 applies for the designation *it*. Then how to prevent deletion? See Birwé (b), pp. 43-45.

What about the *anubandha C*? Seems to be pointless. See Birwé (b), pp. 44-45.

kāmayate 'he causes to desire'. Derivation, *STHĀNI*, Pt. I, p. 219

°kāra **1.** Used to indicate letters / phonemes. *Vt*. III on P. 3.3.108. E.g., *akāra, ikāra*. Does not form a *bv*. cp. when referring to a speechsound. E.g., *akāra* 'the sound *a*'. If a *bv*. cp., then add *-vant*, like in *akāravant* 'possessing the sound *a*'.

2. Used to form an *upapada* cp. See *TA*, p. 203.

See under *upadhākāra*.

kāraka **1.** 'operator'. Lit. 'one who / that which brings about'. A *ṆvuL* derivation in the sense of agent, P.3.1.133; 3.4.67. Synonym of *sādhaka*.

As a grammatical technical term introduced by the section heading P. 1.4.23. See *KĀRA*, Introduction, pp. i-ii; *AP* IV, pp. 83-84.

Is a *mahatī saṃjñā* 'a lengthy designation' *Mbh.* I, p. 324, line 7.

On the meaning of the term see *KĀRA*, pp. 5-6; Note (14).

kārayateḥ kārakaḥ 'from/*kārayati* "to cause to do" (we derive) *kāraka* "one who / which causes to do"' *Mbh.* III, p. 200, line 19. For the expression *kārayateḥ kārakaḥ* compare *dhātur dadhāteḥ*.

karotīti kārakam. An item, person, non-person, event, which plays a role on bringing about an action / event. The word signifying that item is provided with a particular case ending.

See *AP* VII, P. 2.3.7, under 3 (two levels; the *kāraka*-designations derived from *kṛ*- and *dā*-).

For the *kāraka*-designations, see P.1.4.23-55. See also *KĀRA*, Introduction, pp. iii-iv; *AP* IV, P.1.4.23, under 14; *AP* VII, P. 2.3.7. under 3.

The *kāraka* rules come under *saṃjñā*-rules. See *KĀRA*, pp. 7-8.

In the *kāraka*-section connection with a higher degree than normal is not assumed. See under *prakarṣayoga*.

2. For a definition see *BDA*, Introduction, n. 20.

For the definition of the several *kārakas* see *KĀRA*, Introduction, pp. iv-v; *AP* IV, pp. 86-87.

A *kāraka* necessarily presupposes connection with an action. See *PRĀTI* Note (79).

Every *kāraka* is *sādhaka* 'effective'. See *KĀRA*, Note (92).

Kāraka = *sādhana*. Thing (*dravya*) or quality / role (*guṇa*)? *Mbh.* I, p. 442, line 20.

See *KĀRA*, p. 3 and Note (123); *ANA*, Introduction, p. xxxviii, and Notes (34, 35); *VIBHA*, Introduction, n. 7; *PRĀTI*, n. 273 (reference to *VP* 3.7.12).

3. Is an action-centred concept. A sentence is thought to express an action, *kriyā* or *karman*, directed towards a purpose, but that action is not necessarily expressed by a *tiṅanta* form. E.g., *idam tvayā kṛtam*. Here *kṛtam* is not *tiṅanta*. Still, an action is referred to, conveyed by *kṛ*.

4. Is a syntactic case category which presupposes semantic connection (*sāmarthya*, as intended by the speaker) with an action. See *Vt.* II on P. 2.1.35. Links words, nouns, with verbs, participles, in an utterance. See *ANA*, Note (34), pp. 43-44; *AP* IV, pp. 84-86; S.D. Joshi and J.A.F. Roodbergen (f), 2000, pp. 95-102. *Kāraka* relations always involve a verbal meaning, whether expressed by a finite verb or a *kṛdanta* word, and a noun. See *AP* VIII, p. 87.

Kāraka (unlike *śeṣa*, which concerns noun -noun - relations) deals with noun-verb relations. In relation to the action signified by the verb the item signified by the noun plays a role in bringing about the action.

5. The basic *kārakas*, directly involved in bringing about an action, are four only, *kartṛ*, *karman*, *saṃpradāna*, agent, object and indirect object, and *karaṇa*, the means used. From a Western, non-inflectional point of view *apādāna* and *adhikaraṇa*, the from where and the where, the location of the action, are mere adverbial adjuncts. But in Sanskrit

the notions concerned are conveyed by a separate inflectional morpheme.

The genitive case is not necesarrily *kāraka*, but *śeṣa*. It is generally indicative of noun - noun dependence relations.

A *kāraka* may be *avivakṣita*. See *AP* VII, P. 2.3.52, under 11. In that case, it becomes *śeṣa*, and the genitive case ending may be used. See Mall. on *Kir.* 7.28.

On the question of independence and dependence of *kārakas*, and their presentation in language according to the prominence given to them see *Vt.* XV on P. 1.4.23 and *KĀRA*, Note (21).

Can be expressed in five ways. See *Vt.* V on P. 2.3.1.

6. For the linkage of definitions, names and linguistic representations (case endings) see *KĀRA*, Introduction, pp. xii, xvi and pp. 3-5.

7. For the ordering of the *kāraka*-rules see *KĀRA*, Introduction, pp. ix-xii.

8. *kaṭaṃ kārako vrajati* 'he goes out in order to make a mat' *KV* on P. 2.3.70.

See *Vt.* I on P. 2.3.70.

See *AP* IV, Introd. pp. xii-xiii; P. 1.4.23, under 8 (end).

See under *abhihite / anabhihite*; *kriyā*; *prāsādāt prekṣate*; *vivakṣātaḥ kārakāṇi*; *śakti*; *svatantra-paratantra*.

kārakavibhakti *Vt.* I on P. 2.3.19 = *PN*, *pbh.* 94. Includes the nominative case endings, *Mbh.* I, p. 453, line 6.

Opp. *upapadavibhakti*.

kārakaṣaṣṭhī Reference is to P. 2.3.65, *kartṛ, karman*.

kārakasaṃjñāyāṃ taratamayogo na bhavati 'in the (section dealing with) *kāraka*- designations (words) are not (to be) connected with (the sense of) comparative or superlative degree' *Mbh.* I, p. 331, line 21. A clue based on the use of the suffix *tama* in P. 1.4.42. See *KĀRA*, pp. 141, 143.

kārakārha 'a person who qualifies for accomplishing an action' *Vt.* III on P. 2.3.36.

The *Vt.*, together with *Vts* IV and V, is a crude formulation of rules for the abl. abs. See *VIBHA*, Notes (66, 67).

See under *bhāvalakṣaṇa*; *satsaptamī*.

Opp. *akārakārha*.

kāraṇa **1.** 'cause'.

2. 'reason'.

asti kāraṇaṃ yena tat evaṃ bhavati 'there is a reason why that is so' *Mbh.* III, p. 253, line 11.

3. For the use of different case endings of the word *kāraṇa* see *Vt.* I on P. 2.3.23.

kāraṇe kāryopacāra 'taking the cause for the effect' *Nyāsa* on *KV* on P. 7.2.22. E.g., *kaṣṭaṃ vyākaraṇam* 'grammar is difficult.' That is to say, grammar is a cause of pain. Therefore it is said to be pain.

Example quoted by the *Nyāsa*, *naḍvalodakaṃ pādarogaḥ* '...is a cause of sickness of the feet'.

See *AP* I, p. 98.

kārayati 'he causes to do' *Vt.* II on P. 1.4.54 Derivation, *KĀRA*, n. 911. See *KĀRA*, Note (191).

Paraphrased as *kurvāṇaṃ prayuṅkte* 'he prompts the doing one'. See *KĀRA*, Note (193).

kārikā A brief summary of a grammatical discussion in metrical form, for easy memorization. Different in character from a *Ślokavt*. Is added at the end of a *bhāṣya*, and summarizes the argument. E.g., the *kārikās* quoted by the *KV* on P. 7.2.10, and in *SK*, No. 2258, on P.7.1.5; in *KV* on P. 7.3.3. *Ślokavts* are actually commented upon by Patañjali. E.g., the *Ślokavts* on P. 7.1.21.

Mentioned as an example for P. 7.3.44 by *KV* on this rule.

See under Patañjali.

kārita Ancient designation of the causative.

kārīṣagandhyā 'female descendant of Karīṣagandhi, "one having a smell like that of dung"' *KV* on P. 7.1.54.

kārya **1.** Formed with the suffix *ṆyaT* in which *Ṇ* causes *vṛddhi*. This is the preferred form. The non-preferred form (*vibhāṣā*) is *kṛtya*, q.v.

Literally, 'what is to be performed'. that is, the grammatical operation, usually a substitution.

2. May refer to the *kāryapakṣa*, as in *kārye* 'if the *kāryapakṣa* is adopted' *Vt.* XVI on P. 1.1.44. Opp. *nitya*.

For *kārya* '(grammatical) operation' versus *śāstra* 'rule'. See *AP* IX, P. 6.4.22, under 5.

See under *vyāpter nyāyāt*. The discussion is on what is more important, *kārya* 'the operation', or *śāstra* 'the rule' which prescribes that operation. According to one view, the *kārya* is more important taking into account *vyāpti* 'invariable presence, co-presence'. That is to say, the operation is more important because the rule is meant for the operation, and therefore a subsidiary of the operation. But others say that the rule is more important because, if the rule is not there, the operation is not there either (*asiddha*). The rule is the cause of the operation.

3. *kārya, kāryin* and *nimitta* traditionally form the three parts of a *sūtra*. See K. Ch. Chatterji, 1948, pp. 258-259.

kārya is the *vidheya*, usually put last in a *sūtra* in the nom. See K. Ch. Chatterji, 1948, p. 258.

In most of the *prātiśākhya*s the *kāryin* is put in the nominative and the *kārya* in the accusative. In the A., as followed by later grammarians, the *kāryin* is put in the genitive, and the *kārya* in the nominative. E.g., P. 1.1.49; 6.1.77.

4. Two types of grammatical operation, (1) *pratyayanimitta* 'conditioned by a suffix', (2) *apratyayanimitta* 'conditioned by what is not a suffix', i.e., by a stem (*aṅga*), or by a speechsound (*varṇa*). *Nyāsa* on *KV* on P. 7.3.92.

kāryakālaṃ saṃjñāparibhāṣam. Yatra kāryaṃ tatra draṣṭavyam 'technical designations and *pbhs* present themselves at the time at which the operations (which require them are prescribed). (That is to say,) one has to see them where the operation (takes place)'. *Mbh.* I, p. 55, line 1. See *PN*, *pbh.* 3. *Saṃjñās* do not remain in the *sūtra* which introduces them, but go wherever they are referred to. So do *pbhs*.

Compare *Mbh.* III, p. 385, lines 8-9.

kāryakālapakṣa 'alternative of the time of the operation', i.e., *saṃjñās* and *paribhāṣās* present themselves at the moment at which the operation concerned is prescribed. That is to say, a *saṃjñā*-rule and a *pbh.* are to be interpreted together with the *vidhi* concerned.

Vt. III on P. 1.1.5; *PN*, *pbh.* 3.

See *PN*, Pt. I, Poona 1962, Introduction, p. 13.

See *STHĀNI*, Pt. I, Note (143), Pt. II, p. 18.

Opp. *yathoddeśapakṣa*.

kāryapakṣa The generative view according to which words are derived from their smallest meaningful elements in a step-by-step procedure, by applying rules, until a word ready for use has been produced.

Opp. *nityapakṣa*.

The question whether to adopt the *kāryapakṣa* or the *nityapakṣa* concerns grammatical procedure. Should words be regarded as products of grammatical derivation or as given data? The latter is the *nitya* view. E.g., in this view the word *rājapuruṣa* can be paraphrased according to its meaning as *rājñaḥ puruṣaḥ*. But it is not to be derived as ((*rājan* + *Ṅas*) + (*puruṣa* + *sU*)). In the *nitya* view all we can offer is a non-technical meaning explanation (*laukikavigraha-vākya*). In the *kārya* view, on the other hand, which is the view adopted by grammar, we offer a technical word constituent analysis (*alaukikavigrahavākya*) and a derivational procedure (*prakriyā*). See *Mbh.* I, p. 104, lines 15-16, 'but for him who believes that words are *kārya* "the product of grammatical operations" this view produces a cp. (simultaneously with the non-cp. form). For him also who thinks that words are *nitya* "permanently there" there is no difficulty here'. The *nityapakṣa* is the *Mīmāṁsā* view.

What kind of elements are permitted to be supplied in the constituent analysis of a cp.? See *AP* VI, P. 2.2.24, under 8 (3).

See *AP* IX, P. 6.4.162, under 2.

kāryavipariṇāma 'transformation (of a cause) into an effect' *Vt.* XIV on P. 1.1.56.

See *STHĀNI*, Note (39).

See under *buddhivipariṇāma*.

kāryaśabdapakṣa 'the view that words are to be derived from elements obtained from analysis by applying rules of derivation'.

See *SA*, Introduction, pp. ix-x; *BDA*, n. 437.

See under *kāryapakṣa*.

kāryaśabdika 'one who says that words are to be derived'.

Opp. *naityaśabdika*, *Mbh.* II, p. 329, lines 3-4.

kāryasthiti 'the maintenance of an effect' *PN*, Pt. I, p. 129, line 6. See under *nimitta* **1**.

kāryātideśa 'transference / extension of a grammatical operation (to the substitute)' *STHĀNI*, Pt. II, p. 118; *AP* X, P. 7.1.74, under 10 (*Vt.* III).

See *STHĀNI*, Pt. I, n. 49.

Not always clearly distinguished from *śāstrātideśa*. See *AP* X, P. 7.1.96, under 7.

See under *arthātideśa*.

Opp. *kāryātideśa*.

kāryārthatva 'the status of being subservient to a grammatical operation' (Kaiyaṭa).

STHĀNI, Pt. I, n. 815.

kāryāsiddhatva 'being an operation which has not come into effect' *Nyāsa* on *KV* on P. 8.2.1.

See *STHĀNI*, Pt. I, Note (130).

Opp. *śāstrāsiddhatva*.

kāryin 'the linguistic element undergoing a grammatical operation'. See *Mbh.* on P.1.1.1, *Vt.* VII, *sataḥ kāryiṇaḥ kāryeṇa bhavitavyam* 'a grammatical operation must be of a given element undergoing the operation'.

PN, pbh. 10, *kāryam anubhavan hi kāryī nimittatayā nāśrīyate* 'indeed, the element undergoing the grammatical operation cannot be accepted as the cause (of that operation)'.

See under *kārya, nimitta* and *sūtra*.

See *PN*, Pt. I. B.O.R.I., Poona 1962, Introduction, pp. 14, 23.

See ibid. p. 15, as distinct from *nimitta*.

See *PN, pbh.* 10.

kāryin, kārya, nimitta The three elements of a rule. In a *sthānyādeśa*-context the

kāryin represents the *sthānin*, the *kārya* the *ādeśa*. The *ādeśa* is always the *vidheya*.

kāryeṣv anubandhāḥ śrūyamāṇā api na pratibandhakāḥ 'with regard to grammatical operations *anubandhas*, although they are heard, do not form an obstruction' *Padamañjarī* on *KV* on P. 6.1.186.

kāryopacāra 'secondarily, metaphorically identifying a cause (*kāraṇa*) with its effect'. Instead of saying x causes y, we say x is y.. E.g., *āyur ghṛtam* 'ghee is long life', instead of ghee causes long life. Compare "time is money".

See *STHĀNI*, Pt. II, n. 367; Note (62).

See under *kāraṇe kāryopacāraḥ*; *naḍvalodakaṃ pādarogaḥ*.

kārṣāpaṇa Pali *kāhāpaṇa*. Name of a silver punch-marked coin. See Agrawala [2]1963, pp. 265-268.

See S. Goyal, "The Origin and Antiquity of coinage in India", *ABORI*., Vol. LXXX, Pune 2000, p. 136.

See under Pāṇini.

kāla **1.** 'time' *nakṣatreṇa yuktaḥ kālaḥ*, P. 4.2.3. The *taddhita*-suffix is *aṆ*. See *KV* on P. 7.3.18.

yena mūrtīnām upacayāś cāpacayāś ca lakṣyante taṃ kālam āhuḥ. Tasyaiva hi kayācit kriyayā yuktasyāhar iti ca bhavati rātrir iti ca. Kayā kriyayā. Ādityagatyā. Tayaivāsakṛdāvṛttayā māsa iti bhavati saṃvatsara iti ca. 'people call that time by which the increase and decrease of shapes are observed. Of that very (time) when connected with some action the word *ahar* "day" is used and the word *rātri* 'night'. By which action? By the course of the sun. By that same (course) when repeated more than once the word *māsa* "month" is used and the word *saṃvatsara* "year".' *Mbh*. I, p. 409, lines 22-25, on *Vt*. II on P. 2.2.5.

2. '(stretch of) time, duration' P.1.2.27; P. 1.2.57, need not be taught. Everybody knows what duration is. Has nothing to do with tense. See *AP* II, P. 1.2.57, under 4.

3. Refers to a derivational stage. See under *ādeśavidhānakāla*.

4. Is the *lokayantrasya sūtradhāra* 'the string-puller of the world mechanism'. Bhartṛhari, *VP* 3.10.4 (ed. W. Rau, 1977). Likened to the cyclic movement of a water wheel (*jalayantrabhrama*), *VP* 3.10.14. It both puts an end to things happening and allows them to happen, *VP* 3.10. 4, 24.

°kāla 'simultaneously with' *KV* on P. 7.1.2. See under *upadeśakāla*.

kālakarmaka '(a verb) taking a word standing for time as its object' *Vts*. VIII and IX on P. 1.4.52. See *KĀRA*, Note (177).

kālādikarman 'object in the form of (a word standing for) time, etc.' *KĀRA*, p. 258.

Opp. *dravyakarman*.

kālaparimāṇa '(a word signifying) a measure, stretch of time' *Vt*. II on P. 7.3.15; *KV* on P. 7.3.15.

kālabhāvin 'about to apply in connection with tense' (said of rules) *Nyāsa* on *KV* on P. 2.4.21.

kālabheda 'a difference in duration (counted in *mātrās*)' *KV* on P. 7.2.82. A short vowel = 1 *mātrā*; a long vowel = 2 *mātrās*.

kālāvadhāraṇārtham 'serves to delimit / specify the time (of the rule application)'. The question is, which rule should be applied first out of two rules which become applicable simultaneously? Not attested in *Mbh*.

kālaviśeṣa 'the difference in duration (of a vowel)' *KV* on P. 6.4.123.

kālādhikāra P. 5.1.78-97; *KV* on P. 7.3.15.

kālpanika 'imaginary' (not in actual usage), technical only.

Kāśakṛtsna **1.** Not mentioned in the A. Mentioned in the *Mbh.* II, p. 206, lines 8-9; II, p. 249, lines 17-18, as the author of a *Mīmāṁsā* work called *kāśakṛtsnī*. *KV* on P. 5.1.58, *trikam kāśakṛtsnam* 'K's grammar consisting of three parts'.

Derivation of name, P. 4.2.112 (from *kāśakṛtsni*).

See Kaiyaṭa on *Bh.* on P. 2.1.51.

See Agrawala [2]1963, pp. 345-346.

See under *gurulāghava*.

2. Name of a *dhātupāṭha*, very similar to that of Kātantra. See G. Palsule 1961, pp. 44-49.

Kāśikāvṛtti **1.** See G. Cardona (a), 1976, pp. 278-280. Date, p. 281, 7th century. *Editio princeps* Vol. I, Varanasi 1876, Vol. II, Varanasi 1878. Edited by Pt. Bālaśāstri Ranade.

See *PN*, Pt I. B.O.R.I., Poona 1962, Introduction, p. 5.

Two sources, *AP* I, p. 46.

Change in text transmission, *AP* X, P. 7.1.43, under 3.

Makes use of a grammatical tradition independently of Patañjali E.g., *KV* on P. 7.2.8 (*pariganana*).

2. Method: (1) *Padaccheda* of rule with *anuvṛtti*, (2) Examples for each rule, (3) Counter examples, to show the significance of words in the rule, specifically, of conditions in the rule which are not met by the counter examples, (4) Reference to *Vt*(*s*) and *Vt.*-like statements (*bhāṣyavārttikas*, *iṣṭis*), quoted from the *Mbh.*, (5) Reference to the discussion of the rule in Patañjali's *bhāṣya*, if available, (6) Possible independent discussion of grammatical topic related to the rule. See under *vyākhyāna*.

The procedure of showing the significance of particular words in a *sūtra* goes back to at least Patañjali. See *Bh.* on *Vt.* I on P. 2.4.64. For examples, see *AP* VIII, P. 2.4.80, under 5.

3. Construction of sentences, anacolouthon, a series of absolutives not connected by *ca*. E.g., *KV* on P. 7.3.47 (Benares ed., Vol. VI, p. 58, lines 1-3; p. 59, lines 2-3); *KV* on P. 7.3.56 (p. 71, lines 2-4).

Has a peculiar way of introducing a grammatical discussion by mentioning the answer to an objection (*pūrvapakṣa*) which is to be supplied from the answer. E.g., *KV* on P. 7.2.9, see *AP* XI, P. 7.2.29, under 5. *KV* on P. 7.2.103. The reader has to fill out the discussion to make the answer understandable, or consult the *Nyāsa*. E.g., *KV* on P. 7.2.67.

Sometimes uses two loc. abs. to constructions without an intervening *ca*. E.g., *KV* on P. 7.4.14, *uttarapade kapi kṛte* = *uttarapade kṛte kapi ca kṛte*.

Especially note the opening and the final sentences of a comment by the *KV*. They usually conform to Patañjali, and may have been added by way of revision of the text by later commentators.

4. For the coverage of examples + exclusion of counter examples see P. 6.4.123, under 5.

Always mentions the noun / pronoun examples in the sg. nom. masc.

5. In the printed editions of the *KV* the division of the sentences is not always correctly indicated. E.g., P.7.2.66 (Benares ed., Vol. V, p. 748, line 7) read

pratiṣedhavidhāne cārtigrahaṇam (*anarthakam*, to be supplied). The next sentence starts with *iti* 'therefore'.

First commentary to quote from the *Kir*. See under *saṃśayya karṇādiṣu tiṣṭhate yaḥ*. *KV* on P.1.3.23, quotes *Kir*.3.14 (date Bhāravi first half 7th cent.).

KV on P. 4.3.88 quotes *VP* (date Bhartṛhari second half 5th cent.).

W. Rau, *Die vedischen Zitate in der Kāśikā Vṛtti. Nach Vorarbeiten Dr. S. Sharma Peri zusammmengestellt. Abh. d. Geistes- und Sozialwiss. Klasse. Akad. d. Wissenschaften. und der Literatur*. Wiesbaden. Jahrgang 1993,5.

See under *Pāṇinisūtra*.

kāṣṭhatak 'one who causes to cut timber' (Kaiyaṭa).

Derivation, *STHĀNI*, Pt. II, p. 100.

kās- Verbal base. See under *kāsy anekāc-grahaṇam*.

kāṣāya E.g., *kāṣāyaṃ vastram* 'a saffron-coloured cloth', *KV* on P. 4.2.1.

kāspratyaya Reference is to P. 3.1.35 (initial word). *Mbh*. III, p. 258, line 24; p. 259, line 3.

kāsy anekācgrahaṇam 'inclusion of the word *anekāc* (is to be made in P. 3.1.35, *kāsi*)' *Mbh*. II, p. 44, line 17. See *KV* on P. 7.2.66.

P. 3.1.35 says that *ām* is to be added to *kās*- 'to cough' when *lIṬ* follows. Thus the periphr. pf. is *kāsām*. *Luk*-deletion of pf. endings by P. 2.4.81. Add an auxiliary verb, *cakre / āsa / babhūva*.

Vt. I says that P. 3.1.35 also applies when the verbal base concerned is polysyllabic, e.g., *culumpāṃ cakre*.

kiṃ ca bhoḥ 'furthermore, sir' *Mbh*. II, p. 67, line 15.

kiṃ ca syāt 'but what difference does it make; what does it matter?' That is, what difference does it make, if a provision is not made? *KV* on P. 7.3.27. See *AP* XII, P. 7.3.27, under 6.

kiṃ te + instr. 'what use is to you...' *Mbh*. I, p. 444, line 24.

kiṃ na bhaviṣyati 'why will x not be there?' In *kārikā* on P. 7.1.73, *Mhb*. III, p. 266, line 3.

kiṃ punar 'how much more so' *Mbh*. III, p. 197, line 12.

See under *kaimutikanyāya*

kiṃ yātam etad bhavati 'the question is whether (what Kātyāyana says) goes', i.e., whether it is acceptable. *Mbh*. III, p. 228, line 8.

Answer: *suṣṭhu ca yātaṃ sādhu ca yātaṃ yadi* ... 'it goes very well indeed, if...'.

kiṃ vetti '(the question is) whether he understands'. That is, how can he understand?

kiṃsakhā yo 'bhidruhyate Quote in *KV* on P. 2.1.64. See *ṚV*. 8.6.31, note by Geldner.

kiṃsabrahmacārin 'who are his fellow-students?' *Mbh*. I, p. 425, line 14.

See *BDA*, pp. 78-85.

kikinau P. 3.2.171, a *chandas* rule. The two suffixes *Ki* and *KiN* function like *lIṬ*, and cause reduplication of the verbal base. See *KV* on P. 7.1.103, *papritamam* and *vavritamam*. °*Tamam* by P. 5.3.55.

kiṃgotra 'whose descendant?' *Mbh*. II, p. 244, line 20. See P. 2.4.63, under 4. Here *gotra* has the non-technical sense of 'descendant' in general.

Kit 'provided with the *anubandha K*' P. 1.2. 5-6. See under *lIṬ*.

If *Kit*, no *guṇavṛddhī* (P. 1.1.5) by P. 7.3.84.

A *taddhita*-suffix containing *K* is *antodātta*, P. 6.1.165. E.g., *ṭhaK*. It also causes *vṛddhi* of the first vowel of the stem, P. 7.2.118.

If *Kit*, then *saṃprasāraṇa* by P. 6.1.15. See *AP* X, P. 7.1.48, under 3.

Lopa of prefinal *n*, P. 6.4.24.

Abhyāsa, P. 7.4.84-87 (in *yaṅluk*-formations).

See under *Git*.

Opp. *akit*.

Kittva 'treatment like (a form) which is provided with the *anubandha K*'. Is a property which can be transferred by *sthānivadbhāva*.

E.g., *LyaP* is *Kit*, because it replaces *Ktvā* which is *Kit*.

E.g., the desid. suffix *saN* is *Kit* by P. 1.2.9-10.

kim 1. 'the question is whether' *Mbh*.I, p. 111, line 2.

2. 'what is the point in..., why?' *KV* on P. 6.4.120, *liṭa ādeśaviśeṣaṇaṃ kim* 'what is the point in *lIṬ* being the qualifier of substitution?' That is, why should *lIṬ* be the *nimitta* of the substitution?

kim° See Wackernagel (b), pp. 83-84.

kimo 't **1.** P. 5.3.12, suffixation rule.

2. Proposed rephrasing of P. 7.2.103. See *AP* XI, P. 7.2.103, under 5.

kīlālapā 'one drinking the heavenly drink' Example in *KV* on P. 6.4.140; counter example in *KV* on P. 7.1.74; 7.3.105.

For the *prakriyā*, see *AP* IX, p. 369, and *AP* X, p. 163.

See under °*pā*.

kīrt- *Dhp*. 10.111, *kṝtA saṃśabdane*. See *KV* on P. 7.4.7, caus. aor *acīkṛtat*. See *Nyāsa* here, *curādi* base (+ *ṆiC*). *kṝt-* → *kirt* (P. 7.1.101) → *kīrt* (P. 8.2.78). See under *acīkṛtat*.

kīrtyartham = *pūjārtham* *Mbh* I, p. 105, lines 9, 10.

kU *Varga* of velar consonants, see Allen, p. 47. Mentioned in P. 7.3.52, and continued up to P. 7.3.69, with exceptions from P. 7.3.59 onwards.

See under *pratyañc*, *prāñc* and *han*-..

ku P. 2.2.18. Substituted for *kim*, P. 7.2.104. See *TA*, n. 696.

For cp. formation apply *Saunāga-vārttika* D^4 on P. 2.2.18. See *TA*, p. 192.

See Whitney, § 506.

kUK Augment, preferably added to *pada*-final *n* before a *śaR* sound, by P. 8.3.28. E.g., *prāṅk / prāṅ śete*.

See °*liṅk-su* in P. 7.4.28, and see *AP* XIII, P. 7.4.28, under 2.

kuñcikā *kuñcikayā enaṃ bhāyayati* 'frightens him by means of a mask' *KV* on P. 1.3.68, see *AP* III, p. 133; *KV* on P. 7.3.40.

kuṭādi A group of verbal bases listed in the *Dhp*. 6.73-107. Mentioned in P. 1.2.1.

See *KV* on P. 7.2.1. A suffix which is neither *Ṇit* nor *Ñit* becomes *Ṅit*, and therefore prevents *guṇavṛddhī*.

kuṇapa 'a dead body, corpse'. Apparently eaten as part of a sacrificial rite. See *Taitt. Saṁh*. 7..2.10 (trsl. Keith, Part 2, p. 581), and *ibid*. n. 5 (*puruṣakuṇapa*, *aśvakuṇapa*).

See *AP* XIII, P. 7.4.64, under 3.

See under *yajñakuṇapa*.

kuṇḍapāyin Literally, 'one who drinks from a pitcher'. Name of one who officiates in the *kuṇḍapāyya* sacrifice, name of a special *somakratu*. Compare P.3.1.130.

See *ṚV*. 8.17.13.

See Agrawala [2]1963, p. 370.

kuṇḍikā 'a sprinkler' *Mbh*. II, p. 69, line 23.

See *The British Museum Book of Chinese Art*. Edited by Jessica Rawson. British Museum Press 1992, p. 188.

kuṇḍinī *KV* on P. 2.4.70. According to the *Padamañjarī* here, this is an *inI*-derivation by P. 5.2.115. After that add *ṄīP*.

kutas 'wherefrom'. Abl. case by *Vt*. III on P. 2.3.28.

kutva 'the substitution of a *ku*-class sound for a non-guttural sound', like *gh* for *h* of *han-*, P. 7.3.54. See *AP* IX, P. 6.4.62 (a), under 6.

P. 8.2.62, in connection with *KviN*. Includes the substitution of velar *ṅ* for dental *n*. See the derivation of *prāṅ*, *AP* X, P.7.1.70, under 3; derivation of *īdṛṅ* (*chandas* form), *AP* X, P. 7.1.83, under 3.

P. 8.2.63 (*naś*→*ṇak*), *Nyāsa* on *KV* on P. 6.4.73 where also P. 8.2.30 is referred to.

Kumārilabhaṭṭa A critic of Pāṇini, see *PASPA*, n. 82.

See under *Tantravārttika*; *Mīmāṁsā*.

kumbhapadī First word of a *gaṇa* mentioned in P. 5.4.139.

kumbhīdhānya *yasya kumbhyām eva dhānyaṃ sa kumbhīdhānyaḥ*, *Mbh*. I, p. 264, lines 2-3.

kur Specially mentioned in P. 8.2.79, which prohibits lengthening of the *u* prescribed by P. 8.2.77). E.g., *kuryāt*.

See *AP* XIII, P. 7.4.88, under 6.

°***KuraC*** *Kṛt* suffix, P. 3.2.162. E.g., *vidura*.

kurvadrūpa '(a *nimitta*) which really comes into effect' *Padamañjarī* on *KV* on P. 7.2.36 (Benares ed. Vol. V, p. 714.)

Opp. *yogyatāmātra*.

kula 'a good family'. E.g., *brāhmaṇakulam*, *KV* on P. 7.1.23. See Agrawala[2] 1963, pp. 431-432.

kuśāgra 'the tip of *kuśa* grass', P. 5.3.105.

kusma nāmno vā '(*ṆiC* is added) after *kusm-* (whether as a verbal base) or as a noun (denominative formation)'. *Gaṇa-sūtra*, see *SK* (*NSP* ed., 1942, p. 421), No. 2571, on P. 7.1.101.

kūṭataṃkṣi Pl. ntr. 'having carpenters who have a workshop of their own' *Mbh*. III, p. 270, line 23 (on P. 7.1.84). See *AP* X, P. 7.1.84, under 5 (*Vt*. II). See Agrawala [2] 1963, p. 230, *kauṭatakṣa* 'a carpenter who has his own workshop'.

kūpaḥ sūpaḥ yūpaḥ *Mbh*. I, p. 30, line 8. See under *varṇavyatyaya*.

kūpe gargakulam 'the Garga family lives near the well' *Mbh*. I, p. 232, line 2. See *KĀRA*, p. 143.

kṛ- **1.** *Dhp*. 8.10. Not to be confused with *kṛvI* (*Dhp*.1.629). See *AP* X, P.7.1.44, under 3. Auxiliary in the periphr. pf., P. 3.1.40. *tat kriyate* 'that can be done', i.e., it is admitted. Answer by the *siddhāntin* to an objection by the *pūrvapakṣin*. *KV* on P. 7.2.26.

2. Particular forms, P. 6.4.108-110.

kṛ+ u (P. 3.1.79)→ *kar+ u* (P. 7.3.84) → *kur+u* (P. 6.4.110)→ *kur+*° (P. 6.4.109).

In *kurmaḥ* / *kurvaḥ* *luk*-deletion of *u* by P. 6.4.108.

kuru 'do, make' (imp. 2 sg.). Derivation, *STHĀNI*, Pt. I, n. 25; Note (91); *AP* IX, P. 6.4.22, under 14. After *kuru* the ending *hi* is deleted by P. 6.4.106.

Derivation of *kuryāt*, *AP* XI, P. 7.2.79, under 3. Compare Whitney § 714.

→ *kri*, P. 7.4.28. Derivation of *kriyeta*, *AP* IX, P. 6.4.47, under 4.

When preceded by *sam*, takes the augment *sUṬ*, P. 6.1.137. See *Vt*. I on P. 7.2.13; *KV* on P. 7.2.43.

See under *kriyamāṇa*.

kṛÑ As a *pratyāhāra*, *KV* on P. 2.4.52. See, and *AP* III, P. 1.3.63, under 8; *AP* VIII, P. 2.4.54, under 6.

kṛño *'asuṭa iti vaktavyam'*, the statement that (P. 7.2.13 applies) to *kṛÑ-* which has not taken (the augment) *sUṬ* must be phrased' *Mbh.* III, p. 286, line 5, = *Vt.* I on P. 7.2.13. Rejected by Patañjali. Mentioned in *SK*, No. 2553 on P. 6.1.135.

See *AP* XI, P. 7.2.13, under 10.

kṛṇutāt 'you (pl.) must cut off'. The verbal base is *kṛvI-*, *Dhp.* 1.629. *Num* is inserted by P. 7.1.58. *LOṬ* is added by P. 3.3.162, and *tāt* is substituted for *ta* by P. 7.1.44. For the *prakriyā* see *AP* X, P. 7.1.44, under 3.

See under *kṛvi hiṃsākaraṇayoḥ*.

kṛ-ṇUM-v- 'to cut'. *Dhp.* 1.629; P. 7.1.58. Here *v* is replaced by *a*, by P. 3.1.80., *kṛṇa-u-ti→ kṛṇoti*.

See under *kṛvi hiṃsākaraṇayoḥ*.

See P. 7.1.44, under 4.

kṛt **1.** Name given to suffixes defined by enumeration and added in the general sense of *kartṛ* (P. 3.4.67) after a verbal base (P. 3.1.91, *dhātoḥ*). See *VIBHA*, Introduction, n. 8.

The *adhikāra* rule for all *kṛt*-suffixes in *adhyāya* 3 is P. 3.1.93. The corresponding section is P.3.1.9; 3.4.117. Note that the *vikaraṇas* are introduced before P. 3.1.91. Therefore they are not *kṛt* suffixes.

Does not include case and number suffixes which are termed *vibhakti*.

Is *atiṄ* 'other than *tiṄ*', P. 3.1.93. Therefore personal endings are excluded. See *AP* XI, P. 7.2.8, under 2.

Derives *prātipadikas*, P. 1.2.46.

A *kṛt* suffix may denote the sense of tense (like *KvanIP*), but it never modifies the meaning of the verbal base. That is what *upasargas* do.

2. *Kṛt*-suffixes may convey the sense of *kartṛ* (P. 3.4.67), or of *bhāva* 'action as a process' (P. 3.3.18). E.g., *GHaÑ*, P.3.3.16. *Asti khalv api viśeṣaḥ kṛdabhihitasya bhāvasya tiṅabhihitasya ca. Kṛdabhihito bhāvo dravyavad bhavati. Kim idaṃ dravyavad iti. Dravyam kriyayā samavāyaṃ gacchati. Kaṃ samavāyam. Dravyaṃ kriyā bhinirvṛttau sādhanatvam upaiti. Tadvac cāsya bhāvasya kṛdabhihihitasya bhavati Pāko vartate iti* 'but there is a difference between the action as a process expressed by a *kṛt*(-suffix) and the action in process expressed by a *tiṅ*(-suffix). An action as a process expressed by *kṛt* becomes like a *dravya* "individual thing". What does this (expression) "like a *dravya*" mean? The *dravya* enters into relation with an action. Which relation? The *dravya* becomes a *sādhana* in the production of an action (*Mbh.* II, p. 57, lines 7-10)'. Reference is to the *kriyākārakasaṃbandha*. The word expressing the action as a process, the action noun, is provided with gender and number, and functions as a *kāraka*, just like the word *ghaṭa* which refers to a *dravya*.

3. In the case of *bhāva*, the sense of *kartṛ* or *karman* is *anabhihita*. Therefore the genitive may be applied for both, by P. 2.3.65. Then P. 2.3.66 states a restriction, *karman* only. See P. 2.3.66, under 4.

See *PN*, *pbh.* 23, *kṛt* also stands for *kṛdanta*.

See *PN*, *pbh.* 28.

See under *aka*, *valādi*, *ārdhadhātuka*.

Opp. *taddhita*.

kṛta **1.** 'done, made'.

2. 'caused'.

3. 'applied'. Said of a grammatical operation. *KV* on P. 7.2.80.

See under *kṛtateḥ*.

kṛtaḥ 'after a *kṛdanta* word' *Bhāṣyavt*. on P. 5.2.115.

kṛtakārin 'doing what has (already) been done' *Mbh*. I, p. 196, line 15.

See under *parjanyaval lakṣaṇapravṛttiḥ*.

kṛtateḥ *kṛtater ettvasya grahaṇam* 'mention of the *e*-replacement of the *ṭi*-portion (of *dhvam*) which has been applied' *KV* on P. 7.2.78.

kṛtatvāt *kāryakṛtatvāt* 'since the grammatical operation has (already) been applied' *Vt*. III on P. 6.4.10; "because (the grammatical operation) has (already) been covered / provided for") (by = instr.)' *Vt*. I on P. 6.4.132; 7.1.15; *KV* on P. 7.3.37; 7.3.39.

Reference to the *pbh* (not in *PN*), *lakṣye lakṣaṇasya sakṛd eva pravṛttiḥ*.

kṛtapūrvī kaṭam 'one who has made a mat previously' *Mbh*. I, p. 467, line 19.

VP 3.14.68 (ed. Rau). See *PRĀTI*, pp. 117-128 (translation).

See *PRĀTI*, Notes (86, 87, 88).

kṛtākṛtam 1. 'what is done and what is not done'. This is a *dvandva* cp., because reference is to two different items.

2. 'partly done, partly not done', i.e., halfway done. This is a *kdh*. cp. because reference is to one and the same item. See *TA*, n. 406; *BDA*, Note (116).

kṛtākṛtaprasaṅgi nityam '(an operation) which becomes applicable whether another operation is applied or not, is (called) *nitya*' Nāgeśa on *PN*, *pbh*. 42.

Opp. *anitya*.

PN, *pbhs* 43-48 introduce restrictions. See under *nitya*.

kṛtākṛtaprasaṅgitva 'remaining applicable whether the other rule / operation is applied or not' (= *nityatva*), *Nyāsa* on *KV* on P. 6.4.111.

kṛtātva 'the applied substitution of *ā* (for *n* of *aṣṭan*)' *KV* on P. 7.2.84.

kṛtāpakṛta 'done and (at the same time) badly done' *Vt*. III on P. 2.1.60.

kṛtārthatā 'the fact of having fulfilled its/ their purpose' *KV* on P. 4.2.92

kṛtārthatva 'the fact of having fulfilled its/ their purpose' *KV* on P. 4.3.39; *Nyāsa* on *KV* on P. 7.2.3 (Benares ed., Vol. V, p. 658).

kṛtya Lit. 'what is to be done'. Term not defined in the A., but introduced by way of *adhikāra*. Is the non-preferred form derived with the suffix *KyaP*.

1. Name of suffixes, P.3.1.95; 3.1.132. Generally added in the sense of *karman* by P. 3.4.70. Since this sense is *abhihita*, the nom. case ending is added to the word functioning as the *karman*. See *PRĀTI*, Note (117).

General meanings, P.3.3.163; 3.3.169, p. 171-172.

2. Means *kṛtyānta* 'ending in a *kṛtya* suffix' P. 2.3.71. Preferably construed with a gen. case ending in the sense of *kartṛ*. E.g., *bhavataḥ kaṭaḥ kartavyaḥ* 'a mat is to be made by you, sir'. *KV* on P. 2.3.71. The non-preferred construction is with an instr. case ending.

See under *anabhihta*; *kārya*; *yaT*.

kṛtrima 'technical'. See under *alaukika*, *pāribhāṣika*.

Derivation : *kṛ* + *tri* (P. 3.3.88) + *maP* (P. 4.4.20). A combination of a *kṛt*-suffix and a *taddhita*-suffix.

See under *ubhayagati*; *taddhita*.

Opp. *akṛtrima*.

kṛtrimākṛtrimayoḥ kṛtrime sampratyayo bhavati 'when we have the choice between a technical and a non-technical meaning, we understand that (the grammatical operation takes place) with regard to the technical one' *Mbh.* I, p. 81, lines 2-3; *PN, pbh.* 9. See *KA*, p. 105.

kṛtvā 'after having taken'. See under *abhyantaraṃ kṛtvā*.

kṛdantaṃ māntam avyayasaṃjñaṃ bhavati 'a *kṛt*-derivation ending in *m* is called *avyaya*' *Mbh.* I, p. 479, line 12. See P. 1.1.39; *Vt.* IX on P. 2.4.81.

kṛdabhihito bhāvo dravyavad bhavati 'action conveyed by (a word ending in) a *kṛt*-suffix becomes like a substance' *Mbh.* I, p. 417, lines 17-18. See *TA*, n. 795, and Note (152).

kṛdādhārārcikalibhyaḥ *Uṇādisūtra, SK.* No. 327. Split as *kṛ-dā-dhā-rā-arci-kali*. Because of the word *bahulam* in P. 3.2.1, *k* is not considered *it* (by P. 1.3.8).

See *AP* XIII. P. 7.4.13, under 5.

kṛduttarapada 'the second member of a cp. which ends in a *kṛt* suffix'. E.g., *ā* + *labh* + *ya*. According to P. 6.2.139, such an *uttarapada* retains its original accent. Here *labhya* is the second member of the *tp*. cp. beginning with a *gati*. *KV* on P. 7.1.65.

See *AP* X, P. 7.1.65, under 3.

kṛdgrahaṇa-pbh. See *PN, pbh.* 28. See *AP* X, p. 87.

kṛdgrahaṇe gatikārakapūrvasyāpi grahaṇam 'when a *kṛt*-suffix is mentioned (in a rule), mention is also of a wordform beginning with a *gati* or *kāraka*' *Vt.* IX on P. 1.4.13 = *PN, pbh.* 28.

Mbh. III, p. 255, line 23.

See *AP* X, P. 87.

kṛpo ro laḥ 'in place of (the vowel) *ṛ* (the vowel) *ḷ* is substituted' P. 8.2.18.

See under *raśruter laśrutir bhavati*.

kṛvi hiṃsākaraṇayoḥ *Dhp.* 1.692. The *dhātu* is *idit*. Therefore *nUM* by P. 7. 1. 58.

See under *kṛṇutāt*; *kṛ-ṇUM-v-*; *dhinvikṛṇvyor a ca* (P. 3.1.80, °*kṛṇvI-*).

See *AP*, X, p. 100 (*prakriyā* of *kṛṇutāt*); *AP* X, P. 7.1.58, under 5.

kṛṣiṣṭa For derivation see under *saṃskṛṣiṣṭa*.

kṛṣṇatilāḥ 'black sesame seeds' *Mbh.* I, p. 399, line 7.

See *KA*, n. 513.

kṛṣṇaraṇau brāhmaṇvāsiṣṭhe No. 32 in *gaṇa* on P. 4.1.99.

kḷp- **1.** *kṛpŪ- sāmarthye* 'in the sense of "to be able".' Mentioned in the *Dhp.* 1.799 at the end of the *dyutādi-gaṇa*. Is followed by the word *vṛt*.

2. 'to tend to' *Vt.* II on P. 2.3.13. The example is *uccārāya yavānnaṃ kalpate* 'barley-food tends to produce excrement'.

Takes preferably *par*. endings in the fut. (*sya*) and desid. (*saN*), P. 1.3.93. *kalpyate* = *prakalpyate* 'is assumed' *KV* on P. 7.2.83.

See under *kalpate; prakḷp-; vikḷp-*.

kecid 'some (grammarians)'. Usually taken to indicate disapproval (*aruci*). See *AP* X, p. 67.

KV on P.7.1.36; 7.1.80 (*kecit... apare*); 7.1.82; 7.1.90; 7.1.96; 7.2.78; 7.2.80; 7.2.90; 7.3.19; 7.4.93..

See *ATA*, pp. 81-82, and *ANA*, n. 296. See under *anye, apare*.

kena 'in which way, by which means?' = *kena upāyena*. *Mbh.* III, p. 94, line 1.

kenedānīm 'by which (rule) now (will there be *lopa* of the suffix)?' *Mbh.* I, p. 494, line 16. Supply *yogena* or *sūtreṇa*.

kevala 'when occurring alone / by itself (not as a cp. constituent)', a single non-cp. word as opposed to a cp. P. 7.3.5 (reference is to the word *nyagrodha*). *KV* on P. 7.3.47.

The word *kevala* in P. 7.3.5 is *jñāpaka*, according to Patañjali on *Vt.* V on P. 7.3.1 (*Mbh.* III, p. 317, line 4).

kevalagrahaṇa 'the mention of (the word) *kevala* (in P. 7.3.5)' *Vt.* V on P. 7.3.1.

keśava *keśa* + the *taddhita*-suffix *va*, P. 5.2.109. *KV* on P. 7.3.101.

keśākeśi 'fighting by grabbing each other's hair' *Mbh.* I, p. 429, line 24. See *KV* on P.5.4.127.

kai Abbreviation of *kailāsavāsī* 'the late' in connection with the name of the deceased person.

kaikeya 'a descendant of Kekaya' *Mbh.* I, p. 149, line 8.

Derivation, *STHĀNI*, Pt. I, Note (152).

kaimarthakya 'the what purpose does it (e.g., a rule) have?' Redundancy of a rule. Derived from *kimartha* as a *bv*. cp. 'having which purpose?' *Mbh.* III, p. 201, line 14.

See under *niyama*.

kaimutikanyāya 'the reasoning of "if x, then how much more / less y"' *Argumentum a minori ad maius*.

Kaiyaṭa Hails from Kashmir, early 11th cent. See G. Cardona, *Pāṇini. A Survey of Research*. New Delhi 1980, pp. 245, 298-299.

ka eṣa *Mbh.* III, p. 242, line 19, *ka eṣa yatnaś codyate* 'what kind of special statement is aimed at?'

kau staḥ 'who both are there?' *KV* on P. 1.1.58.

Derivation, see *STHĀNI*, Pt. II, pp. 3-4; n. 35.

kaupīna A *taddhita*-derivation with the suffix *khaÑ* in the sense of *akārya* 'improper' by P. 5.2.20.

kauravya See P. 4.1.151; 4.1. 172. See under *Ṇya*.

KṄiti 'if a suffix marked with *K* or *Ṅ* follows immediately'. Condition for applying a rule, P. 1.1.5; 6.4.63; 6.4.66; P. 6.4.98.

A pf. ending which is not *Pit*, is regarded as *Kit*, by P. 1.2.5.

See P. 6.4.31, a classic case of *maṇḍūkapluti*.

See *AP* VIII, P. 2.4.49-50; *AP* IX, P. 6.4.110, under 3.

KṄiti ca To be interpreted as *Giti Kiti Ṅiti ca*, Patañjali on *Vt.* VIII on P. 1.3.10. (*Mbh.* I, p. 169, line 12).

Kta **1.** Suffix forming perfect past participles. Is called *niṣṭhā*, P. 3.2.102. Used in the sense of *bhūta* 'the past' (P. 3.2.84), or in the sense of *bhāva* 'impersonal action' by P. 3.4.70.

Main meanings and construction, see *VIBHA*, n. 3; *AP* XI, P. 7.2.17, under 3; P. 7.2.29, under 3.

Kta added to an intransitive verb is used in the sense of *kartṛ* by P. 3.4.72. Since this sense is *abhihita*, the noun / pronoun in the *ktānta* construction is put in the nom. by P. 2.4.46. If added in the sense of *bhāva*, the noun / pronoun in the *ktānta* construction is put in the instr. by P. 2.3.18. See *AP* XI, P. 7.2.29, under 3. See under *akarmaka*.

2. A. Niṣṭhā, past or present tense :
(1) *karmaṇi*, transitive, passive, *rāvaṇo hataḥ* 'Rāvaṇa has been killed.' Use of the nom. by P. 2.3.46; *bhojanaṃ bhuktam anena* 'a meal has been eaten

by him'. Use of the instr. for the agent by P. 2.3.18; *rājñām pūjitaḥ* 'he is honoured by the kings'. Use of the gen. for the agent by P. 2.3.65.

(2) *bhāve*, intransitive, impersonal, *chāttreṇa hasitam* 'it has been laughed by the student'. Use of the instr. case ending for the agent by P. 2.3.18. According to Whitney, § 999, "the language, especially later, has a predilection for the passive form... in part by the use of finite passive forms, but oftener by that of the passive participle... the participle being taken in part in a present tense, but more usually in a past... In some styles of later Sanskrit, the prevailing expression of past time is by means of the passive participle...".

See under *chāttreṇa hasitam*.

(3 a) *ādikarmaṇi*, passive, *prakṛto ghaṭo 'nena* 'a pot has begun to be made by him'. P. 3.4.71.

Use of the instr. for the agent by P. 2.3.18.

See *AP* XI, P. 7.2.17, under 6.

(3b) *ādikarmaṇi*, active, *prakṛto ghaṭam ayam* 'he has begun to make a pot'.

B. Non-*niṣṭhā*, no tense indication :

(4) *Napuṃsake bhāve ktaḥ*, intransitive, "action noun", *chāttrasya hasitam* 'the laughter of the student'. Use of the gen. by *Vt.* I on P. 2.3.67. For the rendering as "action noun", see O. Jespersen, *The Philosophy of Grammar*. W.W. Norton and Company : New York 1965, pp. 136-139.

(5) Does not take *iṬ*, if the verbal base after which *Kta* is added takes optional *iḍāgama* (P. 7.2.115), or if the verbal base *aṅga* is marked with *Ā* (P. 7.2.16). Exceptions by P.7.2.17; 7.2.47; 7.2.50-54.

3. Bases in *ṛ/ṝ*, *Vt.* I on P. 8.2.44.
4. *Kta inviṣayin Vt.* I on P. 2.3.36. See under *inviṣayin*.

niṣṭhānatva, P. 8.2.42-61. Substitution of *n* for *t*. Is blocked by P. 8.2.57 (*dhyai, pṝ-, mūrch-*).

See *AP* XI, P. 7.2.17, under 3.

See under *niṣṭhā*.

ktvaḥ P. 7.1.37. Sg. gen. of *Ktvā*. Apply P. 6.4.140.

Derivation: (1) *Ktvā* + *Ṅas*
(2) *Ktv°* + *as* P. 6.4.140
Ktvas.

See *AP* XI, P. 7.2.80, under 9.

Compare *ktvi* in P. 7.2.55.

KtavatU P. 1.1.26, *niṣṭhā*; P. 3.2.102, *bhūte*; P. 3.4.67, *kartari*.

There are special rules for *Kta*, but not for *KtavatU*.

See *AP* XII, P. 7.3.85, under 3.

Ktvā Suffix of the absolutive, P. 3.4.21. Replaced by *LyaP*, if the verbal base takes a preverb, P. 7.1.37 (*samāse*). The *anubandha K* prohibits *guṇavṛddhī*, P. 1.1.5.

Is *ārdhadhātuka*, P. 3.4.114.

Is *akit* by P. 1.2.18, when the augment *iṬ* is added. See *STHĀNI*, Pt. I. n. 171.

No *it-tva* in connection with specified verbal bases, P. 7.2.11.

Preferably (*vā*) *it-tva*, P. 7.2.50-51; 7.2.56.

For construction with a form ending in *Ktvā* see *PASPA*, n. 506.

See *AP* VIII, P. 2.4.35, under 3.

Ktvi P. 7.2.55; 7.4.43.. Sg. loc. of *Ktvā*. See *AP* XIII, P. 7.4.43, under 3.

Derivation: (1) *Ktvā* + *Ṅi*
(2) *Ktv°* + *i* P. 6.4.140
Ktvi.

Knu P. 3.2.140, e.g., *trasnu, dhṛṣṇu*. Is a *tācchīlya* suffix, 'one having the habit of...'.

KV on P. 7.3.86, the *anubandha K* offers a clue. See *AP* XII, P. 7.3.86, under 4.

See *Ślokavt.* iii on P. 7.3.86, and *AP* XII, P. 7.3.86, under 8 (*Ślokavt.* iii).

KyaC Denominative suffix, P.3.1.8, *ātmanaḥ icchāyām* 'to desire for oneself.'

Always added to an inflected nominal base, like in (*putra* + *am*) + *KyaC*→*putrīyati* (P.7.4.33); P. 3.1.10, *upamānād ācāre* 'to treat like...'.

See P. 7.1.51, under 4; *AP* XIII, P. 7.4.67, under 5 (*Vt.* II).

Marginally deleted, P. 6.4.30.

Deletion of *a*, P. 6.4.49, and deletion of *y*, P. 6.4.50 (*vibhāṣā*). In two stages? No, see *AP* IX, pp. 153, 155, in one stage (*ya* as a whole), by P. 6.4.50.

Replacement of the final vowel of the stem by *ī* by P. 7.4.33.

See *AP* X, P. 7.1.70, under 7.

See under *vṛṣasyati*.

KyaṄ Denominative suffix, P. 3.1.11, 'to behave like...'. Is *Ṅit*, therefore *ātm.* endings, P. 1.3.12.

Note that P. 3.1.11 should be split in (a) and (b) rule, and that the (b) rule does not delete the *s* of the sg. nom. ending *sU*, but only the final *s* of the original noun, like *payas*.

See *AP* XI, P. 7.2.37, under 9.

See under *mātrīyati* and *mātrīyate* (different meanings).

kratu General name of a *somayāga*. See under *rūḍha*.

kram- See under *na ca hau kramir aṅgam*.

krama **1.** 'order, sequence'.

Opp. *yaugapadya*.

bhinna° 'having / coming in a different order'.

2. A particular arrangement of reciting a Vedic text (*kramapāṭha*), generally known as *vikṛti*, q.v.

See under *pada*.

kramaṇa 'undertaking' *KV* on P. 3.1.14.

krameṇānvākhyāna 'the step-by-step (method of) word derivation starting from the minimum number of two elements'. See *BDA*, n. 191; *STHĀNI*, Pt. 1, p. 290.

Method developed by Kātyāyana. See under Kātyāyana.

For *krameṇa* 'step-by-step', see the note in *AP* XII, P. 7.3.14, under 6.

Adopted for ease of phrasing the derivation. Otherwise there would be a (very) long chain of elements in the first stage. See *AP* XII, P. 7.3.22, under 5; P. 7.3.48, under 5.

First derive the stem, then add case endings or finite verb endings.

Mentioned in *PN*, Part I, p. 97, line 2; Part II, p. 262, lines 7-15, on *pbh*. 50.

See *AP* XI, P.7.2.107 (b), under 7 and 8.

Difference with *padasaṃskāra*, see *AP* XII, P. 7.3.14, under 8.

See under *padasya vibhajya-anvākhyāna*.

See under *vākyasya vibhajya-anvākhyāna*.

See under *padasaṃskārapakṣa*; *vākyasaṃskārapakṣa*.

kraya *Padamañjarī* on *KV* on P. 4.4.50, *svadravyatyāgena paradravya svīkaraṇam* 'the acceptance of an article of merchandise belonging to somebody else by means of giving up one's own article of merchandise', 'barter'.

krādi-gaṇa P. 7.1.13, *kṛ-*, etc. The *gaṇa* contains eight verbal bases, ending in *ṛ* and in *u*. Here *iṬ* is prohibited in the pf. If not included in *krādi*, a verbal base *aṅga* takes *iṬ* in the pf.

See *AP* XI, P. 7.2.61, under 4 (*yayiva, yayima*).

See Whitney, § 797 c.

krādiniyama 'the restriction regarding *kṛ-*, etc'. Reference is to P. 7.2.13. The term *krādiniyama* is used by the *KV* on P. 7.2.45.

P. 7.2.13 tells us that eight verbal bases never take *iḍāgama* before pf. endings.

Nyāsa on *KV* on P. 7.1.62 (Benares ed., Vol. V, p. 600), *krādiniyamād iṭ* '*iṬ* is not added because of the restriction regarding *kṛ-*, etc.'. In *lIṬ* of these verbal bases the augment *iṬ* is not added. E.g., *cakṛva, cakṛma*. Reference is to P. 7.2.13.

See *KV* on P. 7.2.13, *krādaya eva liṭy aniṭaḥ tato 'nye seṭa iṭi* (Benares ed., Vol. V, p. 684).

Note that *thaL* is *Pit* by *sthānivadbhāva*. See under *thaL*.

See *AP* XI, P. 7.2.7, under 4; P. 7.2.63, Note on *iṬ* before pf. endings; P. 7.2.66, under 5.

kriyate 'it is done' *KV* example for P. 7.4.28.

kriyamāṇa *niyamaḥ kriyamāṇaḥ* 'the restriction which is being framed' *KV* on P. 6. 4. 12.

kriyā **1**. 'action (as the meaning of a verbal base)' *Mbh.* II p. 120, lines 7-8.

Defined by *īhā* 'effort', *ceṣṭā* 'movement' and *vyāpāra* 'activity' *Mbh.* I, p. 254, lines 13-14. See *AP* III, pp. 2-3.

Defined as *kārakāṇāṃ pravṛttiviśeṣaḥ* 'a particular way of *kārakas* becoming operative' *Mbh.* I, p. 258, line 11. By this definition the *dhātusaṃjñā* can be applied to *as-*, *bhū-* and *vid-* also.

Defined as a whole of activities which come into being successively, *VP* 3.8.4. See *TA*, n. 245.

2. Action can be represented in two ways, (1) as a process in time, as expressed by finite verb forms in different tenses, and (2) as a non-process, a state, as expressed by an action noun. For (1) we have, e.g., *pacati* 'he cooks', *pakṣyati* 'he will cook' and *apākṣīt* 'he cooked'. For (2) we have *pāka* 'cooking'. To indicate the difference, Pāṇini uses the terms *kriyā* and *bhāva*. See *PRĀTI*, p. 90.

Stages in undertaking an action, *Mbh.* I, p. 330, line 24. See *KĀRA*, p. 123, and Note (84).

yasmin sādhane saṃnihite pacatīty etad bhavati sā nūnaṃ kriyā 'with regard to which when the means (*sādhana*) have been put together, that comes into existence, which is called *pacati*, that is certainly action' *Mbh.* I, p. 254, lines 18-19.

3. *kriyā nāmeyam atyantāparadṛṣṭā. Aśakyā kriyā piṇḍībhūtā nidarśayitum yathā garbho nirluṭhitaḥ. Sāsāv amumānagamyā* 'this what is named *kriyā* "action" is totally imperceptible. An action cannot be shown like a solid thing, like a foetus which has been aborted. It is to be understood by inference' *Mbh.* I, p. 254, lines 15-17.

4. Is *sādhya* 'to be brought into being' in distinction from *dravya* which is *svabhāvasiddha*: *kriyā caiva hi bhāvyate svabhāvasiddhaṃ tu dravyam* 'action is brought into being but a *dravya* is established by its own nature' *Mbh.* I, p. 257, lines 8 -9, where Patañjali uses the word *bhāvā* instead of *sādhya*. See under °*sādhana*.

Opposed to *dravya* and *guṇa* which are expressed by nominal stems. See under *dhātu*.

See under *bhāva*.

5. 'ritual'.

kriyāt *KV* example (*āśīrliṅ*) for P. 7.4.28.

kriyātipatti 'counterfactual conditional / action' P. 3.3.139. See *AP* VIII, P. 2.4.50, under 2; *AP* IX, P. 6.4.71, under 2.

kriyādi = *kraiyādi*. Mall. on *Kir*. 8.48.

kriyāntaraviṣaya 'whose domain is another action' *KV* on P. 7.4.46. E.g., *pra + datta*, analysed as *pragata + datta*. The other action here is *gam-*.

kriyāpadam 'verb form' *KV* on P. 7.3.97.

kriyāpavarga 'sucessful completion of an action' *Mbh*. I, p. 446, line 6.

kriyāpradhāna '(a word) of which action is the main thing'. E.g., *tvayā śayitavyam* 'you must go to sleep'. Here teachnically *śayitavyam* is not *tiṅanta*, but *kṛdanta*.

See *SA*, p. 110, Note (99).

kriyāpradhānam ākhyātaṃ bhavati *Mbh*. III, p. 418, line 15.

kriyāyoge 'given connection with a verb' Mall. on *Kir*. 7.28.

kriyārthāṃ kriyāyām 'in the sense of an action undertaken for (another) action'. P.3.3.10 (defines *tumUN*).

kriyāvacana See under *bhāvavacana*.

kriyāvācitvam ākhyātum... Beginning of the last stanza of the *Cāndra Dhātupāṭha*.

The stanza reads *kriyāvācitvam ākhyātum ekaiko'rthaḥ pradarśitaḥ / prayogato 'nugantavyaḥ anekārthā hi dhātavaḥ* 'just one single meaning (out of many meanings) is shown to inform us of the fact that (verbal bases) express action. For verbal bases having several meanings are to be ascertained from usage'. See G. Palsule 1961, pp. 116, 117, 127.

kriyāvācin 'standing for an action' *Mbh*. I, p. 417, line 16. See *TA*, Note (150)

Opp. *dravyavācin*.

kriyāviśeṣaka upasargaḥ 'a preverb qualifies (the meaning of) a verb' *Vt*. VII on P. 1.3.1.

kriyāviśeṣaṇa 'adverb'.

kriyāviśeṣaṇatva 'the status of adverb'. *Nyāsa* on *KV* on P. 7.1.37.

kriyāviśeṣaṇānāṃ karmatvaṃ napuṃ-sakaliṅgatā ca 'adverbs function as the *karman* and take the ntr. gender' *PS*, p. 221, *pbh*. 54 (Sīradeva).

kriyāviśeṣaṇānāṃ klībatā iṣyate 'for adverbs the neuter gender is desired'. Statement quoted in the *KV* on P. 2.4.18.

kriyāśabda 'verbal derivative'. E.g., *bhūta*. *KV* on P. 2.4.31. See under *bhūta* 2.

kriyāsamabhihāra 'repetition of action', that is, an intensive meaning. P. 3.1.22.

Apply P. 2.4.71 (*luk*-deletion).

kriyāsāmānyavācitva 'the fact of expressing action in general'.

kriyopapada = ***kriyārthopapada***, P. 2.3.14.

krīḍa **1.** 'game'.

2. 'sport'. E.g., *daṇḍī, mauṣṭā* 'boxing'. P. 4.2.57.

krīḍāyām eva Reference to *Dhātupāṭha* 1.20-24. The grammatical point is that only on the assumption of the *arthanirdeśa* in the *Dhp*. being merely illustrative (*upalakṣaṇa*) the mention of *eva* becomes purposeful.

See G. Palsule 1961, pp. 116, 117-118.

kroṣṭu kroṣṭaṃ ca No. 37 in the *naḍādigaṇa* on P. 4.1.99.

See under *sthāneyogaṣaṣṭhī*.

kroṣṭṛ Substituted for *kroṣṭu*. In some forms this substitution is superfluous. *Vt*. VI on P.7.1.95-96.

See under *aviśeṣavihitāḥ* ...

See G. Palsule 1961, p. 198.

krośaṃ kuṭilā nadī 'A river meandering over (a distance of) one *krośa*' *Mbh.* I, p. 446, line 4. See *ANA*, Note (70).

kryādi A verbal base belonging to conjugation class IX., headed by *krī-*.

klībatā 'neuter gender' *Mbh.* I, p. 479, line 23 (in *bhāṣyavārttika*).

See under *kriyāviśeṣaṇānāṃ klībatā iṣyate*.

kva Derive: *kim* + *aT*, P. 5.3.12; *kva* + *a*, P. 7.2.105; *kva*, P. 6.1.97.

The vowel is *svarita*, P. 6.1.185. See *AP* XI, P. 7.2.105 (Introduction).

kvacit 'in some cases'. Qualifies a statement and leaves the possibility of *vyabhicāra*.

kvacit striyāṃ dvigu bhāṣyate 'in some (not all) cases a *dvigu* is stated in the fem'.

This is a *jñāpaka* according to the *Nyāsa* on *KV* on P. 2.4.17.

From the *Bhāṣyavārttika akārāntottarapada*... (quoted by the *KV* on P. 2.4.17) we know that *ṄīP* is added to a *dvigu*. If *ṄīP*, then fem. gender. But there are some exceptions, like *pātrādibhyaḥ* (*KV* on P. 2.4.17).

kvacid anyatra *Vt.* X on P. 6.1.2. See *AP* XIII, P. 7.4.60, under 6.

kvacid: (if) somewhere (a *halādi* sound, consonant, is retained, then) elsewhere (an *anādi hal* is deleted). This is an inference from *hal āśeṣaḥ*).

If it is argued *kvacid anyatra*, then that would apply to *dvirvacana* (by P. 6.1.2) also (for polysyllabic verbal bases).

kvacid ekadeśo 'nuvartate 'in some cases (only) part (of a word which is a *dvandva* cp.) is continued' *PN, pbh.* 18.

KvaraP *Kṛt* suffix, P. 3.2.163. E.g., *jitvara*. The *t* is added as an augment by P. 6.1.71.

KvasU Suffix of the pf. act. participle. Directly replaces *lIṬ*, P. 3.2.107, just like *ŚatṚ* replaces *lAṬ*. Thus first introduce *lIṬ*, then replace it by *KvasU*. Reduplication by P.6.1.8. Reduplication deleted by P. 6.4.120 in which rule *abhyāsalopa* of P. 6.4.119 is continued. But first apply *etva* by P. 6. 4. 120. See *AP* X, P. 7.1.62, under 5.

Specially prescribed after *vid-* 'to know' by P. 7.1.36. See *STHĀNI*, Pt. I, n. 487.

LIṬ by P. 7.2.67. See under *lIṬ*.

Is *ugit*. Therefore *nUM* by P. 7.1.70. Derivation: °*vas* → *va-n-s* → *vā-n-s*, P. 6. 4. 10, → *vān*, P. 8.2.23. For *anusvāra* apply P. 8.3.24.

Is *Kit*. Therefore P. 1.1.5 applies.

See *AP* IX, P. 6.4.131 (*vasU*).

See derivation, *AP* XI, pp. 136-137; of *bhavavān*, *AP* XII, P. 7.3.101, under 5; *AP* XIII, P.7.4.12, under 5.

See under *vasU*; °*vān*; *viduṣas*; *vidvas*.

KviN P. 3.2.59. *Vi* is deleted by P. 6.1.67.

P. 8.2.62, *kutva* of final of the *pada* which precedes *KviN*. That includes the substitution of velar *ṅ* for dental *n*. See under *īdṛṅ*, *pratyaṅ*, *prāṅ*.

Suffix used after *spṛś-* (*anudaka* 'not preceded by *udaka*'), P. 3.2.58. Used after *ṛtvig*, *diś*, *uṣṇiḥ* and *yuj-* (P. 3.2.59; used after *dṛś-* in connection with *tyad*, etc. (P. 3.2.60).

See *Nyāsa* on *KV* on P. 7.1.70.

See under *dik*. For *ś* → *k* apply P. 8.2.68.

KviP Derivation in the general sense of 'one who...', P. 3.2.76 (general rule). P. 3.2.61 (*yuj-*); P. 3.2.177 (*ūrj*, *grāvastut*).

Forms both noun stems and verbal bases. See *AP* X, P. 7.1.70, under 7 (*gomat*).

Alternatively *viC* (P. 3.2.73-75, general rule). Is not *Kit*. See *AP* XIII, P. 7.4.56, under 2.

KviP is *Kit*. So no *guṇavṛddhī*, by P. 1.1.5

Deletion of *vi* by P. 6. 1.67. Before *KviP* the *aṅga* is always a *dhātu*. See *AP* IX, P. 6.4.15, under 2.

ṇyantayoḥ kvip KV on P. 7.2.91. That is, *ṇic-antayoḥ yuṣmadasmadoḥ kvipi* 'when *KviP* follows after *yuṣmad / asmad* ending in *ṆiC*'. Reference is to denominative formations, *Vt.* V on P. 3.1.26.

P. 8.2.62 does not apply for *KviP*.

Note the differences between *KviP* (P. 3.2.76; 3.2.87; no *kutva*) and *KviN* (P.3.2.59, *yuj-*); 7.2.72 (*ūrj*); 8.2.62 (*kutva*).

The addition of *KviP* in some specified verbal bases leads to the loss of a prefinal nasal by P. 6.4.24. Thus *dambhaḥ* in P. 7.4.56 is not a *KviP* formation, but a *viC* formation by P. 3.2.75.

May be added to a caus. base, 'one who causes to...'. E.g., *parṇaśus* + *ṆiC* + *KviP* 'one who causes leaves to dry up'. See under *parṇaśus*.

See *AP* XI, P. 7.2.114, under 4.

See under *kU*; *kvibantaṃ dhātutvam...*

kvibvacipracchi...prujvāṃ dīrgho... *Uṇādisūtra* 215. See *KV* on P. 6.4.19.

kvippratyaye tu tasyāpi bhavati *KV* on P. 6.4.34, phrasing of a *Vt.*-like statement in the *Mbh.* on P. 6.4.34. E.g., *āśīḥ, āśiṣau, āśiṣaḥ*.

śās + *KviP* → *śis* + °.

See under *āśis*; *kvau ca śāsa iḍ bhavati*.

kvibantaṃ dhātutvaṃ na jahāti 'a *KviP*-derivation does not lose its status of *dhātu* "verbal base"'. See *AP* IX, p. 225; *AP* X, P. 7.1.70, under 4.

Quoted by *Nyāsa* on *KV* on P. 6.4.77 (Benares ed, Vol. V, p. 431) and on *KV* on P. 6.4.87 (Benares ed., p. 438).

Not mentioned in *Mbh.*, nor in *PN*.

See *AP* X, P. 7.1.70, under 7; P. 7.1.84, under 5.

kvilugupadhātva... *Vt.* II on P. 1.1.58. See *STHĀNI*, Pt. I, p. 161.

kvau 'when *Kvi(P)* follows immediately'. Sg. loc. of *Kvi(P)*. *Mbh.* III, p. 195, line 19. *Vt.* I on P. 6.4.34.

kvau ca śāsa iḍ bhavati *Mbh.* III, p. 195, line 19. *Vt.*-like statement, cf. *KV* on P. 6. 4. 34. E.g., *āryaśīḥ, mitraśīḥ*.

Derivation:

(1)	*śās*	+	*KviP*	
(2)	*śis*	+	°	*Vt.*; P. 6.1.67
(3)	*śis*	+	*sU*	P. 4.1.2
(4)	*śis*	+	°	P. 6.1.68
(5)	*śīrU*			P. 8.2.66; 8.2.76
(6)	*śīḥ*			P. 8.3.15
	śīḥ.			

See under *āṅpūrvāc ca kvau śāsa iḍ bhavati*

kvau luptaṃ na sthānivat 'what has been deleted immediately before (the suffix) *Kvi(P)* is not treated like the original' *Mbh.* I, p. 153, line 10.

See *STHĀNI*, Part II, p. 72 (*Bh.* No. 51 on P. 1.1.58).

See *KV* on P. 7.2.91, and *AP* XI, P. 7.2.91, under 7.

kśādi '(the verbal base *khyā-* as) beginning with *kś*' *KV* on P. 2.4.54 (in an unidentified statement). Compare *Vt.* II on P. 2.4.54, which proposes that the original form of *khyā-* is *kśa-*.

kṣaṇabhaṅgavāda Buddhist view of momentariness. What we call a thing comes into being as the effect of its predecessor in the series of origination and passes out of existence the next moment . See *KĀRA*, p. 103.

kṣaṇikatva 'momentariness'. See *VIBHA*, n. 153.

kṣaṇikatvavāda 'theory of momentariness'. See *PASPA*, p. 112.

kṣaṇikapakṣa *KĀRA*, p. 102. See previous entry.

kṣatriya samānaśabdāt ... *Vt.* III on P. 4.1.168. E.g., *pāñcāla* may also mean 'king of the Pāñcālas.'

kṣi- → *kṣī*, P. 6.4.60. For *kṣita* / *kṣīṇa*, apply P. 6.4.61.

kṣipakā 'a woman archer' *Vt.* V on P. 7.3.45.

kṣipakādi *Gaṇa* mentioned by *Vt.* V on P. 7.3.45.

See *KV* on P. 6.4.120.

Kṣīrataraṅgiṇī Name of Kṣīrasvāmin's commentary on the *Dhātupāṭha*. Edited by B. Liebich. *Indische Forschungen*, Heft 8/9. Breslau 1930.

kṣīralavaṇayor lālasāyām ' in the sense of an ardent desire for milk or salt' *Vt.* II on P. 7.1.50.

kṣubhnādi *Gaṇa* mentioned in P. 8.4.39. Prohibits retroflexation of *n* when pre-ceded by *r* or (retroflex) *ṣ*.

See under *nārnamani*.

kṣetrajña 'the knowing I / self who knows / is conscious' P. 7.3.30 (a). Term known from the *Śvetāśvatara Up.* 6.16; *Maitrī Up.* 2.5. Used several times in the *Bhagavadgītā*, Canto 13. Compare *puruṣa* in *Sāṃkhya* philosophy.

kṣviṇṇa 'quivering' *Mbh.* I, p. 13, line 24. A defect in pronounciation.

See *PASPA*, n. 828.

kh

khaṭvārūḍha 'student who sleeps on a cot (like a householder)'. Agrawala ²1963, p. 284. See P. 2.1.26.

khaṇḍikā 'a section'. See *KĀRA*, n. 365.

khaR *Pratyāhāra* of voiceless consonants and *ś*, *ṣ*, *s*. Functions as the condition for the substitution of *visarga* for *r*, P. 8.3.15.

khara 'solid (food)' *AP* XII, P. 7.3.69, under 6. Opp. *abhyavahārya*

khalartha 'conveying the sense of (the suffix) *KhaL*' i.e., the sense of difficult or easy to do. *KhaL* is prescribed by P. 3.3.126 after stems beginning with *īṣat, duḥ* or *su*. P. 2.3.69. See *PRĀTI*, n. 485.

Construction of a *khalartha* word with a genitive word representing the agent is prohibited by P. 2.3.69. See *PRĀTI*, Note (74).

khalv api bhūyaḥ 'moreover, in fact' *Mbh.* I, p. 412, line 1.

khavān *Mbh.* II, p. 398, line 51; *KV* on P. 5.2.115.

Vt. I on P. 5.2.115 prohibits the addition of *inI* after monosyllabic words. Thus we don't derive the form *khin*, sg. nom. *khī*, from *kha*.

khasūcivaiyākaraṇa 'a grammarian sky-pointer', i.e., an ignorant grammarian. See *KA*, Note (64).

khilapāṭha *KV* on P. 1.3.2. Refers to the *Dhp.*, as distinct from the *sūtrapāṭha*.

See under *vyākaraṇa*.

KyaC Suffix prescribed by P. 3.1.8. Forms denominatives in the sense of 'to desire something for oneself'. Before *KyaC* the *a* or *ā* of the noun stem is replaced by *ī*, P. 7.4.33. E.g., *putrīyati*, KV on P. 2.4.71. *Par.* endings by P. 1.3.78.

See *AP* IX, P. 6.4.152, under 3.

khyunādi A *gaṇa* mentioned in *Vt.* II on P. 3.4.67. Reference is to P. 3.2.56. In connection with the words listed, like *āḍhya*, etc., *kṛ-* takes the suffix *ana*, resulting in °*karaṇa*.

G

g In initial position of a specified verbal base → *gh* before specified suffixes, P. 8.2.37.

°ga See *SK*, No. 2956, on P. 3.2.48. E.g., *uraga, grāmaga, durga, pannaga*.

See under *ḍaprakaraṇe 'nyeṣv api dṛśyate*.

See under *sarvatrapannayor upasaṃkhyānam*.

gaṅgā Derived from *gam-* with the *uṇādi* suffix *ga*. *Uṇādisūtra* 1.120.

gaṅgāyāṃ gāvaḥ 'the cows are on the Gaṅgā'. *Mbh*. I, p. 332, line 2. See *KĀRA*, p. 143.

gaṅgāyāṃ ghoṣaḥ See under *adhikaraṇa*; *jahallakṣaṇā*.

gajasūtra Name among Pandits given to P. 1.3.67 after the examples in which an elephant figures.

gaḍvādi A *gaṇa* beginning with the word *gaḍu* 'swelling' mentioned by *Vt*. III on P. 2.2.35.

gaṇa- *Dhp*. 10.309. Here the final *a* is part of the verbal base, like in *katha-*.

Gaṇaḥ in P. 7.4.97 is the gen. of a *KviP*-formation by P. 3.2.75. See *AP* XIII, P. 7. 4. 97, under 2. The derivation is as follows:

(1) *gaṇa-*			*Dhp*.10.309
(2) *gaṇa*	+ *ṆiC*		P. 3.1.25
(3) *gaṇa*	+	+ *KviP*	P. 3.2.75
(4) *gaṇn*	+ *i*	+ *vi*	P. 6.4.48
(5) *gaṇ*	+ °	+ *vi*	P. 6.4.51
(6) *gaṇ*	+ °	+ °	P. 6.1.67

gaṇ. This is a *prātipadika*.

gaṇa **1.** 'list of nominal stems to which a particular rule applies'. Indicated as such by *°ādi*, *°prabhṛti*, or by the use of a plural form, as in P. 2.1.40; 7.3.53. See *AP* XII, P. 7.3.80, under 2. Also indicated by a number, P. 6.4.125; 7.3.14; 7.3.98.

See *ATA*, *Bh*. No. 3, on P. 2.1.40; .1.40 (use of pl.); P. 2.1.48, under 2; *AP* VIII, P. 2.4.31(a), under 4 (use of pl.); P. 2.4.61, under 3 (use of pl.); *AP* XII, P. 7.3.74, under 2 (use of pl.).

Also mentioned by *Vts* e.g., *Vts* I-IV on P. 4.4.1. See also *KV* on P. 7.3.20 (*śātakumbhādi*).

See under *°ādi*, *°prabhṛti*.

See under *uṇādi, pātrādi*.

May be mentioned in a *Bhāṣyavārttika*.

2. 'division of verbal bases according to their present stem formation'.

Indicated by a sg. form, *kiraḥ* in P. 7.2.75.

Indicated by the use of a pl. form. See *AP* XIII, P. 7.4.75, under 2; P. 7.4.76, under 2 (use of pl.).

See under *daśagaṇī*.

See under *dhātupāṭha*.

See Excursus on the composition of *gaṇas* in the *Dhp*., under P. 7.4.75 in *AP* XIII.

gaṇakāra 'the author of the *gaṇapāṭha*' *Nyāsa* on *KV* on P. 7.4.75.

Anyo hi gaṇakāro 'nyaś ca sūtrakāraḥ *Nyāsa* on *KV* on P. 7.4.75.

See under *vicitrā hi gaṇasya kṛtir gaṇakāreṇa*.

gaṇanā 'counting'. In Indian tradition starts from the little finger as number 1. The thumb comes as number 5.

See under *anāmikā, kaniṣṭhikā*.

gaṇapāṭha '(recitation of) the text of the *gaṇas*'. A collection of lists on nominal bases added to the *sūtrapāṭha*.

See Agrawala ²1963, p. 26-29. See *SK* (with *Tattvabodhinī*), pp. 712-728, under *Pariśiṣṭāni*.

Earlier than the *sūtrapāṭha*? The discussion on this point goes back to *Vt*. I on P. 1.1.34. Patañjali mentions two views, see *Mbh*. I, p. 92, lines 21-22, but then says that Pāṇini's procedure offers us the clue that the *gaṇapāṭha* reading of P. 1.1.34-36 is the earlier one, and that the *sūtrapāṭha* reading of these rules is a *punaḥpāṭha* 'a later reading'.

The inclusion of stems in a particular *gaṇa* requires careful consideration. See *AP* IX, P. 6.4.177, under 3 (8), *maitreya*. The *prakriyā* of the desired form has to be taken into account.

See *Mbh*. I, p. 253, lines 11-12, there is a *pāṭha*, and it is outside the *sūtra* (*-pāṭha*).

See *AP* I, P. 1.1.34, under 3.

See under *gaṇakāra*; *punarvacana* (regarding P. 1.1.40 and 41).

R. Birwé, *Der Gaṇapāṭha zu den Adhyāyas IV und V der Grammatik Pāṇinis*. O. Harassowitz : Wiesbaden 1961, p. 24, ff., wants to show that the *gaṇapāṭha* is older than Pāṇini and has been composed by a different author.

Y. Ojihara, "Les discussion patañjaliennes afférentes au remaniement du *Gaṇapāṭha*" in *Mélanges de l'Indianisme. Á la mémoire de Louis Renou. Publications de l'Institut de civilisation Indienne*. Série 8°. Fascicule 28. Éditions E. de Boccard. Paris 1968, pp. 565-576.

gaṇayati gaṇaḥ svayam eva 'the herd counts itself of its own'. Example quoted in *Mbh*. I, p. 291, lines 31, 23, 25. Note that *gaṇ-* is a *curādi* verbal base.

gaṇasūtra '*sūtra* found in a *gaṇa*', whether in the *dhātupāṭha* or in the *gaṇapāṭha*.

gaṇāntatva 'occurrence / mention at the end of a *gaṇa*' *Vt*. I on P. 7.4.75.

The *gaṇānta* is indicated by the word *vṛt* in the *Dhp*. See *KV* on P. 7.4.75.

gaṇer ītvam *Vt*. V on P. 7.4.82. Reference is to P. 7.4.97, the verbal base *gaṇ-* quoted as *gaṇī-*.

gatapratyāgatam 'going and returning' *Vt*. V on P. 2.1.60.

See *KA*, n. 624.

gatārtham 'has already been taken care of'. Literally, 'having a purpose which has gone'. *Nyāsa* on *KV* on P. 7.2.41.

gati **1.** A word class assumed by Pāṇini. Name given to preverbs and certain indeclinables which are always used in connection with a verb derivative (P. 4.1.60-79). See *TA*, n. 697.

Added before the verbal base, P. 1.4.80, but in the Vedic language also after the verbal base or separated from it, P. 1.4.81-82. Accent when followed immediately by a *Kta* form, P. 6.2.49.

Designation prescribed for *CvI* formations, P. 1.4.61. See *AP* XIII, P. 7.4.26, under 2.

See under *mātrābhūta*.

2. 'understanding' (often in final position of a cp.) *Vt*. IV on P. 1.1.68.

See under *bhūtapūrvagati*.

3. 'method'

gatikārakapūrvasyeṣyate *iṣṭi* of Patañjali, *Mbh*. III, p. 210, lines 1-2.

See *AP* IX, P. 6.4.82, under 5; P. 6.4.83, under 5.

gatikārakopapadanāṃ kṛdbhiḥ saha samāsavacanaṃ prāk subutpatteḥ 'a cp. of words called *gati* or *upapada* which function as a *kāraka* with a word ending in

a *kṛt* suffix is formed before the introduction of a case ending'. *Mbh*. I, p. 418, lines 7-8. *PN*, *pbh*. 75.

See *Vt*. IV on P. 4.1.48.

See *TA*, pp. 215, 233; *AP* VI, P. 2.2.29, under 8.

gatikārakopapadayoḥ pūrvapadaprakṛtisvaratvaṃ ca *Uṇādisūtra* 676.

gatibuddhi...akarmakāṇām aṇi kartā sa ṇau P.1.4.52. Prescribes the designation *karman* in connection with causative verbs. The agent of the non-causative construction becomes the main (*īpsitatama*) object of the causative construction. The main (*īpsitatama*) object of the non-causative construction becomes the subordinate object of the causative construction. In passivization the main object of the causative construction appears in the nom., whereas the subordinate object remains subordinate.

See *KĀRA*, n. 589

gatyartha 'having the sense of motion'. May be used to point out a particular meaning when a verbal base has more than one meaning.

See Mall. on *Kir*. 7.14 (*vā*-is *gatyartha*).

gandha 'smell'. At the end of a *bv*. cp. used in the sense of 'a little, just a trace' (*alpa*), P. 5.4.135. Here the stem-final is replaced by *iT*. E.g., *sūpagandhi bhojanam* 'a meal consisting of only the smell of soup (a little soup)'.

°gandhi in final position of a *bv*. cp. after *su*. etc. Derivation : *°gandha* + *iT*.

gam- Substituted for *iṆ*- 'to go', P. 2.4.46-48.

In the sense of 'to understand', P. 2. 4. 46, *abodhane*.

→ *gach*, P. 7.3.77, → *gatch*, P. 6.1.73; 11.46, → *gacch*, P. 8.4.40.

→ *gm*, P. 6.4.98, conditioned by *KṄiti*. Apply also P. 1.2.5. If *Kit*, then *apit* for substitute *lIṬ* endings.

Note that *thaL*, being the substitute of *siP*, is *Pit*. If *Pit*, then not *Kit*. So P. 6.4.98 does not apply.

See *AP* IX, P. 6.4.105, under 3.

gamaka 'capable of expressing (the meaning intended by the speaker)'. See *SA*, Introduction, p. vii.

gamakatva As a principle for cp.-formation, *SA*, n. 62, *SA*, Note (44), under 3; *BDA*, Introduction, pp. xxv-xxvii.

°gamana 'understanding' (e.g., of a different meaning). *Vt*. X on *Śivasūtra* 5.

gamin 'one who intends / plans to go' *Vt*. II on P. 2.3.70 (*bhaviṣyat*, continued from *Vt*. I). E.g., *grāmaṃ gamī* 'one who intends / plans to go to the village' *Mbh*. I, p. 470, line 13. The suffix is *ṆinI*, P. 3.3.170.

Is a *nipātana* by P. 3.3.3.

See *PRĀTI*, p. 164.

See under *gāmin*.

gargadaṇḍanyāya 'The maxim of the fine imposed on the Gargas' *Mbh*. I, p. 41, lines 11-15.

See *ATA*, n. 374.

gargāḥ śataṃ daṇḍyantām 'the Gargas must be fined 100 (gold pieces)'. The question is, collectively or individually? *Mbh*. I, p. 41, lines 13-14; p. 461, line 9.

See under *vākyaparisamāpti*.

gargādibidādipāṭha 'the recitation of the *garga*, etc., list and the *bida*, etc., list' *Mbh*. I, p. 13, line 27; p. 14, line 9. Reference is to P. 4.1.105 and 104 respectively.

See *PASPA*, n. 835, and Notes (71, 76).

gavākṣa P. 6.1.123, opinion ascribed to Sphoṭāyana: *go* + *avaṄ* 'window'. But *go 'kṣa* 'cow's eye'. See *AP* XIII, P. 7.4.41, under 6.

gavīdhumataḥ sāṃkāśyaṃ catvāri yojanāni/caturṣu yojaneṣu 'Saṃkāśya is four *yojanas* from Gavīdhumat' *Mbh.* I, p. 455, lines 17-18. See also p.456, lines 4-5.

gavya *Vt.* IX on P. 4.1.85. The *taddhita* suffix is *yaT* which is an *apavāda* for a suffix beginning with a vowel to be added after *go*. For the resulting different meanings, see *Mbh.* II, p. 237, lines 7-8.

gahana 'dense forest'.

gāṄ- Substitute verbal base for *iṆ-* 'to go', before *lIṬ* (P. 2.4.49), marginally before *lUṄ* and *lṚṄ* (P. 2.4.50). The *Ṅ* of *gāṄ-* serves to have *ātm.* endings, by P. 1.3.12. Note that *siC* of the aor. is deleted before a *par.* ending by P. 2.4.77. See *AP* VIII, P. 2.4.77, under 3.

According to P. 1.2.1, after *gāṄ-* a suffix not marked with *Ñ* or *Ṇ* will be considered *Ṅit*, so that an operation conditioned by these *anubandhas* can take place, like the one prescribed by P. 6.4.66.

Derive: *adhi + iṆ + lUṄ*	P. 3.2.110
+ gāṄ + ta	P.2.4.50; 3.4.78
+ CLI	P. 3.1.43
+ sIC	P. 3.1.44
adhi + aṬ + gā + s + ta	P. 6.4.71
+ gī	P. 6.4.66

This is an operation conditioned by *Ṅit*. Therefore *sIC* should be *Ṅit*. P.1.2.1 declares it so. Hereafter apply P. 6.1.77, P. 8.3.57 (*ṣatva*) and P. 8.4.41. The preferred form, however, is *adhyaiṣṭa*.

gāṇḍīva name of Arjuna's bow. In a *taddhita*-derivation with *va*, P. 5.2.110.

gāṃ dogdhi payaḥ / gāṃ payo dogdhi 'he milks milk from the cow' *Mbh.* I, p. 334, line 3. See *KĀRA*, pp. 169, 181, 185-186, 195-196; n. 521.

See under *gauḥ payo duhyate*.

gāmādāgrahaṇeṣu aviśeṣaḥ '(the terms) *gā-*, *mā.-* and *dā*'- (when used in grammar are used) indiscriminately (for the original bases *gā-*, etc., and for the bases which replace them)'. *PN*, *pbh.* 106. E.g., *dā-* replaces *do-* (*Dhp.* 4.40) by P. 6.1.45; *mā-* replaces *meṄ-* (*Dhp.* 1.1010). See *Nyāsa* on *KV* on P. 7.4.40.

gāmin 'one who intends / plans to go'. E.g., *grāmaṃ gāmī* 'one who intends / plans to go to the village' *KV* on P. 2.3.70.

See *PRĀTI*, Note (111).

See under *gamin*.

gārgābhyām 'with the two (illegitimate) descendants of Gārgī' *Mbh.* I, p, 151, line 2.

Derivation, *STHĀNI*, Pt. I, Note (165).

Gārgya pre-Pāṇinian grammarian mentioned in *Nirukta* 1.3; 1.12, and also in the A. (P. 7.3.99; 8.3.20; 8.4.67). See under Pāṇini; Śākaṭāyana.

gāloḍitam Explained as *vācāṃ vimarśaḥ*. See *SK*, No. 2574, on P. 7.3.32 (*NSP* ed. 1942, p. 428).

Git A suffix having *G* as an *it*-letter, P. 3.2.139-140. The assumption is that *Kiti* in P. 1.1.5 and *Ksnu* in P. 3.2.139 are to be read as *Gkiti*→*Kkiti* (P. 8.4.55), and *Gsnu*, so that *guṇavṛddhī* are prohibited. Therefore in *jiṣṇuḥ* no *guṇa* by P. 7.3.84.

See *AP* XI, P. 7.2.11, under 5.

gīr Lengthening by P. 8.2.76. Derivation:

(1) *gṝ*	+	*KviP*	
(2) *gir*	+	°	P.7.1.100; 6.1.67
(3) *gir*	+	*sU*	P. 4.1.2
(4) *gir*	+	°	P. 6.1.68
(5) *gīr*			P. 8.2.76
(6) *gīh*			P. 8.3.15

gīḥ.

Gīrvāṇapadamañjarī Title of a manual of Sanskrit conversation, by Varadarāja, first half 17th century.

guṇa *guṇaśabdo 'yaṃ bahvarthaḥ* 'this word *guṇa* has many meanings'. For an enumeration of meanings see *Mbh*. II, p. 367, lines 2-9. Patañjali enumerates five meanings : (1) equal part, *dviguṇā rajjuḥ*, (2) *dravya-padārthaka*, *guṇavān ayaṃ deśaḥ* 'in that country cows and grain are found', (3) *aprādhānya* 'being subordinate,' *guṇa-bhūtā vayam*, (4) *ācāra* 'conduct', *guṇa-vān ayaṃ brāhmaṇaḥ*, (5) *saṃskāra* 'adding an extra quality', *saṃskṛtam annaṃ guṇavat*. Or rather, this word *guṇa* is used everywhere in the sense of equal parts, *dviguṇam adhyayanam, triguṇam adhyaya-nam*. See *AP* XI, P. 7.2.26, under 3. Earlier Patañjali had mentioned the five Vaiśeṣika *guṇas*, *śabda*, *sparśa*, etc. *Mbh*. II, p. 366, line 14.

1. Name of the vowels *a*, *e* and *o*, being substitutes of *ṛ*, *i* and *u*, P. 1.1.2. For *guṇa* of *ṛ* also apply P. 1.1.51.

Guṇa and *vṛddhi* are substitution operations.

Of the vowel of a verbal base having one syllable and ending in a consonant, apply P. 7.3.86. See the derivation of *nenekti*, *AP* VIII, P. 2.4.75, under 5.

Of the vowel *ṛ* in final position of a verbal base beginning with a consonant group before *yaK* or *lIṄ*, P. 7.4.29. E.g., *smaryate*, *smaryāt*. Note that the following suffix must be *ārdha-dhātuka*. See *AP* XI, P. 7.2.43, under 3.

Of the *aṅga*-final before case endings marked with *Ṅ*, *Vt*. I on P. 7.1.74. See *AP*, P. 7.1.74, under 4.

Two types of *guṇa*-operations, (1) applied within a single word, P. 7.3.84; (2) applied as the single substitution of two vowels belonging to different words, P. 6.1.87.

Is only applied before a following surface form. Thus, in the sequence *kṛ* + *lIṬ* we first have to replace *lIṬ* by a (*sārvadhātuka*) *tiṄ* form. If *sārvadhā-tuka*, then *aPit* and *Ṅit* (P. 1.2.4), and *guṇa* is prohibited by P.1.1. 5. See the derivation of *cakrus* in *STHĀNI*, Pt. II, p. 110. See also P.1.2.5

See *AP* XIII, P. 7.4.10, under 4 (reference to *cakrus*).

2. 'quality'. Under P. 4.1.44 Patañjali quotes two *ślokas* providing early attempts at defining *guṇa* : (1) It enters a substance, (but) leaves (it also). It is seen in what belongs to different kinds, (it is something) to be produced, and it does not originate from an action, that, not having the nature of a substance, is a *guṇa*, (2) It goes to one thing, leaves another thing, is seen even in what is other than a *dravya*, is expressive of all genders, (and) is different from a *dravya*, *Mbh*. II, p. 217, lines 1-2; 4-5. See *TA*, pp. 145-147.

For Bhartṛhari's view see *VP* 3.5.1 (ed. Rau); *TA*, n. 567 and Note (98), under (3). See *TA*, Notes (94, 98).

3. Patañjali distinguishes between two types of qualities called *bhedaka* 'distinctive' and *abhedaka* 'non-distinctive', depending on their explicit mention or the lack of that. See *STHĀNI*, Pt. I, p. 70.

4. A distinction between types of qualities is also made by another criterion, namely, being presented as separable from the *dravya* or as not-separable. The first variety is called *tatstha* 'residing in that (*dravya* mentioned by a genitive word)', like *śabda* 'sound', *rūpa* 'colour', *gandha* 'smell,' by which the quality is always presented as separate from the *dravya* to which it belongs. The second variety, called *guṇopasar-janadravya*, consists in words like *śukla*

'white' and *mṛdu* 'soft' by which a quality is presented as not separate from a *dravya*. See *TA*, Notes (92,94); and pp. 142-155; *BDA*, n. 193.

5. According to *Vt*. III, cp. formation of a genitive *dravyavacana* word with a qualifying word expressing a quality is not allowed. E.g., we are not to form a cp. of *ghṛtasya* 'of ghee' and *tīvra* 'the strong (smell)'. See *TA*, n. 521.

See *AP* VI, P. 2.2.8, under 7; *AP* IX, P. 6.4.77, under Excursus.

See under *abhedakā iha śāstre guṇāḥ*.

6. 'subordinate'. See under *apradhāna*..

guṇakarman* = *apradhānakarman 'subordinate object', namely, of particular verbs which take two objects. See *KĀRA*, Note (124).

Opp. *pradhānakarman*.

guṇakriyāśabda (*dvandva* cp.) 'a word denoting a quality or an action' *Padamañjarī* on *KV* on P. 2.1.58. Reference is to the *Padamañjarī* on *KV* on P. 2.1.57, where the words *guṇaśabda* and *kriyāśabda* are separately used. A cp. of *guṇaśabdas* is *kubjakhañjaḥ*, a cp. of *kriyāśabda* is *pācakapāṭhakaḥ*. The difficulty is that, on the one hand, a *dravyavacana* word is *viśeṣya*, but that a *guṇa*- or *kriyāvacana* word may be *viśeṣaṇa* or *viśeṣya*. E.g., (the cps by P. 2.1.58) *pūrvakhañjaḥ* 'previous-lame' or *pūrvapācakaḥ* 'previous-cook'. Now do we say *pūrvakhañjaḥ* or *khañjapūrvaḥ*? P. 2.1.58 tells us that *pūrva* takes the first place.

guṇapratiṣedha '(the particle *naÑ*) negating a quality (conveyed by a *taddhita* suffix)' P. 6.2.155.

See under *saṃpādyarhahitālam arthās taddhitāḥ*.

guṇavacana **1.** 'expessing a quality'. Used in *Vt*. LIV on P. 1.2.64.

Derivation in the sense of *kartṛ* : *guṇa ukto 'nena*. Formed as *LyuṬ kartari* by P. 3.3.113. See *Nyāsa* on *KV* on P. 2.1.30 (*guṇam uktavān*).

2. A quality-denoting word. *Vt*. VIII on P. 2.2.24.

See *ATA*. pp. 172-177; *BDA*, Note (27); *AP* II, p. 91; V, P. 2.1.57, under 8; P. 2. 1.68, under 4; *AP* VI, P. 2.2.8, under 7.

Typically marked by *prakarṣa* 'a higher degree', see *AP* V, P. 2.1.30, under 5.

Is not to be confused with *viśeṣaṇa* 'qualifying word'. This may be a substantive in apposition also. E.g., *āmro vṛkṣaḥ*.

And *dravyavacana*, see *ATA*, Notes (114, 117).

guṇavacanānāṃ hi śabdānām āśrayato liṅgavacanāni bhavanti 'because words expressing qualities take gender and number according to their substratum' *Mbh*. I, p. 430, line 16. That is to say, quality-expressing words are governed by the gender and number of the word in which the quality inheres, i.e., by the substantive. See *KĀRA*, n. 222.

guṇavacanebhyo matupo luk '(the *taddhita*-suffix) *matUP* is *luk*-deleted when added after words expressing a quality' *Vt*. III on P. 5.2.94. Patañjali quotes the examples *śuklaḥ* and *kṛṣṇaḥ*. But he rejects the *Vt*. which supposes that *śukla*, etc.. are to be derived from an original *śuklavant*, etc., and says that we can justify these forms because of non-difference (*avyatireka*) between the quality (*guṇa*) and the quality-possessor (*guṇin*). The *Vt*. is quoted in *SK*, No. 1896 on P. 1.4.19. See *AP* IV, p. 73.

See *ATA*, Note (113); *VIBHA*, n. 63.

Compare *KA*, p. 205-225 (involving cp. formation).

See under *paṭasya śuklaḥ*.

guṇo vṛddhir guṇo vṛddhiḥ pratiṣedho vikalpitam / punar vṛddhir niṣedho 'tha yaṇpūrvāḥ prāptayo nava // Mnemonic verse quoted by Chandra Vasu, trsl. Vol. II, p. 1358, on P. 7.2.5. Sums up the nine stages of the derivation of *ajāgarīt*.

guṇavṛddhī These rules prevail over *iyAṄ / uvAṄ*. *Guṇa* by *apavāda*, *vṛddhi* by *sāmarthya*. See *AP* IX, P. 6.4.77, under 8.

Prohibited by P. 1.1.4 (before an *ārdhadhātuka* suffix) and by P. 1.1.5. See *AP* X, P. 7.1.44, under 3 (*kṛṇutāt*).

Of the vowel long *ṝ* : *ar* and *ār*, by P. 1.1.51. See *AP* XI, P. 7.2.114, under 4.

See under *ittvotvābhyāṃ guṇavṛddhī bhavato vipratiṣedhena*. See *AP* X, P. 7.1.102, under 6.

guṇasyānityatva 'the impermanence of quality' *Vt*. LIII on P. 1.2.65.

guṇāt tareṇa samāsas taralopaś ca A statement in *Mbh*. III, p. 132, line 20 (not indicated as a *Vt*.) 'cp.-formation (takes place) with (a word ending in the suffix) *taraP* added after a *guṇa* word and deletion of *taraP* takes place subsequently'.

E.g., *sarva* + *śvetataraP*
sarva + *śveta°*
sarvaśveta, a genitive *tp*. cp.

See *AP* VI, p. 86.

guṇāyādeśa A *dvandva* cp., '*guṇa*- and *ayādeśa*' by P. 6.1.78. *Nyāsa on KV* on P. 2.4.51.

guṇin 'the item possessing a quality'. Term used in *Vt*. XI on P. 1.2.45.

guṇipradhānanirdeśa 'statement of the main thing in the form of a quality-possessor'. The quality-possessor is referred to by the word qualified. *Nyāsa* on *KV* on P. 2.4.82.

See *AP* VIII, P. 2.4.82, under 5.

guṇībhūta 'forming part of' *PN, pbh*. 11. Augments form part of the form to which they have been added. See *AP* IX, P. 6.4.130, under 5 (on *Vt*. IV).

guṇopasarjanadravya 'a substance / thing along with its qualities / as qualified'.

See *ATA*, p. 174; *TA*, n. 397; Note (92).

guṇopasarjanadravyavacana '(a word) expressing a *dravya* to which a *guṇa* is subordinate'. E.g., *śukla* 'white', *mṛdu* 'soft'. See *TA*, Notes (94, 95).

See under *guṇa*.

guḍaṃ bhakṣayati 'he eats brown sugar' *Mbh*., p. 333, lines 3-4. See *KĀRA*, Note (113).

***guru* 1.** Different from *ācārya*, see *STHĀNI*, Pt. I, n. 105.

2. A syllable containing a short vowel before a consonant group; or containing a long vowel, P. 1.4.11-12.

gurulāghavam 'prolixity and brevity (of expression)'.

The word itself is an example mentioned by the *KV* on P. 4.3.115. According to the *Padamañjarī*, this refers to the *Arthaśāstra* in which the *gaurava* and *lāghava* of the *upāyas* are considered. But read the *KV* text as: *kāśakṛtsnaṃ gurulāghavam* 'the *gurulāghava* (grammar) propagated by Kāśakṛtsna'.

See under Āpiśali for a different opinion regarding authorship.

What does *gurulāghava* mean? See Agrawala [2]1963, p. 342, long and short vowels, or the principle of brevity in grammar?

guruvad guruputre 'towards the son of the teacher (one should behave) like to the

teacher'. Example mentioned in *Vt.* I on P. 1.1.56.

See *STHĀNI*, Pt. I, p. 25; n. 242.

gūḍha Derivation:(1) *guh* + *Kta* P. 3.4.70
(2) *guḍh* + *ta* P. 8.2.31
(3) *guḍh* + *dha* P. 8.2.40
(4) *gudh* + *ḍha* P. 8.4.41
(5) *gu°* + *ḍha* P. 8.3.13
(6) *gū* + *ḍha* P. 6.3.111
gūḍha.

The stages (4)-(6) show an irregular rule application order. See Böhtlingk's note on P. 8.2.31.

Gūḍha is the preferred form. The non-preferred form is *guh-i-ta*, P. 7.2.15.

gṛhU- *Dhp*. 1.681. Base for deriving *garhati*, *garhā* in the sense of 'censure'. No connection with *grah-*.

geya Derivation: (1) *gai* + *yaT*, P. 3.1.97, (2) *gā* + *ya*, P. 6.1.45, (3) *gī* + *ya*, P. 6.4.65, (4) *geya*, P. 7.3.84.

See under *adhyeya*.

go For *gauḥ* apply P. 7.1.90; *Vt*. XXIX on P. 1.1.56.

Sg. voc. *he gauḥ*. See *STHĀNI*, Pt. I, *Bh*. No. 20 on P. 1.1.57 (p.162). Note that **gau* (p. 165) is an undesired formation.

See *STHĀNI*, Pt. 1, pp. 133-134.

See under *citragu*.

goghna **1.** 'one who kills a cow'.

2. 'one for whom a cow is killed'.

See P.3.4.73.

goṇikāputra 'the son of Goṇika' *Mbh*. I, p. 336, line 16.

See *KĀRA*, n. 754.

goṇī 'vessel'. Considered to be an incorrect form for *gauḥ*. See *PASPA*, n. 129.

goto ṇit P. 7.1.90 Here *gotas* is probably not a *tasI* derivation by P. 5.4.45, because the sg. abl. of *go* according to Pāṇini is *goḥ* (P.4.3.145; 7.1.57). Further, if the assumption that the *t* of *tas* is the *anubandha* P. 1.1.70 is rejected, the conclusion must be that the rule was read originally as *oto ṇit*. Here the assumption of *T* as an *anubandha* makes sense, and the rule thus phrased can take care of the stem *dyo* also.

gotra **1.** 'clan'.

2. (non-technical) 'descendant'.

3. (technical) 'descendant from the grandson onwards' P. 4.1.105; 4.1.162.

Pāribhāṣika and *laukika*. See Agrawala [2] 1963, pp. 431, 529-531, and *AP* VIII, p. 95-96.

For *laukikaṃ gotram* '*gotra* in the ordinary (non-technical grammatical) sense' see *KV* on P. 2.4.63. In daily usage the name of an *ṛṣi* is used as a *gotra* name, that is, the name after the clan has been named. See *AP* XII, P. 7.3.2, under 3, and *Nyāsa* on *KV* on P. 7.3.2.

Technical sense of *gotra* in the section P. 4.1.198-111 which deals with *taddhita*-suffixes. Elsewhere *gotra* has a non-technical sense.

pratyayavidheś cānyatra laukikasya gotrasya grahaṇam ity anantarāyāpatye api lug bhavaty eva *KV* on P. 2.4.63. See *AP* VIII, P. 2.4.63, under 4.

Eight *gotrakāra ṛṣis* : Viśvāmitra, Jamadagni, Bhāradhvāja, Gautama, Atri, Vasiṣtha, Kāśyapa and Agastya. See Agrawala [2]1963, p.524, and for Pāṇini, pp. 525-526.

All *gotra* suffixes are deleted in the plural, P. 2.4.62-70.

The suffixes *yaÑ* (P. 4.1.105) and *aÑ* (P. 4.1.104) are *luk*-deleted in the plural by P. 2.4.64. The suffix *iÑ* (P. 4.1.95) is deleted by P. 2.4.66. An exception is stated by P. 2.4.67.

Of a *kṣatriya*, P. 2.4.58

Non-brahmin, *Vt*. XIII on P. 2.4.58. See *AP* VIII, P. 2.4.58, under 7, and 17. See *KV* on P. 2.4.62, and *AP* VIII on this rule, under 2.

See under *kiṃgotra*; *yuvan*.

gotva 'being a cow'. See *AP* II, pp. 91-92, *bhāvavacana*.

See under °*tva*.

gopavanādi A sub-*gaṇa* of the *bidādi-gaṇa*, No. 164 in the Böhtlingk ed. of the *gaṇa-pāṭha*, under No. 19, ff.

gobalīvardanyāya 'maxim of the cattle and the bull'. Pleonastic use of a term. *Nyāsa* on *KV* on P. 7.4.93 (Benares ed., Vol. VI, p. 209, line 25). The idea here is that *caṅpare ṇau* implies *caṅpare ṇau ṇau*.

gomat See *AP* IX, p. 36.

See *bhāṣya* on P. 7.1.70, *Mbh*. III, p. 263, line 12.

For the *prakriyā* of *gomān*, see *AP* X, P. 7.1.70, under 7.

gomatpriya 'one to whom a cattle owner is dear'. Example for *PN, pbh*. 52.

See *KV* on P. 7.2.98.

govṛndāraka 'a bull as a deity' *Mbh*. I, p. 403, line 10. See *KA* p. 202.

goṣadādi A *gaṇa* mentioned by P. 5.2.62.

goṣpadapram 'so as to fill (only) the mark of a cow's hoof' *Mbh*. I, p. 482, line 7.

According to P. 3.4.32, the *u* (as in *pūram*) may be indifferently deleted (*pram*).

According to P. 6.1.145, *goṣpada* is a place visited by cows or a measure. See *AP* VIII, P. 2.4.33 (b), under 4. Derive: *pṝ*→ *pu*→*pur* (P. 1.1.51)→*pram*.

gohitam 'what is good for cows'. A *tp*. cp. by P. 2.1.16. Derivation: ((*go* + *Ṅe*) + (*hita* + *su*)) + *sU*. Here *Ṅe* is *luk*-deleted by P. 2.4.71.

Question: *Ṅe* causes *av-ādeṣa* of the *o* of *go* by P. 6.1.78. Therefore, why is not the *o* of *go* replaced by *pratyayalakṣaṇa* (P. 1.1.62), resulting in *gave hitam*? Answer: See *PN*, Pt. I, p. 36, lines 5-7. See *Nyāsa* on *KV* on P. 7.3.92 (Benares ed., Vol. VI, p. 105, lines 25, ff.).

See under *pratyayalakṣaṇa*; *lupte pratyayasarvāṇi*; *varṇāśraya*.

gauḥ, gāvau, gāvaḥ P. 7.1.90; 7.2.115. See *AP* X, P. 7.1.90, under 7 and 8. (*he*) *gauḥ*, *Mbh*. I, p. 142, line 23. Derivation, *STHĀNI*, p. 162. Compare *STHĀNI*, Pt. I, pp. 165, 166 (*he gau*).

gauḥ payo duhyate 'the cow is milked milk'. See *KĀRA*, pp. 169, 183, 196.

See *VP* 3. 7.73 (ed. Rau).

See under *gāṃ dogdhi payaḥ*.

gauṇa **1.** 'secondary, figurative, non-literal'.

See under *aupacārika*.

Opp. *mukhya*.

2. 'subordinate' = *upasarjana*. See under *gauṇatva*.

See under *priyāṣṭnaḥ*.

gauṇatva 'the status of *upasarjana* in a cp.'. See *SK*, No. 432, on P. 3.2.58.

gauṇamukhyayor mukhye kārya-saṃpratyayaḥ 'out of a secondary meaning and a main (literal) meaning, we under-stand that a grammatical operation takes place with regard to (the word in its) main meaning' *Vt*. IV on P. 6.3.46; *Mbh*. I, p. 71, line 18 = *PN, pbh*. 15. Examples : *gaur anubandhyaḥ*; *aja agnīṣomīyaḥ*; *na vāhīko' nubhadhyate*, *Mbh*. I, p. 71, lines 18-19.

gauṇo nirdeśaḥ 'statement in a secondary meaning, non-literal statement'. A statement which we have to interpret in a way different from what it literally says, e.g., by adding words, or changing a *tp*. cp. into a *bv*.

See *Nyāsa* on *KV* on P. 2.4.4. Here the *Nyāsa* renders *gauṇa* as *amukhya, aupacārika*.

See *AP* VIII, P. 2.4.4, under 5, and P. 2.4.6, under 3.

gaur anubandhyaḥ 'the ox must be bound'. See *PN*, Part I, p. 67; Part II, p. 193.

gaur iva gavayaḥ 'a gayal is like a cow'. *Mbh*, I, p. 397, line 11. See *KA*, Note (72).

gaur duhyate payaḥ 'the cow is milked milk' *KĀRA*, p. 183 (on *Ślokavarttika* (i) on P. 1.4.51; p. 205 (on *Ślokavārttika* (*vi*) on P. 1.4.51); Note (149).

See under *dugdhe gauḥ payaḥ*.

gaur vāhīkaḥ 'a (stupid like a) bull inhabitant of the Vāhīka country' *Mbh*. I, p. 368, lines 17, 20. See *KA*, n. 409.

Counterexample quoted for P. 8.1.12. Also mentioned under *Vt*. I on the same rule.

Mentioned in *VP*. III. 14.624 (ed. W. Rau).

See under *agnir māṇavakaḥ*.

gaurava 'the use of relatively more words, prolixity of expression'. See *PN*, *pbh*. 121. Opp. *lāghava*.

Explained as *pratipattigaurava* 'complexity of understanding' *Nyāsa* on *KV* on P. 8.2.52.

See under *pratipattigaurava*.

gaurādi P. 4.1.41.

See *KV* on P. 7.1.96. See *AP* X, P. 7.1.96, under 4 and 6. Some grammarians read *kroṣṭu* in this *gaṇa*.

gaurī *gaura* + *ṄīS*, P.4.1.41. See *KV* on P. 6.4.148.

granthika 'story teller' *Mbh*. I, p. 329, line 6. See *KĀRA*, n. 282.

grasta 'constricted' *Mbh*. I, p. 13, line 23. A defect in pronunciation.

See *PASPA*, n. 824.

grah- *gṛhyamāṇa* 'what is being understood (from the context), what is *prakṛta* "already introduced"' *KV* on P. 6.4.16

gṛhyate 'is included (in a rule)' *KV* on P. 6.4.14; 'is implied' *KV* on P. 7.3.86.

Lengthening of *iḍāgama* by P. 7.2.27. But this lengthening is restricted to the *iḍāgama* prescribed by P. 7.2.35. It does not apply to the *ciṇvadbhāva-iḍāgama* of P. 6.4.62.

jighṛkṣati, derivation, see *AP* XI, P. 7.2.12, under 4. See *Nyāsa* on *KV* on P.7.2.12.

+ *Ṇa*, *vibhāṣā*, P.3.1.143, *graha* / *grāha*. But see *kārikā* in *Mbh*. on P. 7.4.41, and *AP* XIII, P. 7.4.41, under 6.

grahaṇa **1.** *Nyāsa* on *KV* on P. 7.3.37. See *AP* XI, P. 7.2.78 (a), under 6

2. 'mention' = *vacana* : *gṛhyate 'neneti grahaṇam* 'that by which (something, an object) is seized (or referred to)', 'mention (of a word)' *KV* on P. 2.4.63; 7.2.78; 7.3.37. See *AP* XI on P. 7.2.78 (b), under 6.

See under *ṅyābgrahaṇe 'dīrghagrahaṇam*, that is, *adīrgha iti vacanam*.

See under *sāmānyagrahaṇa*.

°grahaṇa **1.** 'the mention (of x in a rule when x has been actually stated)'.

2. 'mentioning (x in a rule when x has not been stated)' *Vt*. II on P. 7.2.67. See under *halādigrahaṇa*.

Vt. I on P. 3.1.35, 'x is to be included,' that is, *anekāc* is to be read (in P. 3.1.35) instead of *pratyaya*. See *KV* on P. 7.2.67, and P. 7.2.67, under 6.

grahaṇakavākya 'a comprehensive state-ment (on the basis of which particular desired statements can be established)'. *Padamañjarī* on *KV* on P. 2.4.2.

grahaṇakaśāstra 'the rule which says that phonemes mentioned in a rule refer to themselves as well as to their *savarṇa* varieties' *KV* on P. 1.1.70. Refers to P. 1.1.69.

grahaṇavatā prātipadikena tadanta-vidhir nāsti 'the *tadantavidhi* (P. 1.1.72) does not apply when the nominal stem is mentioned / specified as such' *PN*, *pbh*. 31.

See *Vt*. I on P. 4.1.14; *Mbh*. II, p. 205, line 12; p. 345, lines 11-12.

See *Nyāsa* on *KV* on P. 7.3.11; P. 7.3.47.

See Chandra Vasu, trsl., Vol. II, on P. 5.2.87.

grahaṇāgrahaṇe grahaṇābhāvaḥ 'one cannot apply (the principle of) *grahaṇa* (to *aṆ*) in the *grahaṇa*-rule (itself)'. See *ATA*, p. 23. Reference is to P. 1.1.69, which says that the vowels included in the *pratyāhāra aṆ* represent their homo-organic varieties also.

Presumably a statement by Bhartṛhari in his *Mbh.-dīpikā*.

grahaṇābhāva *grahaṇābhāvāya* 'in order to have the non-mention (of *iti* in P. 7.3.75)'.

grahaṇārtham 'serves to include' *KV* on P. 7.2.67.

grahaṇena gṛhyante 'are included in the mention of...' *KV* on P. 7.2.82. Reference is to *PN*, *pbh*. 11.

grahaṃ saṃmārṣṭi 'he cleans a cup'. Here the number of *graha* is non-intentionally used. For the *Mīmāṃsā* analysis, *SA*, Note (121); *STHĀNI*, Pt. I, Note (146).

See under *ekatvayuktam ekasya śruti-saṃyogāt* (*Jaiminimīmāṃsāsūtra* 3.1.13).

grahaikatvanyāya (in *Mīmāṃsā*) 'maxim according to which in *grahaṃ saṃmārṣṭi* the sg. number is not specifically intended'. See *SA*, Note (121).

See under *bheda*.

grahyādisūtra Reference to P. 6.1.16 which deals with *saṃprasāraṇa* (e.g., *prach-*→ *pṛch-*. See *Nyāsa* on *KV* on P. 2.4.41; *Nyāsa* on *KV* on P. 6.4.2 and 6.4.19.

grāma See under *ye hi grāme vidhayo...*

See under *saṃstyāya*.

grāma upavasati 'he undertakes a fast in the village' *Mbh*. I, p. 332, line 6. See *KĀRA*, Note (101).

grāmaṇī Derive [(*grāma* + *am*) + *nī*)] + *KviP*, P. 3.2.61. See *KV* on this rule.

Is a *nipātana*, P. 5.2.78.

Mentioned also in an enumeration by *KV* on P. 3.2.61.

See the *Vt*.-like statement in *SK* No. 2975 on P. 3.2.61, *agragrāmābhyām...*

See under *ṇatva*.

grāmaṃ gacchan vṛkṣamūlāny upa-sarpati 'while going to the village he happens to come near to the roots of a tree'. *KV* on P. 1.4.50. See *KĀRA*, Note (117).

grāmasya samīpād āgacchati 'he comes from the vicinity of the village'. Example mentioned in *Vt*. II on P. 1.4.23.

****grāmāya gacchati*** 'he goes to the village'. Undesired usage. See *ANA*, Note (100).

grāme nādhyeyam 'in a village one is not to study' *Mbh*. III, P. 320, line 22 (on P. 7.3.14).

See under *abhakṣyo grāmyakukkuṭaḥ*.

grāmevāsaḥ 'living in a village' *KV* on P. 6.3.18. See *KĀRA*, n. 58.

GH

GH *Anubandha*. Function defined by P. 7.3.52.

gh →*g*, P. 8.4.3,→*k*, P. 8.4.55. See *AP* XI, P. 7.2.67, under 6 (*kāsvasu*).

gh →*jh* (P. 7.4.62)→*j* (P. 8.4.53). E.g., *jighra*. See *AP* XIII, P. 7.4.62, under 3.

gha **1.** May be a *kṛt* or a *taddhita* suffix. If *kṛt*, then *GHa* where *GH* is an *anubandha*. If *taddhita*, then write *gha*. This *gha* is replaced by *iya*. No *anubandha* here.

See P. 3.3.118; 6.4.96.

2. Name for the suffixes *tara* and *tama*, P. 1.1.22.

GHaÑ *Kṛt* suffix prescribed in the sense of *bhāva* 'action noun', P. 3.3.18. Added after *rañj-*, P. 6.4.27.

In the sense of *bhāva*, P. 3.3.18. Used in any other sense than *kartṛ*, if the question is of an idiomatic meaning, P. 3.3.19. See *AP* XII, P. 7.3.64, under 3.

In the sense of *karaṇa* (P. 3.3.117).

Prohibition for *śri*, *nī-* and *bhū-*, if not preceded by a preverb, by P. 3.3.24.

See *AP* X, P. 7.1.67, under 2; P. 7.1.68, under 3 (b).

See Mall. on *Kir*. 8.21.

ghañaP P. 2.4.38. Compare *AP* VIII, P. 2.4.56, *a-ghañaP*.

ghañarthe kavidhānam *Vt*. IV on P. 3.3.58. See next.

ghañarthe ko vidheyaḥ '(the suffix) *ka* is prescribed in the sense of *GHaÑ*' *Mbh*. II, p. 150, line 20. Reference is to *Vt*. IV on P. 3.3.58.

ghaṭ- 'to bring about' *Dhp*. 1.800. Shortened vowel in the caus., P. 6.4.92. Here first lengthen the vowel by P. 7.2.116, then apply shortening.

ghaṭādi Any verbal base listed in the *Dhp*. 1.800-873, never mind the class of conjugation it belongs to. For instance, *jñā-*, which is a class IX verb, is also *ghaṭādi*. These verbal bases are called *Mit* bases. Here P. 6.4.92 applies for shortening of the verbal base vowel when *ṆiC* follows.

ghaṭādayo mitaḥ *Gaṇasūtra* in *Dhp*. on 1.800-873.

See *SK*, No. 2353, on P. 7.4.68.

See *AP* IX, P. 6.4.92, under 2.

ghaṭādayaḥ ṣitaḥ *Gaṇasūtra*. See *SK*, No. 2353, on P. 7.4.68.

ghas- Replaces *ad-*, P. 2.4.40. Takes *iṬ* before the sg. 2nd person pf. ending *thaL*, *jaghasitha*. See Whitney, § 794 (c), incorrect *jakṣitha*. The sg. 2nd person pf. ending *thaL*, being the substitute of *siP*, is *Pit* by *sthānivadbhāva*. If *Pit*, then not *Kit*. Therefore P. 6.4.98 does not apply here. We should derive *jaghasitha*. See *KV* on P. 7.2.61.

See *AP* XI, Introduction, P. 7.2.62; *AP* XI, Introduction, P. 7.2.62; 7.2.67, under 4 (*ghas* + *KvasU*).

For *jighatsati* see *AP* XIII, P. 7.4.49 (*s*→*t*).

See under *jakṣivas*.

ghāṭaka 'dealing with'.

ghātyāt 'may he cause to kill' (Kaiyaṭa). Derivation, *STHĀNI*, Pt. I, p. 280.

ghādi 'the (*taddhita*-suffixes) *gha*, etc.'. P. 4.2.93; *KV* on P.4.2.92.

ghāsa 'eating'. Is a *bhāve GHaÑ* derivation Apply P. 2.3.38; 3.3.18; 7.2.116.

ghi P. 1.4.7, name of *prātipadikas* in short *i* / *u*, exc. *sakhi*, *pati* and *nadī*.

They form the sg. instr. in *-nā*, whereas *sakhi* has *sakhyā*, P. 1.4.7; 7.3.111, *Ṅit* case endings, *guṇa* (P.7.3.108) of *ghi* stems in dat., abl. and gen.; P.7.3.119 (sg.loc.in *-au*).

See *AP* IX, P. 6.4.148, under 4.

ghu **1.** P. 1.1.20, *dā-*, *dhā-* / *de-*, *do-*, except *dāP-* 'to cut' and *daiP-* 'to purify'.

2. Term used in P. 7.3.70; 7.4.54; *Ślokavt*. (iii) part I, on P.7.3.3. Explained by Patañjali as the *uttarapada* of a cp. (*Mbh*. III, p. 318, line 7).

See under *gāmādāgrahaṇeṣu aviśeṣaḥ*.

3. See under *aghu*.

°GHuraC *Kṛt*-suffix, P. 3.2.161. *Tācchīla* is continued from P. 3.2.134. E.g., *bhāsura*.

ghuṣ- *KV* (Hyderabad ed.) on P. 7.2.23,

1. Class I, *aśabdārthe*. 'to sound', like ringing, tinkling,

2. Class X, *viśabdane* 'to produce speech', *KV*, *pratijñāna*.

P. 7.2.23 prohibits *iḍāgama* for *ghuṣ-aviśabdane*. Examples: *ghuṣṭā*, *rajjuḥ*, *ghuṣṭau pādau*. Counter example, *avaghuṣitaṃ vākyam āha*.

ghṛtabhojanam '... is the beginning of health (*ārogya*)' *Mbh*. III, p. 231, line 6.

ghoṣa **1.** 'sonority / sonorous'. Sometimes rendered as 'voice'. But the usual term for voice is *nāda*. See Allen, 1953, p. 34, n. 2.

See G. Cardona (b), 1983, pp. 8-9, 11. *Ibid*. p. 9, "The distinction between *nāda* and *ghoṣa* is...not prompted by phonetic considerations, but it...is justified in terms of phonology".

See under *aghoṣa*, *nāda*.

2. Mentioned as a type of settlement (*saṃstyāya*, of cowherds), with three other types, *grāma*, *nagara* and *saṃvāha*, *Mbh*. P. 321, line 3.

°ghna See under *han-*.

ghrā- 'to smell' *Dhp*. 1. 973.

See under *jeghrīyate*.

-ghs- → *-kṣ-*, See under *jakṣivas*. Refer to P. 6.4.98, conditioned by *KṄiti*.

Ṅ

Ṅ *Anubandha* indicative of *ātm*. endings, P. 1.3.12. See P. 2.4.74 (a), under 5.

Function, P.1.1.53. A substitute marked with *Ṅ* replaces the final of the *sthānin* even if the substitute consists of more than one phoneme. See *AP* XIII, P.7.4.28, under 2.

Prohibits *guṇavṛddhī*, as in *tātAṄ*, P. 1.1.5. See *AP* X, P. 7.1.35, under 2.

See P. 6.1.186 for accentuation (*anudātta*) of finite verb endings.

The *Ṅ* of *auṄ* (P. 7.1.18) has not any *anubandhakārya*.

See *AP* X, P.7.1.35, under 4 and 7 (*kārikā*).

See under *anAṄ*; *iyAṄ*/*uvAṄ* (P. 6.4.77); *yaṄ* (P. 6.5.81).

ṅ Result of *kutva*, P. 8.2.62. See *AP* X, P. 7.1.83, under 3 (*īdṛṅ*).

ṅic ca pin na bhavati 'and what is *Ṅit* is not *Pit* (and conversely' *KV* on P. 7.1.35; 7.3.89. Based on Patañjali. See *AP* II, p. 5.

Ṅit P.2.1.4, an *apit sārvadhātuka* is *Ṅit*, and, therefore, subjected to the prohibition of *guṇavṛddhī* by P. 1.1.5. See *AP* XII, P. 7.3.84, under 4; P. 7.3.85, under 2. Conversely, a *Pit sārvadhātuka* is *aṅit*.

Any *sārvadhātuka* suffix which is not marked with *P* (P. 1.2.4).

See P. 6.4.193.

See under *gāṄ*-, *sIC* and *sya*.

Ṅitkārya 'operation depending on the *anubandha Ṅ*'. In *kārikā* on *KV* on P.7.1. 18. Reference is to P. 7.3.113, in which *Ṅiti* is continued from P. 7.3.111. Here the *Ṅitkārya* is the insertion of *yā* before a fem. ending which is *Ṅit*

Ṅittva Of two kinds : (1) Based on *sārvadhātuka* , P. 2.1.4; 1.1.5, no *guṇa*, (2) Based on the augment *yāsUṬ*, P. 3.4.103 (here Böhtlingk does not translate *ṅic ca*).

See *KV* on P. 7.3.83.

In connection with *ātm*. endings, see P. 6.4.36, under 3.

In connection with the prohibition of *guṇa*, see *AP* XII, P. 7.3.83, under 4.

ṅidvat (1) *ṅiti iva* (loc.), 'like what is applicable before a *Ṅit* suffix.', (2) *ṅitaḥ iva* (gen.) 'like what is applicable to a *Ṅit* suffix'.

Don't confuse with *ṇidvat*.

See *AP* XI, P. 7.2.81, under 4.

Ṅī Cover term for the fem. suffixes beginning with *Ṅī*, like *ṄīP*. (*Vt*. I on P.7.3.111).

ṄīP P. 4.1.5. Derive x + *ṄīP* + *sU* (P. 4.1.5; 4.1.2)→ x + *ī* + ° (P. 6.1.68)→ x + *ī* .
See *AP* IX, P. 6.4.127, under 3.

ṅeḥ 1. P. 7.1.13, *Ṅe* + *as*→ *Ṅes*, P. 6.1.110. 2. P. 7.3.116, *Ṅi* + *as*→ *Ṅe* + *as* (P. 7.3.111)→ *Ṅes* (P. 6.1.110).

ṅāyi Sg. loc. of *Ṅe*, the sg. dat. case ending. P. 7.2.95.

ṅyāp prātipadikāt P. 1.4.1. Is a *dvandva* cp., 'after (what ends in) *Ṅī*, or after (what ends in) *āp*, or after a *prātipadika*'.

ṅyābgrahaṇe 'dīrghaḥ *Vt*. XX on P. 1.1.56. Explained by Patañjali : when mention is of (the fem. suffixes called) *Ṅī* or *āP*, the substitute short vowel is not *sthānivat*. Therefore it is not treated like the original long vowel.

Stated in *Mbh*. III, p. 342, line 1 (on *Vt*. I on P. 7.3.113).

See *KV* on P.7.3.113.

ṅyābgrahaṇe 'dīrghagrahaṇam 'when mention is of (the fem. suffixes) *Ṅī* or *āP*, the substitute long vowel is not *sthānivat*'. To be explained as *ṅyābgrahaṇe 'dīrghaḥ iti grahaṇam*. *Vt*, XX on P. 1.1.56. Quoted in *Mbh*. III, p. 342, line 1 (on *Vt*. I on P.7.3.113). Quoted by *KV* on P. 7.3.105.

See *AP* XII, P. 7.3.105, under 5.

See under *ṅyābgrahaṇe 'dīrghaḥ*.

ṅyām 'if a fem. suffix beginning with *Ṅī* follows immediately' Sg. loc. of *ṅī*. *Vt*. II on P. 6.4.149.

C

C *Anubandha*, indicative of *antodātta* accent, P. 6.1.163.

Viśeṣaṇārthaś cakāraḥ. Śakyo 'tra viśeṣaṇārtho 'nyo 'nubandha āśaṅktuṃ tatra cakārānurodhād antodāttatvaṃ bhavati *Mbh*. II, p. 253, lines 19-21.

See P. 1.3.7.

See *AP* X, P. 7.1.95, under 3 (*kroṣṭṛ*).

c*—*kU **1.** P. 7.3.52 (before a *kṛt*-suffix containing *GH* or *Ṇ* as an it-letter. E.g., *pac* + *GHaÑ*→*pāka*.

2. P. 8.2.30. E.g., *a*+*pāc*+*s*+*ī*+ *t*
a+*pāks*+*ī*+*t* P.8.2.30.
a+*pāk*+*ṣ*+*ī*+*t* P.: 8.3.59
apākṣīt.

ca **1.** 'and' Item-connective (*dvandva*) and sentence-connective. See K. Bühler, *Sprachtheorie*. 1935. Repr. Gustav Fischer Verlag : Stuttgart. Ullstein Buch 1978, p. 318, *sachlich kolligierend* and *syntaktisch fügend*.

2. Four meanings: *samuccaya* 'accumulation (of items which are deemed equally important)', *anvācaya* 'accumulation (of items not deemed to be of equal importance)', *itaretarayoga* 'grouping together (of individual items)' and *samāhāra* 'grouping together (of items in a whole)' *BDA*, Introduction, p. lxvi, and Note (109). Examples of *nyagrodha* for each of the four meanings, *Mbh*. I. p. 434, lines 10-13. See *BDA*, p. 179.

(1) *samuccaya* 'accumulation'. See *SK*, No. 903, on P. 2.2.29, *parasparanirapekṣasyānekasya ekasminn anvayaḥ* 'connection of several which are mutually independent with regard to one'. The example is *īśvaraṃ guruṃ ca bhajasva* 'revere God and the teacher'. Here we have a connection between two items with regard to one action. Then what is the difference with *anukarṣaṇa*? The point seems to be that *ca* in the sense of *samuccaya* provides a mere indication that a word from a previous rule is to be supplied, but that here *ca* does not drag it along to the *sūtra* concerned. Another point is that in the case of *samuccaya* the word to be supplied may be supplied in the following rules also. Consider P.3.1.1–3. Here the rules 2 and 3 contain the word *ca*. According to the *KV*, *ca* in P. 3.1.2 has the meaning of *samuccaya*. It indicates that the word *pratyayaḥ* from P.3.1.1 is to be supplied. This being the case, it can be supplied in P. 3.1.3

See under *anuktasamuccaya*; *anuktasamuccayārthatva*.

(2) *anvācaya* 'adding something of minor importance (*apradhāna*), as an afterthought, to something of primary importance (*pradhāna*)'. E.g., see *Mbh*. II, p. 20, lines 23-24, *kaścid ukto grāme bhikṣāṃ cara devadattaṃ cānayeti sa grāme bhikṣāṃ carati yadi ca devadattaṃ paśyati tam apy ānayati* 'somebody being told: go for alms in the village and bring Devadatta, goes for alms in the village, and when he sees Devadatta he brings him also'. The opposite is *saṃniyoga* 'a conjunction of two items on the same level of importance'.

3. *anukarṣaṇa* 'dragging along'. This is the meaning of all instances of *ca* in which no other meaning is stated. In P. 2.4.9 *ca* has a restrictive value, according to the *KV*. But here it is used redundantly. The restriction is to be had from *apavāda*. P. 2.4.9 is an *apavāda* to P. 2.4.12, because it contains the restriction *śāsvatikaḥ virodhaḥ*.The traditional view is *cakāro'nukarṣaṇārthaḥ* 'the particle *ca* serves to drag along (a word)'. Compare *Mbh*. I, p. 408, line 22, *kimarthaś cakāraḥ. Anukarṣaṇārthaḥ*.

See *PN*, *pbh*. 73, *cānukṛṣṭaṃ nottaratra*.

Mbh. I, p. 295, lines 17-18, *sarve cakārāḥ pratyākhyāyante* 'all particles *ca* (in a rule) can be dispensed with'.

See under *dvandva*.

4. 'still, yet' (after a negative phrase). E.g., *na prakalpete. Prakalpete ca* '(these two) do not work. Still, they do' *Mbh.* I, p. 172, line 3.

5. 'and' or 'or'. Conjunctive and disjunctive sense (both together versus both separately = 'or', non-exclusive disjunction, option'). See *FANU*, pp. 88-89. See *AP* IX, P. 6.4.19, 20, 44, 119, 121, 124, 156 (b), under 4.

'both x and y'. Here we have two possibilities, (a) x and y are jointly involved in an action. So here "and" means both together, simultaneously, (b) x and y are each separately involved in the action, not together at the same time. Here "and" assumes a disjunctive sense : x or y, but not both together.

In the sense of conjunction *(saṃniyoga)*, *Vt.* VI on P. 7.1.3. Here Kātyāyana proposes to add *ca* to P. 7.1.6.

Co-application. See *AP* IV, P. 1.4.60, under 3.

6. Several functions: (1) Rule boundary, see *FANU*, p. 279, convention 99. Is accepted, if there is a possibility to read the two rules concerned together. If the two rules are not logically combinable, the use of *ca* is redundant. See *AP* VIII, P. 2.3.67, under 4, (2) To ensure the continuation of an item from a previous rule, see *FANU*, p. 271, convention 7, (3) To append a rule, (4) To show connection with the previous rule, (P.7.1.45, 49, 94, 77, two *chandas* rules), (5) To re-inforce an item which would be discontinued otherwise. This amounts to re-inforcing a previous, incompatible item. See *FANU*, pp. 51-52; p. 271 (convention 7). P. 7.2.60; *AP* XIII, P.7.4.56, under 2,(6) conjoint application in one and the same derivation.

For the re-inforcement of a previous incompatible item, see *AP* XIII, P. 7.4.91, under 2; P. 7.4.97, under 2; and *PN*, *pbh.* 78.

7. When *ca* is used in a *Pāṇinisūtra* otherwise than in second position, the rule should be split. A rule should not contain two *vidheyas*. See *AP* VII, P. 2.3.37; *AP* IX, P. 6.4.62; *AP* XIII, P. 7.4.4. under 1.

Compare P Kiparsky 1979, pp. 197, 198, 205. For "ditto" see ibid. pp. 199. See also *AP* I, p. 123-124.

8. In P. 7.2.12 *ca* is not added after the first word of the rule, so no function of rule boundary. Moreover, there is no possibility of reading P. 7.2.11 and 12 together. Also, to split the rule in an (a) and (b) rule makes no sense, because *sani* should go with *grahaguhoḥ*. Then what could be the function of *ca* here? According to tradition, it serves to continue °*ukaḥ* from P. 7.2.11.

9. Is necessary, when the continuation of an option is required in the following rule which introduces a new *vidheya*. See P. 2.3.72, under 8, and *FANU*, p. 272, convention 25.

10. Is never part of the *uddeśya* or *vidheya*. It merely serves for the disconnection of rules indicating the boundary. It may be redundantly added, as in P. 6.4.33. See *AP* V, P. 2.1.20, under 7; P. 2.4.13, under 5.

11. Serves to indicate mere connection with a topic introduced earlier. See *AP*, P. 1.4.41, under 5; P 1.4.50, under 4; P. 1.4.51, under 4; 1.4.55, under 5. Reinforcement of an earlier incompatible meaning condition. See *AP* IV, P. 1.4.76, under 4.

As a device to insert a rule. See *AP* IV, P. 1.4.68, under 5; P. 1.4.74, under 4.

In P. 2.3.63 *ca* continues the expression *bahulaṃ chandasi* as a whole.

See *AP* VII, 2.3.63, under 3.

For the continuation of a condition like *brāhmaṇe* in the next rule, *ca* is required. See *AP* VII, P. 2.3.61, under 3.

See I.S. Pawate, *The Structure of the Ashtadyayi*. Hubli (1935), pp. 77-80.

See *AP* VI, P. 2.2.4, under 4, and P. 2. 2. 29, under 3; *AP* VIII, P. 2.4.2, under 3.

See under *nāmārthayor abhedānvayaḥ; punarvidhāna (ca = eva); bahulaṃ chandasi; luptaprathamāka; samuccayārthaḥ.*

ca...na ca *Mbh.* I, p. 159, line 3, *gamyate cārtho na ca prayujyate* 'the meaning is understood, but (the word) is not used'.

caḥ Derive *cah*, question asked on the *cuḍāmaṇi* examination of S. D. Joshi.

(1) ((*cakra*+*ṆiC*)+*KviP*)) +*sU*		
(2) ((*cakr*°+° + °)) + *s*		
(3) *cakr*	+ *s*	P. 6.1.67
(4) *ca*°*r*	+°	P. 8.2.29
(5) *caḥ*		P. 8.3.15
caḥ		

carkarti 'he does repeatedly' *Yaṅluk* form of *kṛ-* 'to do'. *KV* on P. 7.4.92.

See under *cākarti*.

cakra **1.** 'you (pl.) have done' *Mbh.* I, p. 8, line 23. Example of a form fallen into disuse. Derivation, *PASPA*, n. 523.

2. 'circular argument' *Mbh.* I, p. 287, line 1, *cakram avyavasthā* 'endless repetition'.

cakraka 'circular argument, circularity (of rule-application)' *Mbh.* III, p. 92, line 17; p.197, line 25. See *AP* IX, P.6.4.66, under 5.

na hy avyavasthākāriṇā śāstreṇa bhavitavyam 'a rule must not lead to lack of finality, endless recursion of rule-application'.. *Mbh.* III, p. 197, line 26.

cakrakam avyavasthā prāpnoti. Naiṣa doṣaḥ. Cakrakeṣv iṣṭato vyavasthā. Mbh. I, 287, line 2.

cakratus 'the two of them have done'.

Derivation, *STHĀNI*, Pt. II, p. 135.

cakrus 'they have done' *KV* on P. 1.1.59.

Derivation, *STHĀNI*, Pt. II, p. 110; Note (56).

cakṣuṣkāmaṃ yājayāṃ cakāra *Mbh.* I, p. 497, line 17. See *AP* VIII, P. 2.4.81.

CaṄ Suffix used for the redupl. aor., P. 3.1.48. For the reduplication apply P. 6. 1.11. See *AP* IV, P. 2.4.51, under 4.

According to *KV* on P. 3.1.48, the *C* of *CaṄ* is *viśeṣaṇārtha*. See under *C*. Compare *sIC*.

For the reduplication of the aor. apply P. 7.4.93 in combination with P. 7.4.79.

Compare the example *acīkarat* for the clue provided by *akitaḥ* in P.7.4.83. See *AP* XIII, P. 7.4.83, under 6.

caṅkramyamāṇo 'dhīṣva 'study while walking to and fro' *VP* 2.452 (ed. Rau).

See *KĀRA*, p. 54 (translation).

caṅparanirhrāsa 'shortening before (the aor. marker) *CaṄ*' P.1.1.58. See *STHĀNI*, Pt. II, pp. 67; 89-91.

See *AP* XIII, P. 7.4.1, under 3.

caṅpare ṇi '*ṆiC* (P. 3.1.25-26) when followed by *CaṄ* (P. 3.148)'. Stated in the *atideśa*-rule P. 7.4.93. This rule extends *ittva* 'substitution of *i*) of the *abhyāsa*-vowel to the domain of *caṅparo ṇi*. Reference is to the formation of the reduplicated aor. of the caus.

Defining feature of the caus. aor. by P. 7.4.93 (*caṅpare ṇau*). The whole section P. 7.4.83-97 is devoted to the caus. aor.

Compare P. 7.1.1; 7.1.4 (b); *AP* XIII, P. 7.4.58, under 4.

See under *sanvadbhāva*.

cañcura *Kir.* 15.38d 'skilful / moving to and fro'. Derivation according to Mall. :

(1) *carA-*		*Dhp.* 1.591
(2) *car+ car*	*+ yaN*	P. 3.1.22; 6.1.9
(3) *ca°+ car*	*+ ya*	P. 7.4.60
(4) *ca-nUK-car*	*+ ya*	P. 7.4.87
(5) *cancur*	*+ ya*	P. 7.4.88
(6) *cancur*	*+ ya + aC*	P. 3.1.134
(7) *cancur*	*+°+ a*	P.2.4.74 (*yaṅluk*)
(8) *cañcur*	*+ a*	P. 8.4.40

cañcura.

In stage (7) *ya* is *luk*-deleted. Therefore lengthening of the verbal base vowel, as in *cañcūryate*, by P. 8.2.77 is disallowed by P. 1.1.63. The straight-forward derivation would be from the verbal base *cañcU-* 'to hop about' (*Dhp.* 1.205) with the suffix *ura*, as suggested by L. Renou, "La structure du *kāvya*" *Journal Asiatique* Tome CCX-LVIII. Paris 1959, p. 47. However, this derivation is not possible by P. 3.2.161 or 162, because *cañc-* is not included among the verbal bases mentioned here. Therefore Mall. is forced to derive the form in a round about way in which the original verbal base *cañc-* is exchanged with *car-* by means of an artificial *nUK- āgama.*

cañcūrti 'he moves repeatedly'. Alternative form of *cañcurīti. Yaṅluk* form of *car-*. The *ī* is optionally (marginally) not added by P. 7.3.94.

KV on P. 7.4.88

See *AP* XIII, P. 7.4.88, under 3.

catasras Pl. nom. fem. of *catur* 'four'. Derivation, see *STHĀNI*, Pt. I, Note (79).

caturgrahaṇa 'the mention four times (of *mitrayu* in the A.)' *Mbh.*III, p. 235, line 2.

caturthīsamāsa 'cp. formation with (a word ending in) a dative case ending'. For the sense conveyed see *Vts* I and III on P.2.1.36.

See *PASPA*, n. 482.

catvāri Augment *āM* by P. 7.1.98. *ĀM* is *Mit*, therefore apply P. 1.1.47.

Candragomin See B. Liebich, "Das Datum des Candragomin" *Wiener Zeitschrift für die Kunde des Morgenlandes* XIII, 1899, and *Kṣīrataraṅgiṇī, Kṣīrasvāmin's Kommentar zu Pāṇini's Dhātupāṭha.* Herausgegeben von B. Liebich. *Indische Forschungen*, Heft 8/9, Breslau 1930, Anhang III, pp. 266-281. Dated in the second half of the 5th cent. A.D. See also M. Hahn, "Der Autor Candragomin und sein Werk". In : *Zeitschrift der deutschen morgenländische Gesellschaft.* Suppl. 2.18. Wiesbaden 1974, pp. 331-355.

See *KĀRA*, Introduction, pp. xvi-xix; *AP* X, P. 7.1.29, under 5; P. 7.1.30, under 5.

See M. Deshpande, "Candragomin's syntactic rules, some misconceptions" *Indian Linguistics*, Vol. 40 (1979), pp. 133-145.

See under *Cāndravyākaraṇa.*

candramukhī 'having a moon-like face' (fem.) *Mbh.* I, p. 307, lines 19-20.

See *TA*, Note (25).

car- *carati* 'he moves'. Used to define the meaning of the *taddhita*-suffix *ṭhaK*, P.4.4.8. Construed with the instr. Compare *KV* on P. 7.3.7, *svadhvareṇa carati* 'he is engaged in the Soma-sacrifice'.

°cara *Taddhita*-suffix, P. 5.3.53, in the sence of *bhūtapūrva* 'one who was formarly...'.

See under *bhūtapūrva.*

caraṇa **1.**'a Vedic school' *Mbh.* II, p. 225, line 15 (in a *śloka*).

Is *śākhānimittaka* 'caused by (adherence to a particular) Vedic recension. See *KV* on P. 2.4.3.

See Agrawala [2]1963, pp. 285, 286.

°caraṇa Honorific word, like *°pāda.*

carācara A *yaṄ* (frequnetative) formation, P. 3.1.22, 'one who moves a great deal'. Derivation, *AP* XIII, P. 7.4.58, under 6.

The augment is *āK*, *Vt*. VI on P. 6.1.12. The suffix is *aC*, P. 3.1.134. *Ya* of *yaṄ* is deleted by P. 2.4.74.

caricalipativadīnām *Vt*. VI on P. 6.1.12. Examples, *carācara*, *patāpata*.

Derivation: *car* + *āK* + *car* + *aC* (P. 3.1.134). The *abhyāsa* is not augmented by P. 7.4.58, according to *Vt*. I on P. 7.4.58.

caritārtha **1.** 'serving a purpose, purposeful' See *PN*, Pt. II. Poona 1960. Preface, p. v. Opp. *vyartha*.

2. Said of a teacher who recites a Vedic text, which is followed by *anucaraṇa*, the subsequent behaviour of a student who repeats after the teacher.

carkarīta Designation given by *pūrvācāryas* for what in Pāṇini's terminology is *yaṅlug-anta*, *Nyāsa* on *KV* on P. 1.4.13; on *KV* on P. 7.3.94.

See *Nirukta* 2.28.

carkarītaṃ ca A *gaṇasūtra* mentioned in the *Dhp*. No. 2.71. Prescribes *luk*-deletion of *ŚaP*. *Carkarīta* is the sample designation of all verbal bases in which *yaṅluk* is applied. In these bases *yaṄ* is deleted by P. 2.4.74 (and P. 2.4.73 for Vedic forms). They follow class II verbal bases and take *par*. endings.

See *Nyāsa* on *KV* on P. 6.4.15, and P. 6.4.36, under 3 (*jaṅghahi*).

See *AP* IX, P.6.4.87, under 5; *AP* XII, P.7.3.88, under 7; *AP* XIII, P.7.4.82, under 2.

carkarītānta 'ending in *yaṅluk* ' *Mbh*. III, p. 359, line 16 (in *Ślokavārttika*).

carcā **1.** = *padavigraha* 'dividing an utterance into its constituent words'.

See Agrawala [2]1963, p. 32.

2. On p. 336 Agrawala notes that the technical term for instruction and exercise in recitation was *carcā* (P. 3.1.105).

carcāpada 'a word resulting from repeating words in recitation' *Mbh*. I, p. 11, line 22.

See *PASPA*, n. 664.

cartva 'substitution by a *caR* sound' *Mbh*. III, p. 185, line 13. Reference is to P. 8.4.54-55. E.g., *g* is replaced by *k*.

See *KV* on P. 7.2.11.

See under °*tva*.

carma naman 'o you, tanning leather' *ATA*, *Bh*. No. 29 on P. 2.1.2.

See *ATA* Notes (20, 21).

carmaṇi dvīpinaṃ hanti 'he kills the tiger because of its skin'. Example for a *nimittasaptamī*, *Mbh*. I, p. 458, line 18 (in *kārikā*).

See under *nimittasaptamī*.

cākarti 'he scatters repeatedly' *Yaṅluk* form of *kṝ*- 'to scatter' (*Dhp*. 6.116). *KV* on P. 7.4.92. For the *abhyāsa*-vowel apply P. 7.4.66, *ṝ* → *ar*, then P. 7.4.60, *ar* → *a*, then P. 7.3.84, *a* → *ā*.

See *AP* XIII, P. 7.4.92, under 4.

See under *cakarti*.

cāturarthika 'possessing four meanings'. *KV* on P. 4.2.72. Said of particular *taddhita*-suffixes prescribed in the section P. 4. 4. 2; 67-70. Reference is to the meanings indicated as *tad asminn asti* (P. 4.2.67), *tena nirvṛttam* (P. 4.2.68), *tasya nivāsaḥ* (P. 4.2.69) and *adūrabhāva* (P. 4.2. 70). These meanings are considered valid in the following rules also, up to P. 4.2.92. Selecting meaning which suits the context.

See *STHĀNI*, Pt. II, n. 13.

cāturvarṇyādi *Vt*. I on P. 5.1.124.

cānukṛṣṭam nottaratra 'what is attracted / continued (from a preceding rule) by (the particle) *ca* (in a following rule) does not go

beyond that (following rule)' *PN, pbh.* 78. According to Nāgeśa, this *pbh.* is not universally valid. In fact, the A. shows many deviant cases. See Birwé (b), pp.75-84.

See *Mbh.* I, p. 295, lines 17-18, *evaṃ sarve cakārāḥ pratyākhyāyante* 'in this way all words *ca* are rejected'. The point is that the term *vibhāṣā* can be had in P. 1.3.91 without the use of *ca*, then in P. 3.1.93 *ca* cannot serve to continue the word *syasanoḥ* from P. 1.3.92. And so all words *ca* become useless. See further Birwé (b), pp. 76-77 for Nāgeśa's explanation in *Uddyota* on P. 1.3.93.

Cāndravyākaraṇa In 6 *adhyāyas*, no Vedic rules, no accent. Summary in *Agnipurāṇa*, Chapters 248-258. See *DSG*, p. 151, s.v. *Candra*.

CāP Fem. suffix, P. 4.1.74.

cārthe 'in the sense of *ca*' P. 2.2.29, in the definition of a *dvandva* cp.

See *Mbh.* I, p. 434, lines 8-9. See *BDA*, p. 177.

cikīrṣaka 'one who desires to make' *Mbh.* I, p. 152, line 18.

Derivation, *STHĀNI*, Pt. II, p. 7.

cikīrṣati Why not *cikīriṣati* by P. 7.2.41, verbal bases ending in long *ṝ*? Because P. 7.2.41 comes in an *upadeśādhikāra* 'section devoted to *upadeśa* (verbal bases).' In *kṛ*- and *hṛ*- lengthening of *ṛ* has taken place by P. 6.4.16, see *AP* IX, p. 42. Therefore *kṝ*- and *hṝ*- (lengthend forms) are not *upadeśa*, but *lākṣaṇika*.

cikīrṣā 'the desire to do / make'. Derivation, see *PRĀTI*, n. 440.

kṛ + *saN* P. 3.1.32; 3.3.102; 6.1.9; 7.1.100 (*ir* for *ṛ*); 6.4.16 (lengthening verbal base vowel); 7.4.79 (*i*-vowel of redupl.); 6. 1. 101; 4.1.4 (*ṬāP*).

cikīrṣu 'desirous to make' *KV* on P. 2.3.69.

Derivation, *PRĀTI*, p. 494.

cikṣiyatus 'the two of them have destroyed' *KV* on P. 7.4.10 (counter-example).

cicīṣati 'he desires to pile up'. Desid. of *ci*. Retroflexed *ṣ* by P. 8.3.59.

See P. 7.3.58 (*vibhāṣā*).

For the form ending in *-ti*, see *KV* on P. 7.3.58; *KV* on P. 7.1.82.

Joint application (*samāveśa*) of lengthening and reduplication, *KV* on P. 7.1.82.

Derivation, see *AP* X, P. 7.1.82, under 4.

CiṆ Suffix of the 3 sg. aor. pass. Replaces *Cl1*, P. 3.1.66. *Luk* of personal endings, P. 6.4.104. Is *Ṅit*, therefore causes *vṛddhi*, P.7.2.116 (*upadhāyāḥ*). E.g., *abhāji*, *AP* IX. P. 6.4.33, under 4; *AP* X, P. 7.1.69, under 3; *AP* XII, P. 7.3.32, under 5; 7.3.85, under 4 (*ajāgari*).

In causatives of *Mit* verbal bases, P. 6.4. 93. See *AP* IX, pp. 263-264 for double causatives and causatives of intensive bases.

See *AP* IX, P. 6.4.62, Excursus I on *prakriyās*.

See Whitney, §§ 842-845.

See under *prālambhi*.

ciṇo luk '*luk*-deletion (of *tara* = *tarām*) after *CiṆ*'. *Ślokavt.* ii on P. 6.4.22. E.g., *akāri* + *ta*→ *akāri* + ° + *tara*. Why not delete *tara* also (by P. 6.4.104)?

ciṇo luki tagrahaṇānarthakyaṃ saṃghātasyāpratyayatvāt talopasya cāsiddhatvāt 'redundancy of the mention of *ta* (in P. 6.4.104), because a combination of suffixes is not called *pratyaya*, and because the deletion of *ta* is (regarded as)*asiddha*'.

Mbh. I, p. 147, lines 10-11; *Vts* I and II on P. 6.4.104 read as one statement.

See *STHĀNI*, Pt. I, p. 231.

ciṇvat (1) *ciṇa iva* 'like (that) of *CiṆ*', (2) *ciṇi iva* 'like (that) when *CiṆ* follows'. Two derivations possible. See *AP* IX, p. 177.

ciṇvad iṬ *Vt*. III on P. 7.2.37, the *iṬ* is applied by P. 6.4.62 (b), due to *ciṇvad-bhāva*.

Mbh. III, p. 189, line 22. See *AP* IX, P. 6.4.62 (b), Excursus II, under 1.

ciṇvadbhāva 'treatment like *CiṆ*' P. 6.4.62.

Operations applicable before *CiṆ*, see *AP* IX, p. 179.

Is optional. When not applied, no *iḍāgama* nor *vṛddhi*, *AP* IX, p. 166.

See *AP* IX, P. 6.4.47, under 4 (vii).

Cit P. 6.1.163. A suffix marked with *C* is *antodātta*.

citkaraṇa 'the addition of *C* as an *it*-letter (in *jhaC*)' *KV* on P. 7.1.3.

cittavat 'an animate, conscious being' P. 5.1.89

cittavirāga 'mental disturbance' P. 6.4.91.

citragu 'owner of brindled cows' *Mbh*. I, p. 420, line 25. See *BDA*, pp. 28-29.

Prakriyās of sg. voc. and pl. nom., AP X, P. 7.1.90, under 8 and 11 (Vt. IV).

Derivation of sg. nom. and acc. see *STHĀNI*, Pt. I, Note (88).

****citragumat*** 'one possessing brindled cows'. Undesired formation. See *ANA*, pp. 7, 10; *STHĀNI*, Pt. I, Note (90).

citragur ānīyatām *Mbh*. I, p. 86, line 5. See under *tadguṇasaṃvijñāna*.

citragor devadattasya 'of the brindled-cow owner Devadatta' *Mbh*. I, p. 423, line 13-14. See *BDA*, Notes (43) and (44).

cibhāva 'substitution of *ci-* (for the verbal base *cay-*)' *KV* on P. 7.2.30. See the *bhāṣyavārttika* on this rule.

cihna °***cihnād*** 'because of the indication' *KV* on P. 1.3.10.

cutva 'substitution of a *cU* speechsound (for another speechsound)' P. 8.4.40

Nyāsa on *KV* on P. 7.1.70 (*prāñc*).

cud- **1.** Conjugation class X, *codayati*, *Dhp*.10.53, *cudA saṃcodane* 'to impel, to urge to do'.

2. 'to raise a question / doubt / objection' *Mbh*. III, p. 242, lines 15, 16 (*coditam*); *Padamañjarī* on *KV* on P. 7.3.80.

3. *cyodyate* 'is intended' *Mbh*. I, p. 448, line 21 (on P. 2.3.12).

ko eṣa yatnaś codyate saṃniyogo nāma 'what kind of special provision is intended (by Kātyāyana) by saying *saṃniyoga*?' Mbh. III, p. 242, line 19. i.e., what is Kātyāyana's intention? The intention is that *ca* should be added to P.7.1.6.

See under *codita*.

Opp. *parihāra* 'removal of, answer to the difficulty raised'.

curādāv adantadhātunirdeśanaṃ bahulaṃ veditavyam Statement under *Dhp*.10.392.

curādi See *SK*, Nos 2563-2574.

curādiṇij viśabdanārthasyānityaḥ '*ṆiC* is added optionally to a *curādi* base conveying the sense of *viśabdana*' *KV* on P. 7.2.23.

See *Mbh*. III, p. 288, lines 16-17, *jñāpaka* statement.

For *viśabdana*, see under *ghuṣ-*.

culump- *Mbh*. II, p. 44, line 18. Not mentioned in the *Dhp*. Meaning not recorded.

Frequentative of *lup* / *lump* 'to break, plunder' (?).

See *KV* on P. 7.2.67, *culumpādi*.

cuścyotiṣati 'he wants to quiver' *KV* on P. 7.4.61. The verbal base is *ścyut-*.

cūrṇa 'powder, paste' *KV* on P. 7.1.73 (example).

cūrti Explained as *caraṇam* 'a way of going' *KV* on P. 7.4.89. Is a *KtiN*-formation by

P. 3.3.84 in the sense of *bhāva* 'action'. Lengthening of *u* by P. 8.2.77.

cekrīyate 'he scatters again and again'. Derived from *kṛ-* 'to scatter'. (with short *ṛ*). *KV* on P. 7.4.27.

Mentioned in the *Dhp*.6.116 with long *ṝ*. See *AP* XIII, P. 7.4.27, under 3.

cecīyate 'he piles up repeatedly'. Derivation, see *AP* XII, P. 7.3.58, under 4.

Mentioned as an example, *KV* on P. 7.4.25 and 82.

See under *yaṅanta*.

cecya 'one who piles up repeatedly' *Mbh*. I, p. 149, line 14.

Derivation, *STHĀNI*, Pt. I, Note (154).

cet tac ca tathā na 'if (it is argued / objected that, we answer that) this is not so' *KV* on P. 7.1.35 (*kārikā*).

ced A *ced* sentence need not be complete. The "then" portion may have to be supplied. E.g., *Mbh*. III, p. 203, line 6, *adhyayane ced vṛttir varātate* 'if the verbal base *vṛt-* is used in the sense of *adhyayana* (then *ṇilopa* is applied)'.

cedataḥ Split as *ced ataḥ* 'if, then' *Ślokavt* in *KV* on P. 7.1.9.

ceṣṭitayukti 'a verb of motion' *Ślokavārttika* (vii) on P. 1.4.51

See *KĀRA*, pp. 206-297.

codaka 'the one who states the objection, objector' *Padamañjarī* on *KV* on P. 7.2.11.

codita 'questioned, doubted' *Mbh*. I, p. 112, line 6.

codya 'objection' *Nyāsa* on *KV* on P. 7.1.35; on *KV* on P. 7.2.8 (Benares ed., Vol. V, p. 664).

codyam 'the objection is raised'. See *STHĀNI*, Pt. I, n. 939.

caurādika '(verbal base) belonging to the 10th conjugation'. These verbal bases take *ṆiC* which may be deleted by P. 6.4.51.

cch Like in *icchati*.

Derivation: (1) *iṣ + a + ti*

(2) *ich + a + ti* P.7.3.77

(3) *i-tUK-ch + a + ti* P.6.1.73

(4) *i cch + a + ti* P.8.4.40

See *AP* XII, P. 7.3.77, under 3.

Cll P. 3.1.43. Is a *vikaraṇa*, like *ŚaP*, not a replacement of *lUṄ*.

Note that *Cll* is everywhere in the aor. formation. It has more than one substitute, e.g., *aṄ* or *CaṄ* (P. 3.1.48-52).

Why *Cll* at all in the derivation of the aor.? Böhtlingk in his note on P. 3.1.43, refers to the mention of *Cll* in P. 2.4.80 - a relic of tradition? But rather the idea is to ensure uniformity in the derivation of the different types of aor.

See P. 2.4.49, under 5.

See under *-IR*.

CvI *Taddhita*-suffix prescribed in the sense of *sampadyakartṛ* by P. 5.4.50.

Written with capital *C* and capital *I*.

The actual suffix is *v*, deleted by P. 6.1.67. The *I* at the end is for protection of the *v*.

Lengthening of the final vowel of a nominal base *aṅga* by P.7.4.26.

Replacement of final *a* by *ī* by P.7.4.32.

Cp. formation with a *subanta* word by P. 2.2.18.

Forms *gatis*, P. 1.4.61. When *gatis* are used with a finite verb, there is no *samāsa*. Still, the two forms are written together, presumably because there is no break of utterance.

See under *abhūtatadbhāva*, *Vt*. I on P. 3.1.12; *sampadyakartṛ*.

See *AP* V, P. 2.1.59, under 6-8; *AP* IX, P. 6.4.152, under 2; *AP* XIII, P.7.4.26, under 2.

cvyarthe 'given the sense of *Cvi*'. Condition mentioned in P. 3.4.62.

CH

ch For *ś*→*ch* apply P. 8.4.63.

cha *Taddhita*-suffix added in the sense of *adhikṛtya kṛte granthe* after a *dvandva*, P. 4.3.88. Replaced by *īya*, P. 7.1.2.

Is a *śaiṣika* suffix, P. 4.2.114 (not added in the sense of *gotra*). Added after a *vṛddha* word (which has *vṛddhi* vowel grade in the first syllable). E.g. *gārgya*→ *gārgīya*, P. 6.4.148; 6.4.152.

Vṛddha are also *tyadādi* pronominal bases by P. 1.1.74. If *cha* is added, the result is a form like *tadīya* in the sense of *tasya idam* (P. 4.3.120).

See *KV* and *AP* VIII on P. 2.4.70; *KV* on P.7.2.28, and *AP* XI, P.7.2.98, under 3.

chattriṇo gacchanti 'the umbrella-bearers go'. A group of people as a whole is referred to by a feature of some members of the group. The example comes from the *Śābarabhāṣya*. See *ATA*, n. 980.

chattriṇo yānti 'the umbrella-bearers go' Example mentioned by Kaiyaṭa. See *BDA*, n. 919.

See K. Kunjunni Raja, *Indian Theories of Meaning*. The Adyar Library and Research Centre : Madras, 1963, p. 238.

chatva 'substitution of *cha* (for *ṣ* of *iṣ*-)' *Vt.* I on P. 7.3.77.

chatvam ami tacchlokena ... prayojanam 'substitution of *ch* (for *ś*), if an *aM*-sound follows immediately (like in) *tacchlokena* and *tacchmasruṇā*, this is the purpose (of the rule)' *Vt.* I on P. 8.4.63.

chandas **1.** 'the Vedic language'. See *ATA*, n. 131.

For *chandas* and *bhāṣā* see P. Kiparsky 1979, Chapter III; *AP* IX, pp. 172-173; *AP* X, P. 7.1.56, under 2; P. 7.1.77, under 4.

Do we say that *Pāṇinisūtras* dealing with *chandas* are *vidhisūtras*? E.g., P. 2.4.73, *bahulaṃ chandasi*. Pāṇini does not prescribe Vedic usage, he rather notes it in a general, sometimes perfunctory way (*bahulam* 'variously'). He does not imply that this is correct usage or not, like in the case of *bhāṣā*.

Character of Vedic rules, *AP* IX, P. 6.4.58, under 1. Purely descriptive, see also *AP* VII, P. 2.3.60, under 1; P. 6.4.73; 6.4.75.

The context provides the *uddeśya*, and *bahulaṃ chandasi* is the *vidheya*. See *AP* IX, P. 6.4.5, under 2; *AP* X, P. 7.1.103.

2. When used in association with *vyākaraṇa* it means 'prosody'. See Agrawala [2]1963, p. 292.

3. 'will, desire' P. 4.4.93. Serves as the base for deriving *chandasya* 'produced at will'. The *taddhita*-suffix is *yaT*.

chandasi **1.** *sarvavidhānaṃ vikalpitatvāt* 'because all rules regarding Vedic usage are optional' *KV* on P. 7.3.19.

See *PN*, *pbh*. 35, *sarve vidhayaś chandasi vikalpyante* 'in the Vedic language all rules are optional'. See *Mbh.* I, p. 315, line 6, *vā chandasi sarve vidhayo bhavanti* 'in the Vedic language all rules are optional'. An enumeration of instances follows, lines 6-15. See *AP* VIII, P. 2.4.28 (b).

2. Interchange of grammatical categories. See under *vyatyaya*.

See P. 3.1.85, *vyatyayo bahulam* 'interchange happens variously'. E.g.,

the use of the 3rd sg. *takṣati* instead of the 3rd pl. *takṣanti*.

Interchange of classmarker, P. 3.1.85; 2.4.73. See *AP* IX, P. 6.4.102, under 3.

See *bhāṣya* on P. 7.1.39. Here Patañjali notes : *supāṃ ca supo bhavantīti vaktavyam* 'the statement is to be added that case endings are substituted for (other) case endings'.

See under *dṛṣṭānuvidhiḥ chandasi* 'see the form, then apply the rule accordingly'.

3. Have the *chandas* rule been later added in the A? See *AP* IX, P. 6.4.106, under 3 (*vā chandasi*, P. 3.4.88).

See *SK*, No. 3433.

See *ATA*, n. 131; *PASPA*; p. 11, Note (4), first alinea; *AP* VIII, P. 2.4.33 (a), under 5; *AP* IX, P. 6.4.99; 6.4.100 (a), (b); P. 6.4.100, *bapsanti* instead of the 3rd sg. *babdhi*. See under *bapsati*; P. 6.4.128, under 4; pp. 172-173; *AP* X, P. 7.1.8, under 2; P. 7.1.38; *AP* XIII, P. 7.4.38, under 3.

See *FANU*, p. 136, Vedic rules are not consistent in following *anuvṛtti* conventions.

See *FANU*, p. 274, conventions 46 and 47.

See under *tiṅāṃ ca tiṅo bhavanti*; *bahulaṃ chandasi*; *vyatyaya*.

chandasi **1.** Read as a *gaṇasūtra* in the *Dhātupāṭha* to indicate that the verbal bases concerned (usually class III or V) belong to the Vedic language. See G. Palsule 1961, p. 74.

2. Continued in P. 7.4.36 and 37, from P.7.4.35. See *AP* XIII, P.7.4.35, under 2.

chandasi napuṃsakasya puṃvadbhāvo vaktavyaḥ 'in the Vedic language treatment like a masc. is be stated for a neuter form'. Statement of Patañjali, *Mbh*. III, p. 268, line 19 (on P. 7.1.77).

chandasi dṛṣṭānuvidhānāt *Nyāsa* on *KV* on P. 7.1.46.

chandasi yathā dṛṣṭānuvidhānāt *Nyāsa* on *KV* on P. 7.1.44.

See under *dṛṣṭānuvidhiḥ* / *ś chandasi*.

chandasy api dṛśyate P. 7.1.76, 'in the Vedic language (x) is seen (elsewhere) also'. Elsewhere, that is, other than in the case (s) mentioned before (in the previous rule (s).

chandasy ubhayathā See *AP* IX, P. 6.4.45, under 2.

chandonāman 'name of a (Vedic) metre' P. 3.3.34. One example of such a metre is *viṣṭārapaṅkti*. Here *vistāra* is a *GHaÑ*-derivation by the rule mentioned, with retroflex *ṣ* and *ṭ* by P. 8.3.94. Otherwise the form reads *vistara*, no retroflexation, and a short *a*. Curiously, the *KV* explains the loc. form *chandonāmni* in the rule as an *adhikaraṇasaptamī* in the *Vaiśeṣika* sense of a part -whole relation, like that of a *tantu* in a *paṭa*.

chando vā 'Vedic usage is optional' *Vt*. I on P. 6.4.106.

chandovat sūtrāṇi bhavanti 'the *sūtras* are (not *chandas*, but they are treated) like *chandas*', e.g., *Mbh*. I, p. 37, line 4. Considered to be an *iṣṭi* by Patañjali. Often in the formulation of the *sūtras* we find irregularities as far as the grammar of Sanskrit is concerned, just as we find them in the Vedas. Still, we cannot rectify them. Being a *vedāṅga*, the *sūtras* of the A. are part of Vedic literature.

See *Mbh*. II, p. 313, line 12, *chandovat kavayaḥ kurvanti* 'the poets act like *chandas*.'. Here Patañjali says that this is

not an *iṣṭi*. From that it may be inferred that *chandovat sūtrāṇi* is an *iṣṭi*.

See under *dṛṣṭānuvidhiḥ chandasi*.

See *ATA*, n. 779; *KĀRA*, p. 11; *AP* X, P.7.1.1, under 6; *AP* XII, P.7.3.31, under 8.

chaśāṃ ṣaḥ Final part of P. 3.2.56. *KV* on P. 6.4.19.

chāttra 'a student', literally, one who has the character of an umbrella. Derivation : *chattra* + *Ṇa*, P. 4.4.62. The suffix is added in the sense of *śīla* 'habit, character'. See *Mbh*. II, p. 333, lines 1-2, *guruś chattraṃ guruṇā śiṣyaś chattravac chādyaḥ. Śiṣyeṇa ca guruś chattravat paripālyaḥ* 'a teacher is (like) an umbrella. The student is to be guarded over by his teacher in the way of an umbrella. And the teacher is to be protected by his student in the way of an umbrella'.

chāttreṇa hasitam 'it is laughed by the student'. The *KV* on P. 2.3.67, referring to *Vt*. II on the rule justifies the use of the instr. by assuming that the syntactic relation comes under *śeṣa*, understood. In the sense of *karmādīnām avivakṣā*. The idea is that when there is a desire to stress the (function of) *kartṛ*, the instr. ending can be used. This is wrong, because *chāttreṇa hasitam* is an impersonal passive. This involves a *kriyā-kāraka* relation between *chāttra* and *has-*, in which the instr. ending is used by P. 2.3.18. On the other hand, in *chāttrasya hasitam* we have a noun-noun relation which regularly comes under *śeṣa*. Note that *has-* is an intransitive verb, so the impersonal passive is possible.

See under *Kta*.

chāndasa *chāndasaṃ hrasvatvam* 'shortening (of *ā* in *daridrā*) belonging / peculiar to a Vedic form' *KV* on P. 6.3.114. See *Nyāsa* here, *chandovat sūtrāṇi bhavanti* with reference to P. 6.4.63, a short vowel for *ī* and *ā* in the Veda.

See *STHĀNI*, Pt. II, p. 121, remark by Kaiyaṭa.

See under *ārṣa*; *dṛṣṭānuvidhiḥ*.

chāndasatva 'being a Vedic form, belonging to the language of ritual'. E.g., *abhyāsadīrghatvaṃ chāndasatvāt* 'lengthening of the reduplication on account of it being a Vedic form' *KV* on P. 6.4.103. Reference is to P. 6.1.7.

chāndasika 'peculiar to the Vedic language' *KV* on P. 7.2.34.

chāndaso luk Reference to P.7.1.39, *supāṃ suluk... Padamañjarī* on *KV* on P. 2. 1.30.

J

J Used as an *anubandha*. See under *jit paryāya*...

j → *kU*, P. 7. 3.52 (before a *GHit* suffix or before *ṆyaT*. E.g., *tyaj-*, *tyāga*.

j → *g*, P. 8.2.30, → *k*, P. 8.4.56. See P. 2.4.80, under 4 (7), *vṛj* → *vark*.

j → *d* P. 8.2.39. See *AP* XI, P. 7.2.114, *kaṃsaparimṛdbhiḥ*.

j → *s* P. 8.2.36.

°***ja*** 'giving rise to' *jan* + *Ḍa*, P. 3.2.97; P. 6.4.143.

See under *antyavikāraja*.

jakṣ- Substituted for *ad-* in the pf. by P. 2.4.40. *Dhp*. 2.62, a 2nd class verbal base.

Called *abhyasta* by P. 6.1.6. See P. 7.1.4, under 3.

See Whitney, § 640.

jakṣivas 'one who has eaten' *KV* on P. 7.2.67. The verbal base is *ghas-*.

Derivation, see *AP* XI, P. 7.2.67, p. 137.

Compare *bapsivas*.

jagdh- Substituted for *ad-* 'to eat' before a *Kit* suffix by P. 2.4.36.

jagdha 'eating-place' Derivation, *KĀRA*, n. 805.

jagdhyādi *Vt*. I on P. 2.4.35. See *Mbh*. I, p. 483, line 18. Refers to the verbal bases mentioned from P. 2.4.36 onwards.

jagmatus 'the two of them have gone' *Mbh*. I, p. 157, line 1.

Derivation, *STHĀNI*, Pt. II, p. 152.

jagle 3 sg. pf. *ātm*. of *glai-* (*Dhp*. 1.952) 'he has become tired' *Mbh*. I, p.156, line 1.

Derivation, *STHĀNI*, Pt. II, p. 112, 127.

For the point of the example see *STHĀNI*, Pt. II, Note (61).

jaghana 'I have killed'. pf. 1st sg. of *han-* *Prakriyā*, *AP* XII, P. 7.3.55, under 3.

jaghāna 'he has killed'. pf. 3rd sg. of *han*. For *h*→*jh*→*j* apply P. 7.4.62 and P. 8.4.54.

jaghāsa 'he has eaten'. Example quoted in *KV* on P.7.4.62. The derivation is as follows :

(1) *adA-*		*Dhp*.2.1
(2) *ad*	+ *lIṬ*	P. 3.2.115
(3) *ghas*	+ *lIṬ*	P. 2.4.40
(4) *ghas*	+ *ghas* + *lIṬ*	P. 6.1.8
(5) *ghas*	+ *ghas* + *ṆaL*	P. 3.4.82
(6) *gha°*	+ *ghas* + *a*	P. 7.4.60
(7) *jha*	+ *ghas* + *a*	P. 7.4.62
(8) *jha*	+ *ghās* + *a*	P. 7.3.116
(9) *ja*	+ *ghās* + *a*	P. 8.4.54

jaghāsa.

jaghnus pf. 3rd pl. of *han-*. The derivation is as follows :

(1) *hanA-*				*Dhp*.2.2
(2)		*han*	+ *lIṬ*	P. 3.2.115
(3) *han*	+ *han*		+ *lIṬ*	P. 6.1.8
(4) *han*	+ *han*		+ *us*	P. 3.4.92
(5) *ha°*	+ *han*		+ *us*	P. 7.4.60
(6) *jha*	+ *han*		+ *us*	P. 7.4.62
(7) *jha*	+ *h°n*		+ *us*	P. 6.4.98
(8) *jha*	+ *ghn*		+ *us*	P. 7.3.55
(9) *ja*	+ *ghn*		+ *us*	P. 8.4 58

jaghnus.

Compare *STHĀNI*, Pt. II, p. 109

jaṅgala = *vanaprāyo deśaḥ* 'a region mainly consisting of forest' *Padamañjarī* on *KV* on P.7.3.25.

janatā 'a group of people' *KV* on p.4.2.48.

janapada P. 7.3.12. See Agrawala [2]1963, pp. 49, 426-427.

janapadasamudāyo janapadagrahaṇena na gṛhyate '(the word) *janapada* in P.4.1.124) does not include a group of *janapadas*' *KV* on P. 7.3.20.

janādi 'beginning with *jan-*' *Vt*. I on P. 7.2.84. E.g., *jan* + *Kta*→ *jaā* + *ta* (P. 7.2.84)→*jā* + *ta* (P. 6.1.101)→*jāta*.

janāpavāda 'ill report of people' *KV* on P. 6.4.11.

jani-jṛṣ-knasu-rañjo 'manta ca '*jan-*, *jṛṣ-*, *kna-*, *rañj-* and verbal bases in *-am* (are not called *Mit*)' A *gaṇasūtra*. *SK*, No. 2353, on P. 7.4.68. The verbal bases concerned retain the short vowel quantity in the causative. See under *amanta*.

See *Nyāsa* on *KV* on P. 7.3.34.

See G. Palsule 1961, p. 86.

See *AP* XII, P. 7.3.34, under 10.

janīyanto nv agravaḥ putrīyantaḥ sudānavaḥ 'wishing women for ourselves, virgin ones, wishing sons for our-

selves, rich ones, (we invoke Sarasvatī)' *Mbh.* III, p. 349, line 20. Quote of *ṚV.* 7.69.4. *KyaC*-derivations by P. 3.1.8. See *AP* XIII, P. 7.4.35, under 4.

janmanī 'birth and death'. An elliptic dual, see *BDA*, n. 631.

janmārtha 'the sense of "to grow" ' *Nyāsa* on *KV* on P. 7.3.43.

japa 'mumbled recitation, recitation under one's breath' P. 1.2.34. The *KV* explains it as *anukaraṇamantra* and *upāṃśuprayoga*. See *AP* II, pp. 58, 60.

See under *mṛtyuṃjayamantra*.

jambā 'rose apple tree' Also name given to a cow, see *AP* IX, P. 6.4.147, under 3 (*jāmbeya*).

°***jambhan*** 'jaw'. Final member of a *bv* cp. after *su*, etc., 'having a nice jaw,' P. 5.4.125

jarā 'old age'. Derivation, *AP* XIII, P. 7..4.16, under 4.

jalpatyādayaḥ '(the verbs) *jalpati* "to mutter," etc.' *Vt.* III on P. 1.4.52. Do not come under *śabdakarman* in P. 1.4.52.

jaśtva 'the substitution of a *jaś* -sound (for...)'

See P. 8.2.39; P. 8.4.53.

See *Nyāsa* on *KV on* P. 2.4.80; on P. 7.1.60.

See *AP* IX, P. 6.4.120, under 6.

jahatsvārthā vṛttiḥ 'single integrated meaning in which the constituents give up their own meanings' *Mbh.* p. 405, line 23. The cp. constituent meanings *rājan* and *puruṣa* merge in a new single meaning, which is that of a king-officer.

When it is said *rājapuruṣam ānaya* 'bring the *rājapuruṣa*' one particular person is brought who is neither a king nor just a *puruṣa*. The constituent meanings are no more separable from each other.

See *SA*, pp. 9, 10, 75-77; *KA*, Note (169); *BDA*, Introduction, pp. xxiii-xxv.

Opp. *ajahatsvārthā vṛttiḥ*.

jahallakṣaṇā See Kunjunni Raja, 1963, pp. 249-250. E.g., *gaṅgāyāṃ ghoṣaḥ*. A type of transferred meaning, *gaṅgā* being taken to stand for the bank of the *gaṅgā*.

See under *ajahallakṣaṇā*.

jahi See *AP* IX, P. 6.4.22, under 6; P. 6.4.36.

jāgṛ- A 2nd conjugation class verbal base, *Dhp.* 2.63.

Called *abhyasta*, P. 6.1.6.

See *AP* X, P. 7.1.4, under 3.

See Whitney, § 1020 a.

jāta Derivation, see under *janādi*.

jāti **1.** 'birth'.

2. = *varṇa* 'estate, caste' *Manusmṛti* 9.335d.

3. (in logic). 'universal' in the sense of what can be predicated of many. Opp. *dravya, vyakti*.

4. 'genus, species, class'. Term used in 23 *Pāṇinisūtras*. Refers to any individual belonging to a particular class or genus. E.g., *brāhmaṇo na hantavyaḥ* 'a brahmin should not be killed'. This holds for any brahmin.

When the question is of *jāti* in the A., reference is never to one particular item, but to any and all individuals belonging to a genus class. See *AP* II, p. 91, 101.

5. 'generic feature, class quality'. See under °*tva*.

6. Defined in two *ślokas*: (1) '*jāti* "genus" is grasped through shape. And (a word denoting *jāti*) does not partake of all genders. (*Jāti*) can be understood from a mention just once. And (names of a) clan (*gotra*) together with (names of a Vedic school (*caraṇa*) (are also *jātivacana* words'. See *TA*, n. 460, (2)

'(It goes) together with the origination and the end of an entity, it is simultaneous with its qualities, it does not have all genders, it applies to many things, that experts know as *jāti*' *Mbh.* II, p. 225, lines 14-15; 17-18

7. *Jāti* words include descendancy denoting words : *gotraṃ ca caraṇaiḥ saha*, *Mbh.* II, p. 225, line 15. See *AP* XII, P. 7.3.28 (b), under 5.

For a *jāti* word the pl. is used optionally by P. 1.2.58, to refer to a single item. See *STHĀNI*, Pt, I, n. 387.

KV on P. 1.2.58, only the sg. number is appropriate.

See under *ṇijāti*.

8. According to *Mīmāṃsā*, *jāti* is the primary word meaning. In fact, the question is not of meaning, but of reference, to an individual or in general. Apart from names, an individual is only indirectly referred to through a substantive through the *jāti*, the genus or class concept which covers every individual logically belonging to that class, or structurally to that genus.

In order to specify reference individually, languages use different means, like the use of personal and demonstrative pronouns. Gestures are extra-linguistic means. To specify actions, apart from adverbs of place and time, Sanskrit mainly makes use of personal endings, and of tense and mood distinctions shown by the verb form itself.

9. (in music) 'a particular mode'. Each mode is thought to evoke a particular aesthetic sentiment (*rasa*).

See further *TA*, n. 460; *PASPA*, n. 294, and p. 83; *AP* II, P. 1.2.52, under 6; *AP* IX, P. 6.4.171, under 4.

jātidharma 'caste-duty'. See *Bhagavadgītā* 1.43.

Opp. *varṇasaṃkara*.

jātipakṣa **1.** 'the view in which a word stands for a genus / universal'. E.g., *brāhmaṇa* stands for a brahmin in general, that is, each and every brahmin.

See *PN*, *pbh*. 39 and 40., text p. 66, trsl. pp. 190-191, 193.

See *BDA*, Note (152).

See under *jāti*, *jātivāda*; *na brāhmaṇaṃ hanyāt*.

Opp. *vyaktipakṣa*.

2. View that non-initial consonants of the reduplication are deleted everywhere.

See *AP* XIII, P. 7.4.60, under 6 (*Vt.* IX).

Opp. *vyaktipakṣa*.

jātibrāhmaṇa 'a brahmin by birth (only)' *Mbh.*, p. 411, line 17. See *TA*, n. 380.

jātivāda 'the view that words stand for a universal'. See *AP* II, pp. 116-117.

Opp. *dravyavāda*.

jātyartha 'generic meaning', see *AP* V, P. 2.1.43, under 4.

jātokṣa 'a young bull', P. 5.4.77.

Opp. *mahokṣa*.

jātyasvarita 'independent circumflex'. See Whitney, § 85.

See *AP* X, P. 7.1.85, under 7.

jātyekavacana 'use of the sg. in the sense of genus / generic concept', P. 1.2.58 and *Vt.* II on P. 1.2.69, *ākṛtivācitvād ekavacanam*.

May be rendered by means of °*jāta* by a commentator. See Mall. on *Kir.* 8.21.

See *MGhK*, *Kir.* 5.23, n. 213, and Mall. on *Kir.* 8.49.

See *AP* I, P. 1.1.64; 1.4.99, under 4 (*laḥ*); *AP* IV, 1.4.101(*tiṅaḥ*);1.4.103, under 4 (*supaḥ*).

°*jāni* derived from *jāy* + *niṄ*, in final position of a *bv* cp., P. 5.4.134.

jānyakna 'with bent (right) knee'. See G. Cardona (c),1999, p. 166.
See under *nyakna*.

jāyate *Jā* replaces *jan*, P. 7.3.79. Then apply P. 6.4.43.

jāyā 'wife'. Derivation, *STHĀNI*, Pt.I, n.576.

jighr Substitution of *jighr-* for *ghrā-* (*Dhp*. 1.973) by P. 7.3.78. Addition of *a* by P. 3.1.107. See *AP* XIII, P. 7. 4. 6, under 2.

jit paryāyavacanasyaiva rājādyartham 'what has been mentioned with the *anubandha J* indicates that a synonym only (and not the wordform mentioned) is meant for the sake of *rājan*, etc.' *Vt*. VII on P. 1.1.68; *KV* on P. 2.4.23. The *gaṇa* concerned is the *rājādigaṇa*. Only synonyms of the words mentioned in this *gaṇa* form a ntr. *tp*. cp. with °*sabham*. Thus we have *varasabham*, as opposed to fem. *tp*. cps like *rājasabhā*.
See under *jhit*.

jitam winning '(with dice)'. Action noun by P. 3.3.114. Mentioned in P. 4.4.2.

jihvāmūlīya 'related to the base of the tongue'. Term used for velar sounds. See Allen 1953, pp. 51-52.

jīvitāj jīvikā '*jīvikā* (derived in the sense of) *jīvitāt* "may he / she live (long)" ' *Mbh*. III, p. 325, line 12.

ju- A *sautra* verbal base mentioned in P. 3.2.150. See *KV* on P. 7.4.80.
Distinct from *jū-* 'to make speed', which is mentioned in the *Dhp*.

jujoṣat '(whoever) may have felt pleasure in...'. Sg. 3rd person of the Vedic pf. subjunctive. *Vt*. II on P. 7.3.8. See *AP* XII, P. 7.3.87, under 6 and 8.

juṣi guṇapratiṣedha 'prohibition of *guṇa* before (the ending) *Jus*' *Vt*. II on P. 7.3.85.

Jus **1.** Replacement of *jhi* in *lIṄ*. Ending of the 3 pl. opt., P. 3.4.108-109.
2. Replacement of *jhi* in the *sIC* aor. and in the impf. of reduplicating bases, P. 3.4.109; 7.3.83.
See *AP* X, P. 7.1.4, under 5.
See *prakriyā* of *ajuhavus*, *AP* XIII, P. 7.3.83, under 3.

juhurāṇa 'which causes to go astray' (*enas* 'transgression') *ṚV*. 10.63.8? See *AP* IX, P. 6.4.103, example quoted by the *KV*.

juhotyādi A division of the extant *gaṇapāṭha* and end of the *gaṇapāṭha* as known to the *Vārttikakāra*. See Excursus on the composition of *gaṇas* in the *Dhp*., in *AP* XIII, under P. 7.4.75.

jeghrīyate 'he smells repeatedly', *Mbh*. I, p. 155, line 16; *KV* on P. 1.1.59.
Apply P.7.4.31.
Derivation, *STHĀNI*, Pt. II, p. 113-114; 119-120.
For the point of the example see *STHĀNI*, Pt. II, Note (61).

johavīti Example quoted by the *KV* on P. 7.4.82.

juhotyādika 'belonging to the *juhotyādi* conjugation class' *Padamañjarī* on *KV* on P. 7.4.75.

jña A *taddhita aṆ*-derivation in the sense of 'this is his deity' (?) *Mbh*. III, p. 323, line 4. See *KV* on P. 7.3.33.

jñakā **1.** 'one who knows' (fem.). See *AP* XII, P. 7.3.47, under 3.
2. 'a woman who has jñā as her deity' (?) *KV* on P. 7.4.13.

jñap- Class X verbal base, *Dhp*. 10.81.
Assumed to derive the *ktānta* form *jñapita*, marginally allowed by P.7.2.27. See *AP* XI, P. 7.2.27, under 4.

The alternative verbal base *jñā-* (*Dhp.* 1.849) is *ghaṭādi*.

jñapta See *AP* XI, P. 7.2.27, under 4.

jñāna **1.** = *prameyaniścaya* 'decision regarding what can be known' *KV* on P. 1.3.36. A sense of *nī-* when provided with an *ātm.* ending. The example quoted is *nayate cārvī lokāyate* 'the follower of Cārvāka establishes what forms the object of cognition in the *lokāyata* (school of philosophy)'.

2. = *samyagavabodha* 'correct knowledge'. A sense of *vad-* when provided with an *ātm.* ending. The example quoted is *vadate cārvī lokāyate* 'the follower of Cārvāka discourses on (the means of) correct knowledge in the *lokāyata* (school)'.

jñānārtha (*vid-*, class II) 'having the sense of "to know"' *KV* on P. 7.2.11.

Opp. *vid- lābhe*, *Dhp.* 6.138.

jñāne dharmaḥ 'religious merit in (grammatical) knowledge' *Mbh.* I, p. 10, line 5 (in *Vt.* VI, Kielhorn ed.). See *PASPA*, Note (43).

jñāpaka 'causing to know, providing a clue'.

The word *jñāpaka* is used in *Vt.* III on P. 1.1.45; *Vt.* I on P. 2.2.3; *Mbh.* III, p. 317, line 4 (on *Vt.* V on P. 7.3.1.).

Procedure in four stages, see *PN*, Pt. II, Preface, pp. v-vi. See also *ATA*, n. 708.

A word in a rule, or a rule is seemingly *anarthaka* 'redundant, purposeless.' Argue: why *anarthaka*? But *Pāṇinisūtras* or words in them cannot be purposeless. This is axiomatic. Then how to make that word or rule purposeful? On which assumption does it become so? See *PN*, Pt. II, Preface, p. v, n. 3.

See *KV* on P. 7.1.21, under 5 (argument for *vikalpa*).

For the argument, see *AP* VIII, P. 2.4.35, under 6; *AP* XI, P. 7.2.14, under 5 (*niṣṭhā* of *dīN-*); P. 7.2.23, under 5.

See *AP* IX, P. 6.4.120, under 6, *Vt.* II on P. 6.4.120; *AP* IX, P. 6.4.121, under 5.

See under *yogāpekṣa*.

jñīpakam āha 'provides a clue' *KV* on P. 7.1.35 (in *kārikā*). Compare *Nyāsa* on *KV* on P. 7.2.1 (Benares ed., Vol. V, p. 529, line 16).

jñāpakaṃ tu pūrvatra tadantavidhi-pratiṣedhasya *Vt.* I on P. 4.1.14.

See under *tadantavidhi*.

jñāpakasiddhaṃ na sarvatra 'what has been established by *jñāpaka* does not hold good in all cases' *PN*, *pbh.* 116.

jñāpana 'causing to know' *Mbh.* III, p. 223, line 6.

See under *punargrahaṇam...*

jñāpanārtham 'for the sake of offering a clue' *KV* on P. 7.2.16.

jñāpita 'caused to be known / communicated by way of a clue' *Ślokavārttika* on P. 3.4.47 (*Mbh.* II, p.171, line 12).

See *KV* on P. 7.1.37.

jñīpsati Derivation, see *AP* XIII, P. 7.4.55, under 3.

jyāyas derived from *praśasya*, replaced by *jya* + *īyasUN*, by pp. 5.3.61 and 6.4.160.

jyeṣṭha Derived from *praśasya*, replace by *jya*, + *iṣṭhaN*, by P.5.3.62.

jyotsnādi *Gaṇa* mentioned in *Vt.* II on P. 5.2.102.

jvalahvala...anupasargād vā *Gaṇa-sūtra*, *Dhp.* 1.867.

JH

JH Used as an *anubandha*. See under *jhit*.

jha Mentioned as the 3rd pl. pres. *ātm.* ending in P. 3.4.78. The *jh* is replaced by *ant / at* by P. 7.1.3-5.

jhaY *Pratyāhāra* of non-nasal stops, P. 8.2.10.

jhaL *Pratyāhāra* of non-nasal consonants and non-nasal semivowels). See P. 7.1.71 and *AP* IX, P. 6.4.101, under 2.

jhalādi See *AP* II, p.15.
See under *saN*; *sIC*.

jhallakṣaṇa 'characterized by (ending in a) *jhal*(-sound)' P. 7.1.72. Condition for inserting *nUM*, *Mbh.* III, p. 264, line 12.
See under *ugillakṣaṇa*.

jhaŚ *Pratyāhāra* of voiced stops, P. 8.4.53.

jhaS *Pratyāhāra* of voiced aspirates, P. 8.2.37.

jhi Mentioned as the 3rd pl. pres. *par.* ending in P. 3.4.78. The *jh* is replaced by *ant / at* by P. 7.1.3-5.

jhit tasya ca tadviśeṣāṇām... *Vt.* VIII on P. 1.1.68. *Jhtit* means 'marked with the *anubandha JH*'. Indicates that the stems collected in the *matsyādi-gaṇa* do not stand for their synonyms. One example is *pākṣikaḥ* 'a catcher of birds' (*ṭhaK*-derivation by P.4.4.35 and 22).
See under *Jit*.

Ñ

Ñ *Anubandha*. A *Ñit* verbal base takes *ātm.* endings, P. 1.3.72, on the condition *kartra-bhiprāye kriyāphale* 'if the result of the action benefits the agent'. E.g., *ūrṇuÑ-*, *Dhp*. 2.30.
See *AP* XII, P. 7.3.82, under 2.

ñ In prefinal position followed by *j*. See under *añj-*.

ñ + k → ṅ + k P. 8.2.30. See *AP* XI, P. 7.2.71, under 4.

ñamantāḍḍaḥ *Uṇādisūtra* 1.111. *KV* on P. 7.2.8. See *AP* XII, p. 19. E.g., *dam + ḍa → daṇḍa*.

ÑI Added at the beginning of a verbal base, e. g., *ÑImidĀ-*, *Dhp*. 4.133. Is deleted by P. 1.3.5. *Ātm.* endings by P. 1.3.72.

Ñit A *Ñit* suffix takes *ādyudātta* by P.6.1.197. E.g. *naÑ*. A *taddhita Ñit*-suffix causes *vṛddhi* of the first vowel of the stem, p.7.2.117.

ñṇiti vṛddhi '*vṛddhi* (prescribed) before a *Ñit* or *Ṇit* (suffix) á by P. 7.2.115. *Vt.* II on P. 7.4.10.

Ñya *Tadrāja*-suffix mentioned in P. 5.3.112. It is added *svārthe* 'in the suffix's own meaning'.

The suffix is deleted when reference is to many, by P. 2.4.62. Once the suffix is deleted, the *vṛddhi* grade of the first vowel also goes, by P. 1.1.63. See *AP* VIII, P. 2.4.62, under 6.

Ṭ

Ṭ *Anubandha*. According to P. 1.1.46, *Āgamas* 'augments' marked with *Ṭ* are added at the beginning of the linguistic element for which they have been prescribed. One such augment is *iṬ* (P. 7.2.35). P. 1.1.46 does not apply to *pratyayas* 'suffixes' marked with *Ṭ*.

See *Vt*. I on P. 1.1.46 and *Mbh*. I, p. 112, line 23.

See *AP* IX, P. 6.4.19 (b), under 6.

ṭ Augment *ṭUK*, preferably (*vā*, P. 8.3.28) added to a *pada*-final by P. 8.3.28 before a *śaR* sound. E.g., *vaṇṭ śete / vaṇ śete*.

ṬāP Derives a fem. stem by P. 4.1.4. Is added after a nominal stem before the case ending, *x* + *ṬāP* + *sU*. Always add *sU* by P. 4.1.2, and then delete *sU* by P. 6.1.68. In a cp. *ṬāP* is added before the case ending of the cp. as a whole: (((*x* +*sU*)+ (*y* + *sU*)) +*ṬāP*))) + *sU*. See P. 7.3.44, *asupaḥ*.

If the *kṛt* suffix *aṄ* is added (P. 3.3.104), then *ṬāP* also, P. 3.3.102.

See *AP* IX, P. 6.4.46, under 4 (iv), *kāraṇā*; *AP* IX, P. 6.4.64 (b), under 5.

ṭābādayaḥ '(the fem. suffixes) *ṬāP*, etc.' *Vt*. V on P. 4.1.3. Quoted in *Mbh*. I, p. 423, line 3. These suffixes are added *svārthe* 'in the suffix's own meaning'.

See *BDA*, Note (30).

ṭāyām oṣi 'when *Ṭā* follows (and) when *os* follows' (sg. loc. of the instrumentsal ending *Ṭā* and the loc. ending *i* after the dual ending *os*). *Padamañjarī* on *KV* on P. 2.4.23.

ṭi Defined by P. 1.1.64 as that portion of a linguistic form which starts from its last vowel.

Sg. gen. *ṭeḥ* 'of the portion called *ṭi* (a substitute is prescribed)'.

See P. 3.4.79, *ṭer e(ttvam)* 'substitution of *e* for *ṭi*'. See *Nyāsa* on *KV* on P. 2.4.72.

Ṭit *Lakāra* designations, like *lAṬ*, *liṬ*, *luṬ*, P. 3.4.79, are formed with the *anubandha* *Ṭ*. See *Vt*. I on P. 2.4.85.

ṭilopa P. 6.4.143. Function of the *anubandha* *Ḍ*. See *AP* X, P. 7.1.39, under 3 (8).

KV on P. 7.2.90. May refer to a particular interpretation of P. 7.2.90. But this interpretation is incorrect. See *AP* XI, P. 7.2.90, under 7; P. 7.2.102, under 7.

See under *śeṣe lopaḥ*.

See *KV* on P. 7.1.30.

See Candragomin, Pt. II, p. 241, under C. 5.4.57 (corresponds to P. 7.2.90). This rule says *adaḥ* 'in place of (the sequence) *a-d*'.

See *AP* X, P. 7.1.26, under 7. Kātyāyana's, not Pāṇini's idea.

Opp. *antyalopa*.

ṬU *Anubandha* used in the *Dhātupāṭha* to indicate that the corresponding action noun is formed with the suffix *athu* (P. 3.3.89). E.g., *ṬUvepṚ*- 'to tremble', *Dhp*. 1.391, *vepathu* 'tremor'.

See under *O*. The example is *ṬUOśvi*-, *Dhp*. 1.1059. See *AP* XII, P. 7.2.14, under 2; *AP* XIII, P. 7.4.18, under 2.

ṭuvarga 'the class of retroflexed sounds'. See Allen, 1953, pp. 32-33, 52-56.

For the fact of cerebralisation in Skt, see Katre (a), pp. 129-134.

ṭeḥ P. 6.4.143 deletes the *ṭi*-portion of a word before a *Ḍit* suffix. P. 6.4.155 deals with *bha* stems whose final is deleted before certain suffixes.

ṬH

ṭh In initial position of a *taddhita* suffix is not an *anubandha*, but is replaced by *ik*, by P. 7.3.50. Since it is not an *anubandha*, it is not written with capital letters.

See Mall. on *Kir*. 7.11.

-ṭh May be replaced by retroflex *ḍ* in sandhi. E.g., *śūṭh*→*śūḍ*, P. 6.4.19. Apply P. 8.2.39.

ṭha The element *ṭha* in *ṭhaK*, etc., is not *it*. It is a *sthānin* belonging to the *upadeśa*.

ṭhaK *Taddhita*-suffix. Derives words in the sense of *apatya* 'descendant', P. 4.1.146. Also added in other senses, e.g., 'one asking whether...'. Forms the fem. with *ṄīP*, P. 4.1.15.

See under *sukhaśayana; susnātādi*.

ṭhaC *Taddhita*-suffix added in the sense of compassion, p. 5.3.78. E.g., *devadattika* 'poor Devadatta?'.

ṭhaÑ A *taddhita* (*śaiṣika*)-suffix, P. 4.2.116-120; 4.3.6-7; 4.3.1-14; 5.1.108-109. *KV* on P. 6.4.104 (*kutaskutaḥ*).

Added by P. 5.1.18. See *AP* XIII, P. 7.3.17, under 3.

Added after a *dvigu*, P. 5.1.28. See *AP* XII, P. 7.3.17, under 3.

See *TA*, n. 570.

Ḍ

Ḍ *Anubandha* of a suffix. Deletes the *ṭi*-portion of a stem by P. 6.4.142.

In P. 6.4.142 serves to ensure the deletion of the part *ṭi* of *viṃśati*.

In P. 6.4.143 serves to delete the portion called *ṭi* (P. 1.1.64) of an *aṅga/bha* stem.

P. 5.1.24, *ḌvuN*; 5.2.48, *ḌaT*. See P. 6.4.142, under 3.

P. 4.2.87, *ḌmatuP*.

Ḍa **1.** *Kṛt*-suffix , P. 3.2.48, forms °*ga* from *gam-* ; P. 3.2.97, forms °*ja* from *jan-*.

2. *Taddhita*-suffix mentioned by P. 5.2.45 in the sense of *tadadhikam* 'what is added to that'. E.g., P.5.4.46, *viṃśati*+ *Ḍa*→ *viṃśa*. E.g., *viṃśaṃ śatam* = 100 + 20.

See *AP* IX, P. 6.4.142, under 3; *AP* XI, P. 7.2.105, under 5.

ḌaṬ P. 5.2.48. Added in the sense of *pūraṇa* 'ordinal' after a numeral.

P 5.2.56, *tamaṬ* replaces *ḌaT* without preference. Thus either *viṃśa* (*ḌaT*), or *viṃśatitama*.

See *AP* IX, P. 6.4.142, under 3.

Ḍaprakaraṇe 'nyeṣv api dṛśyate *Mbh*. II, p. 103, line 14. The examples are *stryagāraga, grāmaga* and *gurutalpaga*.

Ḍā Substitute of *lUṬ*, 3rd person sg., P. 2.4.85.

ḌāP Fem. suffix, P. 4.1.13. Applied to fem. *bv*. cps in *-an*. Because *ḌāP* is *Ḍit*, the *ṭi*-portion of the cp. is deleted by P. 6.4.143.

See under *bahuvrīhi*.

Ḍit '(a suffix) marked with *D*' P. 6.4.142.

ḍīṄ- 'to fly'. Verbal base, *Dhp*.1.1017. See *KV* on P.7.2.14, and *AP*XI, P.7.2.14, under 5.

ḌU Added in initial position of a verbal base. Indicates that in adjective formation *tri* is added (P. 3.3.88), which must be followed by the *taddhita*-suffix *ma* (P. 4.4.20). E.g., *kṛtrima* (*ḌUkṛÑ*, *Dhp*. 8.10).

Is called *it* by P. 1.3.5.

ḍati = *ṣaṭ* in Pāṇini's terminology. See under Kātyāyana. p.1.1.25.

ḍe ca vihāyaso vihādeśo vaktavyaḥ See *SK*, No. 2965, on P. 3.1.48.

ḍoḍhaukyate 'he approaches again and again'. Quoted as an example for *Vt*. I on P. 7.4.82. See *AP* XIII, P. 7.4.82, under 4.

Also quoted as an example for the clue provided by *akitaḥ* in P. 7.4.83.

See *AP* XIII, P. 7.4.83, under 6.

ḌH

ḍh In initial position of a *taddhita*-suffix is not an *anubandha*, but is replaced by *ey*, P. 7.1.2. See under *th*.

-ḍh Replaced by *k*, before *s*, P. 8.2.41. E.g., *tṛṇekṣi*, *KV* on P. 7.3.92.

-ḍh + *t*→ *ḍh* + (dental)→ *dh* (P. 8.2.40) *ḍh* + (retroflex) *ḍh* (P. 8.2.41. See the derivation of *tṛṇeḍhi*, *AP* XII, P. 7.3.92, under 3.

-ḍh + ḍh→ ° + *ḍh* P. 8.3.13, which, against P. 8.2.1, is applied after the application of P. 8.4.41. The latter rule is considered to be *siddha* for P. 8.3.13 to become operative. See *AP* XII, P. 7.3.92, under 3 (derivation of *tṛṇeḍhi*) and under 5 (derivation of *tṛṇḍhas*).

See under *gūḍha*.

ḍhaK P.4.1.119-127. Forms *taddhita*-derivations in the sense of *apatya* 'descendant'. Also added in other senses. Is replaced by *ey*, P. 7.1.2.

Added along with the augment *inAṄ* by P. 4.1.126.

See *KV* on P. 7.3.19.

ḍhaÑ P. 4.1.135. Forms *taddhita*-derivations in the sense of offspring of quadrupeds. Also added in other senses, e.g., P. 5.1.13.

ḍhalopa P. 8.3.13. Thereafter apply P. 6.3.111.

See *AP* XI, P. 7.2.1, under 7; P. 7.2.3, under 5.

ḍho ḍhe lopaḥ P. 8.3.13. Is to be applied after P. 8.4.41, because otherwise P. 8.3.13 would be *anavakāśa*.

See under *tṛṇeḍhi*.

ḍhauk- *ḍuḍhauke* 'he has approached'. Derivation, *KV* on P. 7.4.59/*ḍoḍhaukyate* 'he approaches repeatedly' *Mbh*.III, p. 356, line 19 (on *Vt*. I on P. 7.1.82. Is a *yaṄ*-formation by P. 3.1.22.

ḍhralope pūrvasya dīrgho 'ṇaḥ P. 6.3.111. Is applied after P. 8.3.14 (*ro ri*) be cause elision of *r* is the condition for lengthening. This goes against the *pūrvatrāsiddham*-principle.

See under *ro ri*.

Ṇ

Ṇ *Anubandha* used twice in the *Śivasūtras*. Therefore a doubt may arise whether in a suffix containing *Ṇ*, the first *Ṇ* is meant or the second. *Mbh*. I, p. 34, lines 4-5. Patañjali argues that the twice mention is not required, but that by mentioning it twice Pāṇini wants to give us a clue. The clue in question is *PN*, *pbh*. 1.

Anubandha used in the *Dhp*. Replaced by *n* by P. 6.1.65.

See *Vt*. I on P. 6.4.120, and *AP* IX, p. 323 (under 5).

Used to distinguish *iṆ*- 'to go' from *iṄ*- 'to study' (*Dhp*. 2.36 and 37).

ṇatva **1.**'the substitution of *ṇ* for *n* (after a preceding *r* or *ṣ*)' P. 8.4.1. Also after a preceding vowel *ṛ*, *Vt*. I on P. 8.4.1.

The condition *samānapade* in P. 8.4.1 would prohibit *ṇatva* in *grāmaṇī* because here the *n* belongs to the *uttara-pada* of the *upapada* cp. But *nipātana* by P. 5.2.78.

2. The general rule regarding cps is P. 8.4.3. See *AP* XII, P. 7.3.116, under 3.

Is applied in a cp. when the *uttarapada* is one-syllabic. E.g., *vṛtrahan*. Apply P. 8.4.12.

Is applied to *n* of a *kṛt*-suffix added to a verbal base which is preceded by an *upasarga* like *pari*, *pra* which contain a *nimitta* of *ṇatva*, P. 8.4.29. E.g., *prayāṇa*.

Is marginally applied to *n* of a *kṛt*-suffix coming after a caus. verbal base, by P.8.4.30. E.g., *pravāhana* / *pravāhaṇa*. See *AP* XII, P. 7.3.28 (b), under 4.

3. (consonant) *r* + *n* → *r* + *ṇ*, P. 8.4.1 (vowel) *ṛ* + *n* → (vowel) *ṛ* + *ṇ*, *Vt*. I on P. 8.4.1.

See *AP* IX, P. 6.4.82, under 4; *AP* X, P. 7.1.44, under 3 (*prakriyā* of *kṛṇutāt*).

See *prakriyās* of *tṛṇeḍhi* and *atṛṇet*, *AP* XII, P. 7.3.92.

See under *aḍvyavāya*.

ṆamUL An indeclinable form in *-am* as the final member of an *upapada* cp. By P. 2.2.20. The *L* is indicative of *Litsvara* by P. 6.1.193. The actual linguistic element is *am*. *Vṛddhi* by P. 7.2.116 (*upadhāyāḥ*). See *AP* X, P. 7.1.96, under 3.

Repetition of past (like *Ktvā*) action, P. 3.4.22, 'after having repeatedly...'.

For *ābhikṣṇya* apply *Vt*. II on P. 8.1.12.

For derivation see *svādumkāram*, *TA*, Note (156)..

See *AP* IX, P. 6.4.93; 7.3.32, under 4 (*ghātaṅghātam*).

See Whitney, § 995 c.

See under *goṣpadapram*, P. 3.4.32; *daṇḍopaghātaṃ gāḥ kālayati* and *pāṇighātaṃ vedīṃ hanti*.

ṆaL **1.** 'pf. 1st sg. *Ṇittva* as the preferable option by P.7.1.91. See P.7.3.55, under3

2. 'pf. 3rd sg.' Replaces *tiP* by P. 3.4.82. Therefore *ṆaL* is *Pit* (P. 1.1.56), therefore not *Kit*, therefore *vṛddhī* by P. 7.2.115.

See *AP* XII, P. 7.3.87, under 4.

See under *lIṬ*.

ṇāv iṣṭhavat prātipadikasya 'a *prātipadika* followed by *Ṇi* is treated like before (the suffix) *iṣṭha*' *Vt*.I on P.6.4.155.

E.g., *dṛṣad* + *ṆiC* *Vt*. VI on P. 3.1.26
dṛṣ° + *i* *Vt*. I on P. 6.4.155

See under *adadṛśat*.

The *Vt.* is also transmitted in a *Bhāradhvājīya* version. See *Mbh.* III, p. 230, lines 9-10. Here two more purposes of *iṣṭhavadbhāva* are added. See *AP* IX, p. 403.

See *AP* XIII, P. 7.4.2, under 2.

Ṇi Includes *ṆiC* (P. 3.1.25, *curādi* bases; P. 3.1.26, causative bases) and *ṆiṄ* (P. 3.1.20; 3.1.307. See P. 7.2.5.

ṇigrahaṇena grahaṇāt 'on account of the mention (of the *ādeśa*) by way of the mention of *Ṇi(C)* (on account of *sthānivadbhāva*). That is, apply *iyAṄ/guṇa/ vṛddhi*. Then by treating the substitutes *iyAṄ*, etc. as *ṆiC* on account of *sthānivadbhāva* (*ṆiC* being the *sthānin*) we can still apply *lopa* of *ṆiC*. *Mbh.* III, p. 200, line 24.

ṆiṄ Suffix used to derive denominatives, P. 3.1.20. Is not a caus. suffix like *ṆiC*. The verb takes *ātm.* endings by P. 1.3.12.

See *AP* XIII, P. 7.4.93, under 9.

ṆiṄ aṅgān nirasane '(the suffix) *ṆiṄ* (is added) after (a nominal base) *aṅga*, if the sense of stretching out is conveyed'. *Gaṇasūtra* stated in *Dhp.* 10.393. See *SK*, No. 2574 (*NSP* ed., p. 428). E.g., *hastayate* in the sense of *hastau nirasyati* 'he stretches out both hands'.

ṆiC Is an *ārdhadhātuka* suffix (P. 3.4.114), verbal base + *ṆiC*. See *AP* XII, p. 7.3.36, under 5.

Guṇa by P. 7.3.86, if the verbal base has a prefinal light vowel.

Causes *vṛddhi* of *a* in prefinal position of a verbal base by P. 7.2.116, except for *Mit* bases, and *guṇa* for vowels other than *a*, P. 7.3.86.

1. Causative suffix (P. 3.1.26). See *KĀRA*, Note (197); for the usage *sūryam udagamayati*, quoted in *Mbh.* II, p. 35, lines 10-11, and justified by *Vt.* XIII on P. 3.1.26. Deleted by P. 6.4.51 before an *ārdhadhātuka* suffix.

   See *AP* XII, P. 7.3.28 (b), under 4 (*pra + vāhana*); P. 7.3.61, under 5.

   Causative bases always take *iṬ*. This cannot be prohibited by P.7.2.10, because a causative base is *anekāc*. See *AP* XI, P. 7.2.26, under 2.

   For passivization of causative constructions, see the table in *KĀRA*, p. 212. See under *ṇyanta*.

2. Denominative suffix (*Vts* V and VI on P. 3.1.26). See *AP* IX, P. 6.4.155, under 4.

   See under *tat karoti tad ācaṣṭe*.

   Apply *sthānivadbhāva*. See *AP* IX, pp. 402-404 (on P. 6.4.155).

   Derivation: x + *ṆiC* → x + *i* → x + *i* + *iṬ* + *Kta* → (P. 7.2.35; 3.1.102) → *x* + ° + *i* + *ta* (P. 6.4.52). *Kta* is *Kit*, so no *guṇa* (P. 1.1.5), but after *lopa* of *ṆiC*, P.1.1.62 applies, so *guṇa* remains by *sthānivad-bhāva*.

3. Used in conjugation class X derivations, P. 3.1.25, *curādi* bases. See *AP* X, P. 7.1.101, under 3.

   Replacement of *i* by *ay* before *LyaP*, when *i* is preceded by a short vowel, P. 6.4.56. See *AP* XI, P. 7.2.20, under 4 (*paridradhayya*).

   Non-lengthening of verbal base vowel by P. 6.4.92.

   Deleted by P. 6.4.51.

4. In deriving the aor. of the caus., first apply *ṆiC*, then *lUṄ*, because *ṆiC* forms a verbal base. See *AP* IX, P. 6.4.48, under 7, *āṭiṭat*. In general, *ṆiC* is added before a *lakāra* is introduced. See *Nyāsa* on *KV* on P. 6.4.51, *atatakṣat, ararakṣat*. *dvitīyaḥ ṆiC* 'double causative' *KV* on P. 6.4.93. E.g., *śamayantaṃ prayuṅkte* 'A causes B to cause C to calm down'.

ṇicaś ca P.1.3.74. Does it apply to the causative *ṆiC* (P. 3.1.26) or to the *ṆiC* of

class X (P. 3.1.25)? According to the *SK*, to both. According to *AP* III on P. 1.3.74, under 6, to the causative *ṆiC* only.

ṇijāti 'the use of *Ṇi(C)* as a general term (covering all occurrences of *Ṇi(C)*'. Being a *jāti* 'class name' *Ṇi* may include *Ṇi*+ *Ṇi* also. *KV* on P. 7.4.93; *Nyāsa* on *KV* on P. 7.4.1 (Benares ed., Vol. VI, p.131).

See under *nyākṛtinirdeśa*.

ṇi-ṇy-anta 'ending in *Ṇi* preceded by *Ṇi*' (*ṇer ṇi-anta*, in which *ṇer* is an abl.) *KV* on P.6.4.93. Double causative construction.

See *AP* IX, p. 266.

Nyāsa : (1) *ṇer ṇirantaḥ yasmin*, (2a) *ṇer ṇiḥ*→*ṇiṇi*, (2b) *so antaḥ yasya, ṇi-ṇy-antaḥ*.

See under *ṇer ṇici*.

Ṇit In P. 7.1.90 stands for *ṇidvat* 'treated like being marked with *Ṇ*.'. °*Vat* is indicative of *atideśa*.

If *Ṇit*, then *vṛddhi* of the *aṅga*-final by P. 7.2.115.

Sārvadhātuk ārśaya / yāsuḍāśraya KV on P. 7.3.83.

ṇitkārya 'operation dependent on *Ṇ*'. Reference is to *vṛddhi*, P. 7.2.115.

ṇittva 'treatment (of a linguistic element) as being marked with *Ṇ*', P. 7.1.90. *Vt*. I on P. 7.1.90. The condition is that a *sarvanāmasthāna* ending must follow immediately.

ṇidvat 'containing an element marked with *Ṇ*', *Mbh*, III, p. 272, line 8. See *AP* X, p.203.

ṇiluk '*luk*-deletion of *ṆiC*' *KV* on P. 7.2.26. See under *ṇer luk*.

ṇilopa 'deletion of the suffix *Ṇi*'. Not necessarily the causative suffix *Ṇi* because *Ṇi* is also added to class X verbal bases which have no causative meaning.

See *AP* IX, P. 6.4.55, under 1.

ṇuvadbhāva 'treatment like *ṇu*'. That is, *ūrṇu-* is to be treated as *ṇu-*, which is an *ekāc* 'monosyllabic' verbal base. *Ślokavt.* on P. 7.2.11 (in *KV*). See *AP* XI, P. 7.2.11, under 5.

ṇer = ṇeḥ **1.** 'of *ṆiC*'. *KV* on P. 7.2.91.
2. 'after *ṆiC*'.

ṇer ṇici 'before *ṆiC* following after *Ṇi(C)*', *Vt*. I on P. 7.4.93. Reference is to a double caus. construction.

See under *vāditavantaṃ prayojitavān avīvadat...*

ṇer ṇicy upasaṃkhyānam 'inclusion is to be made of "when *ṆiC* follows after (a verbal base ending in) *ṆiC*" (when the question is of shortening the prefinal vowel)'. Part of *Vt*. II on P. 7.4.1. See *KV* on P. 7.4.1.

ṇer luk Refers to the deletion of the suffix *Ṇi* by P. 2.4.81. Because of *luk* no application of P. 1.1.62. So no *guṇa*, e.g., by P. 7.3.86. *Nyāsa* on *KV* on P. 6. 4.55.

ṇau kṛtaṃ sthānivadābhavati *Nyāsa* on *KV* on P. 7.3.56.

See under *advirvacananimitte 'pi ṇau sthānivad bhavati*.

See *KV* on P. 7.4.80.

ṇau sthānivadbhāvasya 'when *ṆiC* follows (after a verbal base, the prefinal of the verbal base *aṅga*) is treated as *sthānivat* (when the question is reduplication)', *KV* on P. 7.4.4 (b). Based on a clue offered by P. 7.3.80. See *AP* XIII, P. 7.4.4 (b), under 4. The example is *apīpiyat*.

Ṇya **1.** After *kuru*, etc. by P. 4.1.50 forms a *brāhmaṇa-gotra* name. See *KV* on P. 2.4.58. Note that *kauravya* takes the further suffix *iÑ* (P. 4.1.95) which is *luk*-deleted by P. 2.4.58.

2. After *kuru*, etc. (country name and *kṣatriyavarṇa*) by P. 4.1.95 and 172

forms a *kṣatriya-gotra* name. See *KV* on P. 2.4.58. The word *kauravya* thus derived takes the further suffix *phiÑ* (P. 4.1.154, see no. 19 in the relevant *gaṇa*) to derive the form *kauravyāyaṇi*.

ṆyaT Is a *kṛtya*-suffix introduced by P. 3.1.124. Added after verbal bases ending in a consonant or in the vowel *ṛ*. Conveys the sense of *bhāva* or *karman* only, by P. 3.4.70. E.g., *upalambhya* 'to be acquired'.

Accent by P. 6.1.185 (*ya* takes *svarita*, that is *jātyasvarita* only, P.6.1.185, retained by P. 6.2.139.

See *Nyāsa* on *KV* on P. 6.4.60.

See *AP* X, P. 7.1.65, under 7; *AP* X, P. 7.1.66, under 3.

See under *a-nyad-arthe*; *yaT*.

ṇyadhika '(a verbal base) to which *ṆiC* has been added', *Mbh.* III, p. 289, lines 11, 13.

ṇyanta 'a (verbal) stem ending in *Ṇi*', i.e., a causative stem. *Ślokavārttika* (x) on P. 1.4.51.

See *KĀRA*, n. 629.

ṇyākṛtinirdeśa 'Mention of the general concept of *Ṇi(C)*', *KV* on P. 7.4.1.

See *AP* XIII, P. 7.4.93, under 10.

See under *ṇijāti*.

ṇyākṛtinirdeśāt siddham 'we can manage on account of the mention of *Ṇi* as a general term', *KV* on P. 7.4.1. That is to say, in the double causative there is a surplus term *ṆiC*. In other words, *ṆiC* + *ṆiC* may be treated as *ṆiC*. See *AP* XIII, P. 7.4.1, under 8.

ṆvuL *Kṛt*-suffix added in the sense of *kartṛ*, P. 3.1.133. Replaced by *aka*, P. 7.1.1

See under *liṭ*.

T

T **1.** *Anubandha,* restricts the duration of an *aṆ* vowel. Added by P. 1.1.70. *AṆ* is continued from P. 1.1.69. E.g., *iT* in P. 7.1.46.

See P. 7.1.90, under 4.

2. *Anubandha*, indicative of accent. Makes a suffix *Tit*, so it will be *svarita* by P. 6.1.185. E.g., *ṆyaT* (P. 3. 1.123); *yaT* (P. 3.1.98).

See *AP* XI, P. 7.2.105, under 2 (*aT*).

3. Added *uccāraṇārtham*, in *eT* in P. 7.3.103. The next rule is *oṣi ca*. To avoid difficulties of sandhi, *T* is added to *e*. See P. 7.3.103, under 2.

t* + *ś → *c* + *ch*, P. 8.4.63, if an *aṬ* sound follows. E.g. *uc-chrāta* (*ud* → *ut*, P. 8.4.55).

t* + *h → *d* + *h* (P. 8.2.39) → *d* + *dh* (P. 8.4.62).

See P. 7.2.20, *ṛt-hanoḥ* → *ṛddhanoḥ*.

takrakauṇḍinyanyāya 'the maxim of the buttermilk and Kauṇḍinya', *Mbh.* I, p. 115, lines 2-4. Implies *bādhyabādhakabhāva*. Two rules apply to one and the same domain, namely, Kauṇḍinya, curds and buttermilk. But buttermilk sets aside curds at least for the time being..

See *TA*, n. 71; *AP* XI, p. 249 (P. 7.2.117); *AP* XIII, P. 7.4.9, under 5; P. 7.4.61, under 6 (*Vt.* IV).

Kauṇḍinya is mentioned as a patronymic in P. 2.4.70.

See under *utsarga-apavāda* relation; *dadhi brāhmaṇebhyo...*; *māṭharakauṇḍinyanyāya*; *saty api saṃbhave...*

takṣakaḥ sarpaḥ 'the snake Takṣaka' *KV* on P. 2.1.57. See *KA*, n. 530.

takṣakasya sarpasya 'of the snake Takṣaka'. See *SK*, No. 706, on P. 2.2.11.

See *ATA*, n. 108 (p. 21).

There is no rule in the A. for syntactic agreement in apposition.The two members of the apposition here have to be construed by a *samānādhikaraṇa* relation.

See under *pārṣṇika*.

tacchīlādi Suffixes signifying 'having that (kind of) character, etc.'. P. 3.2.134-177 (inclusive). The other senses are *taddharma* 'whose behaviour is that' and *tatsādhukārin* 'who performs the meaning of a verb (that is, an action) well'. The *KV* explains *tacchīla* as *yaḥ svabhāvataḥ phalanirapekṣas tatra pravartate* 'who because of his nature acts with regard to that without expecting a benefit/who is disinterested'.

The suffixes concerned are called *tācchīlika*.

taṄ *Pratyāhara* for the *ātm.* endings, P. 1.4.100. See *AP* III, P. 1.3.12, under 4.

taṆ Early technical term for 1. *saṃjñā* 'conventional name' and 2. *chandas* 'Vedic language'. *Vt.* XI on P. 2.4.54.

ātmanepadeṣu rendered as *taṅi*, *SK*, No. 2528, on P. 7.2.42.

See *AP* XI, P. 7.2.42, under 2.

taṅāna Term for *ātmanepada* in *Cāndra-vyākaraṇa*. See G. Palsule 1961, p. 41.

See under *ataṅāna*. P.1.4.100.

taṇḍulān odanaṃ pacati 'he cooks the rice grains into cooked rice' *Mbh.* I, p. 332, line 16. See *KĀRA*, Notes (109, 110).

tat karoti tad ācaṣṭe 'he does / makes x, (or) he tells (the story of) x'. A combination of *Vts* V and VI on P. 3.1.26. According to *SK* under No. 2573 (*NSP* ed. 1942, p. 426), a *gaṇasūtra*. Denominative formation with the suffix *ṆiC*. E.g., *dradhayati* 'he makes strong'.

See *KV* on P. 7.2.20, and *AP* XI, P. 7.2.20, under 4.

tataś ced vivakṣā *itikaṣaṇas tataś ced vivakṣā* 'the word *iti* has been stated. (That is to say) if after that (stem x) there is the speaker's intention to convey a particular meaning, (then add *matUP* or a *matub-artha* suffix)' *Mbh.* II. p. 275, line 13; p. 393, line 22; *KV* on P.4.2.21; 4.2.57; 5.2.94.

tatkṛtārtha 'having a meaning caused by x' P. 2.1.30.

See *ATA*, Notes (107, 109).

tattva 'being that, being identical'.

See *PASPA*, p. 101; n. 443.

Opp. *anyatva*.

tatpara 'having that / those as the immediately following one(s)' *Vt.* I on P. 7.3.54.

tatparapara Refers to a sequence of three items: the desid. marker *saN* + fut. tense marker *sya* + *ātm.* ending. *Vt.* II on P. 7.2.36; *Vt.* II on P. 7.2.59.

KV on P. 7.2.36, and *Nyāsa* here.

Tatpara is a *bv.* cp., 'having x as the following item'. Reference is to *sya*. The *tatparapara* item is *saN*.

tatpūrvam 'for the first time' Mall. on *Kir.* 7.11.

tattvakathana 'statement of fact' Kaiyaṭa on *Bh.* No. 1 on P. 2.3.16.

tatpuruṣa A type of cp. formation, P. 2.1.22, ff. See *BDA*, Introduction, pp. vi-xii. In *tp.* cps the final member is *pradhāna* 'the main one' *Mbh.* I, p. 379, line 2.

For accentuation apply P. 6.1.223, which is superseded by P. 6.2.144.

See *ATA*, Notes (93, 95).

tatra **1.** 'in that case' *Vt.* III on P. 7.1.58.
2. 'if this is so' *Vt.* II on P. 7.2.63.
3. (in P.3.1.92) : Serves to indicate conjunction with an *upapada*, according to *Vt.* VI on P. 3.1.92, but, according to Patañjali, it serves to indicate the domain of application of the rule (*viṣaya*), *Mbh.* II, p. 76, lines 25-26.

tatra bhāvaḥ 'occurring in that' P. 4.3.33.

tatra sādhuḥ 'skilful in x'. See P. 6.4.135, under 7. E.g., *sāmanya* 'skilful in chanting'.

tatva 'the substitution of *t* (for the final *n* of *han-*)' by P.7.3.32. See *Vt.* XXII on P. 1.1.56; *KV* on P. 6.4.174.
See *AP* VIII, P. 2.4.42, under 7.

tatsāmīpya 'nearness to that'. *Mbh.* II, p. 18. The examples are *gaṅgāyāṃ ghoṣaḥ, kūpe gargakulam.*

tatsāhacarya 'association with that' *Mbh.* II, p. 218, line 18. The examples are *kuntān praveśaya, yaṣṭīḥ praveśaya.*
See under *tadyogāt tācchabdyam.*

tatstha **1.** 'residing in that'. 'See *TA* p. 130.
2. 'included in that' *Vt.* I on P. 2.3.21.

tathā 'in the same way, similarly', 'this is also suggested by', 'for this we also have a clue', 'the same treatment is applied to...'. E.g., *KV* on P. 7.1.37.

tathā ca **1.** 'accordingly', that is, in accordance with the position taken in an earlier *Vt.* or in earlier *Vts. Vt.* XI on P. 2.4.81. *Mbh.* I, p. 497, line 16.
2. 'and that is how' *KV* on P. 7.1.73; on P. 7.2.82

tathā sati 'this being so' *KV* on P. 7.1.9 (in *ślokavt.* quoted from the *Mbh.*); 'in that case' *KV* on P. 7.1.62.

tathā sati...syāt 'because, if this were so, then...would be' *KV* on P. 7.2.63.
See under *sati.*

tathā hi 'the same holds good for' *KV* on P. 7.1.58

tathābhūta 'such, thus-like' Mall. on *Kir.* 7.19; 7.39, (a given derivation) 'results in such a form (as stated in the text)'.

tathāyukta 'likewise connected' P. 1.4.50. Refers to double acc. constructions. See *KĀRA*, Note (117); p. 194.

tad 'a particular thing, x'. Used in the *taddhita-* section of the A.
For the derivation, see *AP* X, P. 7.1.23, under 6.

tad etad evaṃ kathaṃ bhavati iti 'how can we have that (argument) from (the word) x?' *KV* on P. 7.1.74.

tad vai prathamānirdiṣṭam ṣaṣṭhīnirdiṣṭena cehārthaḥ 'that (word *haL* in P. 6.1.68) has been mentioned as a nom. form, but what we need (in P. 6.1.69) is a genitive form' *Mbh.* III, p. 311, line 23. A nominative is transformed into a genitive on the basis of a loc. form.
See *PN, pbh.* 70.
See *AP* XI, P. 7.2.113, under 4.
See under *artha* **4**.

tad vai saptamīnirdiṣṭaṃ ṣaṣṭhīnirdiṣṭena cehārthaḥ 'that (word *kṅiti*) has been mentioned in the locative, but here we need it mentioned in the genitive' *Mbh.* III, p. 214, line 24.

tadanubandhakagrahaṇe nātadanubandhakasya *PN, pbh.* 82. *Nyāsa* on *KV* on P. 6.4.131. See under *ekānubandhakagrahaṇe.*

tadanta 'ending in that' *Vt.* IV on P. 7.4.83. Reference is to P. 1.1.52, which says that a substitute must come in place of the final phoneme of the *sthānin.*
See *AP* XIII, P. 7.4.83, under 7 (*Vt.* IV).

tadantagrahaṇa **1.** 'mention of a word / words, i.e., cps ending in that' *Vt.* II on P. 7.3.1.

2. 'mention of (a form) ending in that (suffix) ' *PN*, *pbh.* 27. The *pbh.* says that an element in a rule in which the term *pada* or *aṅga* is valid stands for both that element and a form ending in that element.

In the *aṅga*-section a grammatical operation is also applicable to a stem ending in the word concerned, *PN*, *pbh.* 29. See under *padāṅgādhikāre tasya...*

See *KV* on P. 7.1.21.

See *AP* X, P. 7.1.22, under 4.

tadantadvirvacana 'repetition of what ends in that' *Vt.* VII on P. 7.2.10. Reference is to P. 6.1.9, which says that reduplication takes place of a verbal base ending in *saN* or *yaṄ*.

See *Mbh.* III p. 285, line 8, *sanyaṅantasya sthāne dvirvacanam* 'repetition comes in place of what ends in *saN* or *yaṄ*'.

tadantanirdeśa 'the mention of (a cp.) ending in that (*Ktvā*)' *Vt.* V on P. 7.1.37.

tadantargatās tadgrahaṇena gṛhyante 'even if a linguistic element (e.g., a case ending or a suffix like *aka* in *sarvaka*) is inserted in a verbal base or nominal stem, still, that base or stem will be called *dhātu* or *prātipadika*'.

Pbh. quoted by the *KV* on P. 2.4.71. Compare *PN*, *pbh.* 89, *tanmadhyapatitas...*, and *Mbh.* on P. 1.1.72, *tad ekadeśabhūtam...*

See *AP* VIII, P. 2.4.71, under 5.

tadantavidhi **1.** P.1.1.72. After the application of this rule P. 1.1.52 becomes applicable which informs us that only the final phoneme of the *sthānin* is to be replaced.

Says that a word qualifying an *upadeśa* element in a rule is to be interpreted as *tadanta* 'ending in that (which is signified by the qualifying word'. See *AP* XIII, P. 7.4.83, under 7.

Requires a *viśeṣaṇa* 'qualifying word' for its application. *KV* on P. 7.3.77.

See *PN*, Pt. I, Introduction, p 18. Applies to single sounds (*varṇas*), not to sequences of sounds, whereas *PN*, *pbh.* 23 applies to *pratyayas* 'suffixes'. See *o.c.*, Introduction, p. 20.

PN, *pbh.* 16, the phoneme sequences *an* / *in* / *as* / *man* cause the *tadantavidhi* to apply, whether they are meaningful (as *pratyayas*) or not (mere phoneme sequences). Thus *in* = *innanta*, P. 6.4.164; *an* = *annanta*, P. 6.4.167. See *AP* IX, P. 6.4.164, under 2.

Also take into account *PN*, *pbh.* 62. For *nirdiśyamāna* elements in case of substitution. See *PN*, Pt. I, Introduction, p. 16. Applied by *KV* in P. 7.3.29 (b), *tatpratyayāntasya*.

2. Prohibited in *samāsa*- and suffixation-rules by *Vt.* III on P. 1.1.72, but allowed again by special *Vts* on the same rule. See *AP* XII, P. 7.3.26 (a), under 3.

Does not apply to cps generally, but does apply to cps for the application of *strīpratyayas*. See *Vt.* I on P. 4.1.14, *jñāpakaṃ tu pūrvatra tadantavidhipratiṣedhasya*. See Chandra Vasu, trsl., Vol. I, on P. 4.1.14.

Does not apply to nominal stems which are specifically mentioned in a rule, *PN*, *pbh.* 31. But this holds good for *pratyayavidhis* only, not for rules in the *aṅga*-section. See *Nyāsa* on *KV* on P. 7.3.47.

See *PN*, *pbh.* 29.

See *KV* on P. 7.3.19.

See *AP* XI, P. 7.2.99, under 5; *AP* XII, P. 7.3.47, under 8.

See under *grahaṇavatā prātipadikena...*; *prakṛta*; *pratyayagrahaṇa*; *samāsapratyayavidhau...*; *siddhe*.

tadantasaptamī 'a loc. ending conveying the sense of ending in that'. See under *sauvaryaḥ saptamyaḥ*.

tadantāgrahaṇa 'the non-acceptance of *tadanta* "ending in x"' *Vt.* IV on P. 7.4.83.

tadapavāda '(being)' an *apavāda* to that (rule P. 7.2.99)' *KV* on P. 7.2.100.

tadabhinnābhinnasya tadabhinnatvam 'that (P) which is indentical (with Q) which is identical (with R) is (itself) identical with (R)'. Maxim quoted by Nāgeśa. See *PASPA*, p. 14.

tadarthagati '(the implicit) understanding of meaning (in cp. formation' *Vt.* XXIV on P. 2.1.1. E.g., *prācārya*, *niṣkauśāmbi*. Here the words *gata* and *krānta* are understood to account for semantic connection between the cp. members.

See *SA*, Note (145).

tadarham 'worthy of that, befitting that' P. 5.1.47. An *upapada* cp. by P.3.2.12.

tadādi A verbal base *aṅga* beginning with *n* or *s* which are replacements of retroflex *ṇ* or *ṣ*, by P. 6.1.64-65. This substitution is not caused by *lIṬ*. *KV* on P.6.4.120. See *AP* IX, P. 6.4.120, under 5.

See P. 1.1.74 (*vṛddha* stems).

tadāditadantavidhi *PN*, *pbh*. 23. A suffix stands for that form which begins with the element to which the suffix has been added and which ends with the suffix itself. See *AP* IX, P. 6.4.130, under 5 (on *Vt.* V).

tadādividhi *Vt.* XXIX on P. 1.1.72. Is based on a clue offered by the word *hali* in P. 7.3.91. See *AP* XII, P. 7.3.91, under 4. Is applicable when a speech sound is mentioned in the loc. case. It need not have a loc. meaning. So even when *hali* is transformed into *halaḥ* (in P. 6.4.101), the *tadādividhi* is applicable.

Conditions: (1) The speech sound must be mentioned in the loc., (2) It must qualify another linguistic unit / *pratyaya*. That is to say, we require a *viśeṣya* (main, qualified item) and a *viśeṣaṇa* (qualifier). Then apply the *tadādividhi* to the *viśeṣaṇa*. See *KV* on P. 7.3.77.

Taddhita-rules in the *aṅga*-section are applicable to the stems mentioned, but also to (cp.) forms beginning with these stems. This is the clue provided by P. 7.3.8. See *KV* on P. 7.3.8.

See *Mbh.* III, p. 319, line 12.

See *PN*, *pbh*. 33.

See *AP* IX, p.38 (*jhali*), p. 318 (*yi* = *yakārādau*); P.6.4.19(b), under 3; P.6.4.34, under 2; P. 6.4.37, under 2; P. 6.4.42, under 2, 3.

See under *algrahaṇa*; *yasmin vidhis tadādāv algrahaṇe*.

tadādividhiś cātra bhavati '(the present rule) here becomes a rule applicable to (a form) which has those (words *dvāra*, etc.) as first members (of a cp.)'. E.g., *dvārapāla*. *KV* on P. 7.3.4. No reference to *Vt.* XXIX on P. 1.1.72 intended here.

tadīya See under *cha*.

tadguṇasaṃvijñāna 'understanding of a property of x'. A type of *bv.* cp. *Mbh.* I, p. 86, lines 7 8.

See *KA*, Note (170); *BDA*, Note 73).

See under *citragum ānīyatām*.

Opp *atadguṇasasaṃvijñāna*.

tadgrahaṇena gṛhyante 'they are included by the mention of that'. That is to say, the element to which an augment is added also denotes whatever results

because of its combination with that augment. Part of *PN*, *pbh*. 11. E.g., whatever applies to (the finite verb ending) *mas* also applies to *masi*.

See *KV* on P. 7.1.46. *tadgrahaṇena gṛhyante*.

taddhita **1.** Name given to the second of the three great divisions of suffixes which derive nominal bases, *kṛt-*, *taddhita* and *strī pratyayas*. *Taddhita*-suffixes derive secondary nominal bases, also called *prātipadika* (P. 1.2.46), They are defined by enumeration. The corresponding section in the A. (P. 4.1.76-5.4.160) covers 1114 *sūtras*, about 30% of the whole. *Taddhita*-suffixes comes under four general *adhikāras* for suffixes, P. 3.1.1; 3.1.2; 3.1.3; and 4.1.1.

In traditional teaching the *taddhita*-section is neglected because the technicalities of the system are dealt with under the *kṛt*-section. But for our knowledge of ancient Indian culture, including geography, place names, political administration, personal names and social life in general, the *taddhita*-section is a mine of information. See V.S. Agrawala's book.

2. The name derived as a dative *tp*. cp. by P.2.1.36 in the sense of *tasmai hitam*. This is in accordance with Pāṇini's practice of using sample terms by way of general designation. For instance, the name *kṛt*, derived from *kṛ* + *kvip* + *tUK* (P. 3.2.76; 6.1.71), serves as the class name of a type of derivational suffixes. *Tasmai hitam* also figures as a section heading in P. 5.1.5. For an attempt at a different explanation of the term *taddhita*, see Wezler 1975, pp. 138-139.

3. Traditionally, three main types of *taddhita*-suffixs are distinguished. They are named (a) *cāturarthika* (P. 4.2.67-70 (inclusive), *śaiṣika* (P.4.2.92-4.3.134) and *svārthika* (P.5.3.1-5.4.160). Within the section dealing with *svārthika*-suffixes there are two sub-sections, one dealing with suffixes called *vibhakti* (P. 5.3.1-27) and one dealing with *samāsānta* suffixes (P. 5.4.68-160).

4. What do *taddhita*-suffixes do? They cause changes in the original nominal base, on the word form level, on the meaning level, and regarding the word class, adjective from substantive, although in Sanskrit grammar there is no sharp distinction between these two classes. The change of word form may consist in a change of accentuation or vowel quantity. On the meaning level there is a lexical change of the original base.

How to account for the lexical changes? That must have posed a considerable problem for the *sūtrakāra*. First, there was the problem of a suitable phrasing of the meaning concerned. Secondly, there was the problem of ordering the meanings. A look at the *sūtras* in the *taddhita*-section shows that there is no uniform way of phrasing. This may be taken to point to various sources of the *taddhita*-rules. Often the phrasing consists of a pronoun, like *tad, tena, tasya,* followed by a noun or a pf. past participle, which provides a meaning category under which particular cases can be arranged. The use of *iti* in some phrasings (P. 4.2.67; 5.1.16, 43 is a curious feature.

As regards arrangement, two principles may be noted. One is the division into *artha-adhikāras* 'section headings in the form of meaning-categories'. The other is the division into *pratyayas-adhikāras* 'section headings in the form of suffixes', together with the limit up to which they are valid. Examples of the first type are *tasya apatyam* (P. 4.1.92), *tad adhīte tad veda* (P. 4.2.59), *tasyedam* (P. 4.3.120). An example of the second type is *prāg dīvyato 'ṇ* (P. 4.1.83). The *pratyaya-adhikāra* may be sub-divided into sections with the help of *artha-adhikāras*. This combination of *pratyaya-adhikāra* and *artha-adhikāra* is followed in the whole of *adhyāya* 4 and the first *pāda* of *adhyāya* 5.

5. Traditionally, *taddhita*-suffixs are added after a case-inflected noun. The case ending is deleted by P. 2.4.71, like in the case of cp.-formatin. Thus, from (*upagu* + *Ṅas*) + *aṆ* we derive *aupagava* 'a descendant of Upagu' by deleting *Ṅas* and by applying P. 6.4.148 and 7.2.117. Tradition also assumes that, in relation to the coresponding non-integrated, semantically equivalent (*samartha*) expression, the *taddhita*-form is the preferred expression.

   Tradition is wrong. The reason is that *taddhita*-suffixs are added directly to a non-inflected nominal stem (*prātipadika*) as required by P. 4.1.1. See *AP* IX, pp. 376-377. The addition of *taddhita*-suffixes after a *prātipadika* is not conditioned by the mention of *sUP*, unlike in the case of cp.-formation (P. 2.1.2-4).

6. In three cases in the A. the *kṛt*-derivation is linked to a *taddhita*-derivation. Here the *kṛt*-derivation is not independently allowed. The *taddhita*-suffix must be added. The rules concerned are P. 3.3.34 (together with P. 5.4.14), P. 3.3.8 (together with P. 4.4.20), and P.3.4.44 (together with P. 5.4.15).

7. Some *taddhita*-suffixes are indeclinables (*avyaya*). See *Mbh.* I, p. 95, lines 20-21, *taddhitāś cāpi kaścid vibhaktyarthapradhānaḥ kaścid kriyāpradhānaḥ* 'also in some *taddhita* (-) the predominant meaning is a case ending, in some the meaning of an action'. Examples are *tatra* 'there', *yatra* '(there) where' on the one hand, and *nānā* 'differently' and *vinā* 'without' on the other. See under *avyaya*. For *taddhita*-rules in the *aṅgādhikāra*, see under *tadādividhi*.

   See P. Kiparsky (a) 1979, pp. 35-36.

   See *AP* XI, P. 7.2.1, under 7.

   See under *atyantasvārthika; nañsamāsa; vicitrās taddhitavṛttayaḥ*.

   Opp. *kṛt*.

taddhitāḥ P.4.1.76, *adhikārasūtra*, valid up to the end of P. 5.4. In all, 833 rules.

Note the plural number, unlike *pratyayaḥ* in P. 3.1.1.

taddhitārtha P. 2.1.51. See *AP* V, p. 103.

taddhitārthe dviguḥ Reference is to P. 2.1.51.

See *AP* VIII, P. 2.4.26, under 5.

tadbhinnatatsadṛśa *PN*, *pbh.* 74.

See under *paryudāsa*.

See *AP* IX, 6.4.128, under 5 and 6.

tadyogāt tācchabdyam 'being expressed by the word for that on account of connection with that'. E.g., *yaṣṭīḥ praveśaya*, *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed. Vol. V, p. 620).

See *Mbh.* II, p. 218, lines 14 -15, where Patañjali explains four types of *abhisaṃbandha* 'connection', namely, *tātsthya* 'being located in that', *tāddharmya* 'being the characteristic feature of that', *tatsamīpya* 'being near to that' and *tatsāhacarya* 'the accompaniment of that'. Examples are respectively *mañcāh krośanti* 'the cots are crying', *jaṭinaṃ yāntaṃ brahmadatta ity āha* 'he says that the ascetic going (there) is Brahmadatta', *gaṅgāyāṃ ghoṣaḥ* 'the herd station on the Gaṅgā' and *kuntān / yaṣṭīḥ praveśaya* 'cause the lances to enter'.

tadrāja Lit. 'the king of that (country)'. (1) Name of a country and of its king, like in *Vt.* I on P. 2.4.58, (2) Name given to a group of *taddhita*-suffixes added after a stem denoting a country or its king, to denote a junior descendant of the royal family. Prescribed by P. 4.1.168-174. Defined as *Ñyādi* by P. 5.3.119. Replaced by zero by P. 2.4.62, except after a fem. stem.

See *AP* VIII, P. 2.4.58, under 15; P. 2.4.62, under 6.

tadvidhānāt siddham 'it is established because it has been prescribed'. *Vt.* I on P. 8.4.30. Could refer to the *sāmarthya* argument, namely, that we can manage because of the fact that the rule has been stated, and that, otherwise, it would be purposeless. But Patañjali explains it with the help of the *vihitaviśeṣaṇa*-view.

See *AP* X, P. 7.1.73. Excursus on *vihitaviśeṣaṇa*.

tadviparyāse ca *Vt.* V on P. 2.3.36.

tadviṣayāṇi P. 4.2.66, pl. ntr. 'expressing that relation (only)'. The suffixes added to the name of a Vedic text in the sense of 'promulgator (of that text)' take on the meaning of 'one who knows or studies that text' (P. 4.2.59), only when the suffix is added to the name of a Veda or Brāhmaṇa. Thus a *prokta* suffix should not be added to a Veda or Brāhmaṇa, unless a suffix meaning *adhyetṛ* follows. Such suffixes are always elided by P. 4.2.94.

See Agrawala, [2]1963, p. 314; mention of *tadviṣayatā* on p. 333.

tan- na tanute...upakāram 'does not reach out for assistence'.

tanipatidaridrāṇām (*upasaṃkhyānam*) '(inclusion is to be made) of (the verbal bases) *tan-*, *pac-* and *daridrā-* (before the desid. marker *saN*)'. These bases take optional *iḍāgama*. A *Vt.* quoted by *KV* on P. 7.2.15. According to *Nyāsa* here, the statement belongs to P. 7.2.49. But there is no *bhāṣya* on this rule in the Kielhorn text of the *Mbh.* See *AP* XI, P.7.2.49, under 2.

See *Nyāsa* on *KV* on P. 6.4.17. The verbal bases mentioned preferably take *iḍāgama*.

See under *sanīvantardha*°.

tanipatidaridrātibhyaḥ sano vā iḍ vaktavyaḥ 'after *tan-*, etc., *iḍāgama* is optionally added'. Quoted as a *Vt.* by *SK*, No. 2621, on P. 7.4.56. Not found in the *Mbh.* In fact, it is part of a variant reading of P. 7.2.49, transmitted by the *KV* on this rule, and phrased as a *Vt.*

See *AP* XI, p.105; *AP* XIII, P. 7.4.54, under 2.

tanudakṣispṛhigṛhibhya āyyaḥ Rule mentioned by the *Nyāsa* on *KV* on P. 6.4.55.

Uṇādisūtra for *āyy*. See under *śrudakṣi...*

tantuvāya 'a weaver' *Mbh.* I, p. 338, line 17.

See *KĀRA*, Note (187).

tantra **1.** 'warp' *Mbh.* I, p. 338, line 19.

2. 'authoritative text or statement on which something else is dependent' *Amarakośa* 3.3.186.

'that which has authority to teach us'. See *BDA*, n. 817.

3. *vyākaraṇaśāstra KV*, introductory, stanza 1.

4. 'a particular / specific intention' *Mbh*.I, p. 210, line 12; p. 211, line 22; *Mbh*. III, p. 194, line 24. See under *nipātana*.

5. (In *Mīmāṁsā*). The single performance of a subsidiary action intended to help more than one primary rite. See *JMS*, Chapter XI.

5.1 'multipurposiveness (of a single word)'. See *PASPA*, n. 894.

The *laukika* example is that of many students using one lamp for their study. The Vedic example is the single performance of the five *prayājas* for a group of three sacrifices in the *darśapūrṇa-māsa*.

Yad ekam āvṛttibhedam antareṇāpy anekeṣām upakāraṃ karoti tat tantram 'the one thing which even without a difference even if not repeated is helpful for several other matters is (called) *tantra*', *Nyāsa* on *KV* on P. 1.3.3. A single guiding instance which serves a model for many. See *Mbh*. III, p. 194, line 24. Compare *KV* on P. 3.2.109, *na...tantram* 'is not intentionally used'.
See *KV* on P. 7.4.65.

°*tantra* 'depending on'. E.g., *artha*° 'depending on meaning', *codanā*° 'depending on a Vedic injunction'.

Tantravārttika A commentary by Kumārilabhaṭṭa on the *Śābarabhāṣya* on Jaimini's *Mīmāṁsāsūtras*. Edition mentioned in *PASPA*, n. 82.

For references and translations, see *PASPA*, Notes (11, 12, 13, 14, 15).

tantreṇoccāraṇam 'the utterance by means of one expression (of what are expressions conveying a different meaning' *VP* 2.109, 110 (ed. W. Rau, 1977). The example here is *śvetaḥ* 1. 'white', 2. *śvā itaḥ* 'the dog, from here'.

Tantrapradīpika Commentary on the *Nyāsa* on *KV*? See the *New Catalogus Catalogorum*. Vol. XI, p. 102 (on Padaśeṣakāra).

tannimittaṃ tācchabdyam 'the fact that the word x is used for y because x is the cause of y'. E.g., *āyur ghṛtam* 'ghee is long life'. Here *ghṛta* is used in the sense of *āyus* because ghee is deemed to be the cause of a long life.

See under *kāraṇe kāryopacāra*; *tadyogāt tācchabdyam*.

tanmadhyapatitas tadgrahaṇena gṛhyate '(in grammar) by the mention of x that which has been inserted in x is included' *PN,pbh*.89.

See *KV* on P. 7.1.4, and *AP* X, P. 7.1.4, under 5.

See Chandra V. trsl. Vol. II, on P. 6.1.132 and 135.

See *AP* XI, P.7.2.91, under 3; P. 7.2.101, under 4 (*kakim*).

°*taN* *Taddhita*-suffix, *Vts* X-XI on P. 5.2.122. E.g., *parvata, marutta* = *marudbhir dattaḥ*.

tapara P. 1.1.70. **1.**'that which is followed by *T*' (*bv*. analysis).

2.'that which follows after *T*' (*tp*. analysis). See *Mbh*. I, p. 42, lines 20-21 (on *Vt*. XIII on P. 1.1.1).

taparakaraṇa 'the (after-)addition of the *anubandha T* / specification by means of a following *T* ' (by P. 1.1.70). *Vt*. III on P.7.1.90; *KV* on P.6.4.110; 7.3.44; 7.4.85.

See *AP* XIII, P. 7.4.88, under 6.

tapas An *uṇādi* derivation, *bhāvasādhana*. *Mbh*. II, p. 69, line 5.

See P. 3.1.88, *karmavadbhāva* for the verbal base *tap*-.

tabādiṣu cānittvam *Vt*. IV on P. 3.1.83. See *AP* X, P. 7.1.45, under 2.

°***tama/tara*** Also added after a *tiṅanta* form, P. 5.3.56.

°***tama(Ṭ)*** See under *ḌaṬ*.

tayor eva kṛtya-kta-khalarthāḥ P. 3. 4.70. Referred to by *Nyāsa* on P. 6.4.60.

tarati 'he crosses' P. 4.4.5, states a sense in which the *taddhita*-suffix *ṭhaK* is added. E.g., *uḍupa* + *ṭhaK* = *uḍupena tarati* 'he crosses by means of a boat'.

°***taraP*** Suffix conveying the sense of a higher degree, P. 5.3.57. Is called *gha* by P. 1.1.22.

Compare *Vt*. VI on P. 2.1.69, and *KA*, Note (148).

See under *guṇāt tareṇa...*

See under *lopa*.

tarhīdānīm 'therefore, now / this being the case' *Mbh*. III, p. 7, line 23.

taL *Taddhita*-suffix (P. 5.2.43) added in the sense of *tasya samūhaḥ* (P. 4.2.37) and of *tasya bhāvaḥ* (P. 5.1.119). *Tal* is replaced by *tā* by P. 4.1.4. The fem. gender is *Laukika* gender, not prescribed by a rule of grammar. See *Liṅgānuśāsana, strīliṅgādhikāra*, No. 17, *talantaḥ*.

talhrasvatvam vā ṅisaṃbuddhyoḥ 'shortening of (the final of a fem. word ending in the *taddhita* suffix) *taL* (P. 5. 1. 119) is optional before (the sg. loc. case ending) *Ṅi* and before (the case ending called) *saṃbuddhi*'. Is a *bhāṣyavt*., *Mbh*. III, p. 340, line 8. See *AP*XII, P.7.3.107, under 5.

tava Personal pronoun, second person, sg. gen. Derivation: *yuṣmad* + *Ṅas* → *tava-ad* + *a* (P. 7.1.27; 1.1.55) *tava-a*° + *a* (P. 7.2.90). Then apply P. 6.1.97 twice.

°***tas*** **1.** Du. 3rd person pres. tense ending. Is *apit*. See *AP* XII, P. 7.3.93, under 4.

2. See under *goto ṅit*.

tasI See under *ādyādibhyas tasy upasaṃkhyānam*.

tasmād bhinne tatsadṛśe 'in the sense of different from that (but still) similar to it'. See *AP* IX, P. 6.4.98, under 2.

See under *tadbhinnatatsadṛśa*.

See *PN, pbh*. 55.

tasya 'in place of (the finite verb ending) *ta*'. P. 7.1.44.

°***tā*** 'the state / condition / status of one who is...' Derivation in the *bhāva* sense. E.g., *srastatā* 'the state / condition of one who has gone down' *Ki*s. 9.2.

Forms ending in °*tā* quoted by the *KV* on P. 7.2.9 are *tuN* derivations. See *Nyāsa* on *KV* on P. 7.2.10 (Benares ed., Vol. V, p. 678).

See under *taL*.

See under *tṛN* (P. 3.2.135); °*tva*.

tācchabdya 'the fact that the word x is used in the sense of word y)'.

See under *tadyogāt tācchabdyam, tannimittaṃ tācchabdyam, tātsthyāt; tatsāhacaryāt*.

tācchīlika A class of *kṛt*-suffixes prescribed in the sense of 'this is his habit, character' P. 3.2.134-177.

See under *vuÑ*.

tācchīlikādiṣu vāsarūpavidhir nāsti 'the rule (P. 3.1.94, *vāsarūpa*, etc.) is not (concerned) with *tācchīlikādi* suffixes' *PN, pbh*. 67. Compare *Mbh*. II, p. 133, line 16.

tācchīlike ṇe 'ṇkṛtāni bhavanti *Mbh*. III, p. 234, line 7; *PN, pbh*. 87.

KV on P. 6.4.172. See *AP* IX, P. 6.4.172, under 4.

°***tāt*** *Āśīrloṭ*, P. 7.3.105. E.g., *jīvatāt, nandatāt, bhavatāt*, mentioned under *Vt*. III on P. 7.3.45.

See under *kṛṇutāt*.

tātAṄ Suffix prescribed as substitute for the *lOṬ* endings *tu* and *hi* in the sense of *āśis* 'benediction' by P. 7.1.35.

For examples and derivations, see *STHĀNI*, Pt. I, pp. 117-119.

For the question of *vipratiṣedha* involved see *STHĀNI*, Pt. I, Note (74).

tādṛk *KviN*-derivation by P. 3.2.60. For ś → *k* apply P. 8.2.62.

tātparyeṇa 'by (its) intention', that is, by the intention (*jñāpaka*) assigned to it. *KV* on P. 7.2.59.

tātsthya 'being located in that' *Mbh*. II, p. 218, lines15-16. Examples: *mañcā hasanti, girir dahyate*.

tātsthyāt tācchabdyam 'the use of a word x (to refer to y) on account of (y) being located in x'. See *KĀRA*, p. 155 (*tādarthyāt...*) and *VIBHA*, p. 4 (*tādarthyāt...*).

See *Nyāsa* on *KV* on P. 2.4.7. The example quoted here is *mañcāḥ krośanti* 'the cots (that is, the children located on them) cry'.

See under *ajahallakṣaṇā*; *tādarthyāt tacchabdyam*.

tādarthya 'something being a thing for the sake of x' *Vt*. I on P. 2.3.13. A meaning of the dat. case ending. For the derivation seen *ANA*, n. 316.

Cp.-formation by P. 2.1.36 (product-material relation).

See *KĀRA*, p. 110; *ANA*, Note (105); *AP* VI, P. 2.1.36, under 4.

See under *aśvaghāsa*; *yūpāya dāru*.

tādarthyāt tācchabdyam 'the use of a word x (to refer to y) on account of (y), being for the sake of the item denoted by x' *Vt*. III on P. 1.2.43. E.g., *āyur ghṛtam* 'ghee is *āyus*', because ghee is thought to ensure a long life.

See *Mbh*.I, p. 91, line 17; p.332, line 15.

See *VIBHA*, n. 12.

See under *kāraṇe kāryopacāra*; *tannimittaṃ tācchabdyam*.

tādeśa 'substitution of *t* (for *n* of *han-*), P. 7.3.32.

tāddharmya 'having the characteristic feature of that' *Mbh*. II, p. 218, line 16. The example is *jaṭinaṃ yāntaṃ brahmadatta ity āha*.

See under *tadyogāt tācchabdyam*.

tāddharmyāt tācchabdyam 'the use of a word x (for y) because x has the same characteristic feature as y'. The *Nyāsa* on *KV* on P. 2.1.46 (quotes the example *gaur vāhīkaḥ*); *Nyāsa* on *KV* on P. 2.1.55.

tārakādi A *gaṇa* mentioned by P. 5.2.36. The suffix added is *itaḥ*

tāvatithaṃ grahaṇam 'acquires after so many efforts' P. 5.2.77.

tās *Vikaraṇa* of the periphr. fut., P. 3.1.33.

See *AP* XIII, P. 7.4.50 (derivation *kartāse)*; P. 7.4.51 (derivation *kartārau, kartāras*).

tāsI Suffix of the periphrastic future (*lUṬ*), P. 3.1.33. The *I* is added for the protection of *s*, against P. 1.3.3.

Deletion of *ās* of *tās* before a suffix beginning with *s* by P. 7.4.50.

Deletion of *ās* of *tās* before a *Ḍit*-suffix by P. 6.4.143.

See *AP* X, P. 7.1.58, under 6; *AP* XI, P. 7.2.58, under 5; *AP* XII, P. 7.3.84, under 3.

tāsvat P. 7.2.61. To be explained as *tāsi iva* 'like in (the case of) *tās*' by P. 5.1.117.

See *AP* XI, P. 7.2.61, under 2.

See under °*vat*.

ti Sg. loc. of *t*, P. 7.2.28. Interpreted as *t- ādau* = *t-ādeḥ* by *PN*, *pbh*. 70.

tiṄ Is *akṛt*, P. 3.1.93. Therefore, how can *tiṄ* denote the *kartṛ?* Because *tiṄ* replaces *la*, and *la* denotes the sense of *kartṛ* by P. 3.4.69. The point here is of *sthānivadbhāva*.

Why are *tiṄ*-suffixes not *kṛt*? Because they convey a particular sense, like tense, mood, active/passive, which are not conveyed by *kṛt*-suffixes. *TiṄ*-suffixes are conjugational suffixes, not just stem-forming suffixes, like *kṛt* or *taddhita*.

tiṅ atiṅaḥ P. 8.1.28. See *SA*, Note (97). According to Nāgeśa, Pāṇini accepts the possibility that a *vākya* contains more than one verb.

tiṅāṃ ca tiṅo bhavanti 'in place of personal endings (other) personal endings are used' *Bhāṣyavt*. on P. 7.1.39, *Mbh*. III, p. 156, line 14.

See Sāyaṇa on *ṚV*. 1.50.3 (*adṛśram = adṛśran*) See *AP* X, P.7.1.6, under 6 (*Vt*. I).

See under *chandas; vyatyaya*.

tileṣu tailam 'the oil (is located) in the sesame seeds'. *Mbh*. I, p. 332, line 2. See *KĀRA*, p. 143.

tisṛbhāva 'substitution of *tisṛ* (for *tri* by P. 7.2.99). Term used by Kātyāyana, *Vt*. I on P. 7.2.99.

See *KV* on P. 7.2.99.

tīya *Taddhita*-suffix, *dvitīya* (P. 5.2.54), *tṛtīya* (P. 5.2.55).

Vt. III on P. 1.1.36, words in *tīya* are to be included (under the designation *sarvanāman*), when the question is of optionality.

See *AP* XII, P. 7.3.115, under 4.

tu In a rule in the A. has the same effect as *ca*. The rule is to be read as two rules. See *AP* VIII, P. 2.4.83, under 3 and 8; *AP* XII, P. 7.3.3 (a), under 1; *AP* XII, P. 7.3.26 (a), under 1.

In a *Vt*. 'still, nevertheless'. See *Vt*. II on P. 6.4.165, 'still, (the rule under discussion is needed) (because / for the sake of ...)'.

tUK Augment prescribed by P. 6.1.71 after a verbal base ending in a short vowel, when followed by a *kṛt*-suffix which is *Pit*. E.g., *agni + ci + KviP→ agnicit*.

Also prescribed (a) for a short vowel (not a form ending in a short vowel), when followed immediately by *ch*, P. 6.1.73, and (b) for a long vowel when followed immediately by *ch*, P. 6.1.75.The *t* is replaced by *c* by P. 8.4.40. E.g., *yach → yat + tUK + ch*. So also *gacchati*.

Is *Kit*, P. 1.1.46, *ucch*, analysed as *u-tUK-ch*. See *AP* XIII, P. 7.4.61, under 6.

The insertion of *tUK* is considered *antaraṅga* in relation to *dvirvacana*.

See *AP* XIII, P. 7.4.61, under 5 and 6; P. 7.4.83, under 7 (on *Vt*. II).

See under *abhyāsajaśtvacartvam ettva-tukoḥ; nāvayavāvayavaḥ samudāyāvayavo bhavitum arhati*.

tuṃ kāmamanasor api See under *lumped avaśyamaḥ...*

tuṇḍaparimārja 'a person who clears his mouth' *Mbh*. II, p. 98, line 16, on *Vt*. I on P. 3.2.5

tuṇḍaparimṛja 'a lazy person' *Mbh*. II, p. 98, lines 15-16.

tuṇḍādi A *gaṇa* in the *taddhita*-section, P. 5.2.117.

tubhyam Personal pronoun, 2nd person, sg. dat. Derivation: *yuṣmad + Ṅe→ yuṣmad + am* (P. 7.1.28)→ *tubhy-ad + am* (P. 7.2.95, 91)→ *tubhy - a°+ am* (P. 7.2. 90.). Then apply P. 6.1.107.

tumUN A form ending in *tumUN* is not necessarily an infinitive. It is only an infinitive when the meaning 'in order to' can

be ascribed to the *tumUN* form. But in *paktuṃ śaknoti* this meaning is not there. So here *paktum* is not an infinitive.

Pāṇini has distinguished two types of *tumUN* forms : (1) 'in order to' (action for the sake of another action P. 3.3.10), (2) by special rules like P. 3.4.65. E.g., *kṣut pratihantuṃ śakyam* 'hunger is possible to be removed' (*tumUN* in a passive sense).

For constructions with a *tumUN*-forms, see *PASPA*, n. 506.

tulya 'similar'. Construction with instr. or gen. See *VIBHA*, p. 32.

(+ instr.) *amādibhis tulyam* '(the present case) is similar to (that of) the *am*-substitution (by P. 7.1.28, etc.)'. Second part of *Vt.* III on P. 7.1.72.

tulyajātīya 'belonging to the same genus / class' *Nyāsa* on *KV* on P. 2.4.11.

See *AP* VIII, P. 2.4.11, under 3.

tulyajātīyena avyavadhānam '(there is) no separation (of elements) by means of an element belonging to the same class'. Source unidentified.

See under *yena nāvyavadhānaṃ tena vyavahite 'pi*.

tulyabalatva 'being of equal strength'. Said of two conflicting rules. See *AP* IV, P. 1.4.2, under 7.

tulyayoga 'equal connection' P. 2.2.28. Here *tena* stands for x + instr. ending, when x is a nominal stem. See *AP* VI. P. 2.2.28, under 6.

tuṣyatu durjanaḥ 'let the bad fellow be satisfied'. See *ATA*, n. 326.

tūtujānavat 'like (in the case of) *tūtujāna*'. Here lengthening of the *abhyāsa* is by P. 6.1.7. The *KV* quotes the example *tūtuj-āna*, a participle form.

tūryāṅga 'a group of music players' *KV* on P. 2.4.2. See *BDA*, n. 836.

-tṛ → tā In sg. nom. For the derivation see under *-ṛ* (+ *sU*).

See *AP* X, P. 7.1.58, under 3; P. 7.1.60, under 3 (*maṅktā*).

An agent word ending in *tṛ* is construed with the gen., P. 2.3.65. E.g., *apāṃ sraṣṭā*, *vācāṃ vaktā*.

tṛC *Kṛt*-suffix added in the sense of agent, P. 3.1.133.

tṛjvadbhāva 'treatment like a word ending in *tṛC*' *Vt.* XI on P. 7.1.95.

See *AP* X, P. 7.1.73, under 9.

tṛjvadbhāvāt pūrvavipratiṣedhena numnuṭau bhavataḥ A combination of *Vts* X and XI on P. 7.1.95-96 by *KV* on P. 7.1.97.

See *AP* X, P. 7.1.97, under 5.

tṛṇeḍhi 'he crushes'. For the derivation see *AP* XII, pp. 209-210. To be corrected as follows :

(6)	*tṛṇeh* + *ti*	P. 6.1.87
(7)	*tṛneḍh* + *ti*	P. 8.2.31
(8)	*tṛneḍh* + *dhi*	P. 8.2.40
(9)	*tṛṇeḍh* + *dhi*	*Vt.* I on P. 8.4.1
(10)	*tṛṇeḍh* + *ḍhi*	P. 8.4.41
(11)	*tṛṇe°* + *ḍhi*	P. 8.3.13
	tṛṇeḍhi.	

P. 8.3.13 is applied after P. 8.4.41 on the basis of *sāmarthya*. That is to say, because otherwise P. 8.3.13 would have no scope. See *Nyāsa* on *KV* on P. 8.3.13. It would be impossible (*asaṃbhava*) to delete *ḍh*, if the replacement of *ḍh* (by P. 8.4.41) is regarded as *asiddha*. In that case, P. 8.3.13 would be futile for lack of scope (*anavakāśatvāt*).

tṛtīya(ādi) 'third *varga* "class of consonants" ' *Vt.* III on P. 6.4.120. Reference is to verbal bases beginning with such a consonant.

tṛtīyā (sc. *vibhakti*). The *laukika* 'non-technical' name given to the third set of

case endings enumerated in P. 4.1.2. See *AP* VII, P. 3.2.18, under 2; *AP* X, P.7.1.97, under 2.

tṛtīyāprabhṛti Refers to *upapada* formations involving the suffix *ṆamUL*, P. 3.4. 47-66. See *AP* VI, P. 2.2.21, under 4.

tṛN 'one who habitually...'.

1. *Kṛt*-suffix, P. 3.2.135. See *AP* XI, P. 7.2.9, under 3.
2. In P. 2.3.69 not a *kṛt*-suffix, but a *pratyāhāra*, according to Patañjali, *Mbh*. I, p. 470, line 1.

   See *PRĀTI*, Note (109).

tṛmpādi *Gaṇa* mentioned in *Vt*. I on P. 7.1.59. Examples: *tṛmpati*, *tṛmphati* 'he satisfies'. According to the *KV* on P. 7.1.59, the *gaṇa* is *tṛmphādi*. Eight verbal bases are mentioned in pairs of two, alternatively with *p* and *ph* in final position.

-te Finite verb ending substituted for *ta* (P. 3.4.78) by P. 3.4.79.

te = *tava matena* 'to your opinion' *KV* on P. 7.1.18 (in *kārikā*).

te manyāmahe 'we here understand' *Mbh*. I, p. 81, line 19; p. 255, line 18. Compare J.S. Speyer, *Sanskrit Syntax*, Leiden 1886, § 279.

tejasvi nāv adhītam astu 'may our study be shining' *Taittirīya Up*. 2.1, invocation. Stated in the emblem of B.O.R.I.

tena Like *tasya* repeats a word pattern. See P. 2.2.28, *tena saha iti*. Reference is to a word x + instr. ending (*tena*). Here x is a nominal stem.

tenātikramati *Gaṇasūtra*. See *SK* (*NSP* ed. 1942), p. 427, under No. 2573 on P. 7.4.97.

tera 'you (pl.) have crossed' *Mbh*. I, p. 8, line 23. Example of a form fallen into disuse. Derivation, *PASPA*, n. 522.

teṣām **1.** Pronoun, pl. gen. masc. / ntr.

Derivation (1) *tad* + *ām*

(2)	*taa* + *ām*	P. 7.2.102
(3)	*ta* + *ām*	P. 6.1.91
(4)	*ta* + *sUṬ* + *ām*	P. 7.1.52
(5)	*te* + *s* + *ām*	P. 7.3.103
(6)	*te* + *ṣ* + *ām*	P. 8.3.59

teṣām.

2. Supply *matena* 'in their opinion' *KV* on P. 7.2.80.

taudādika 'belonging to the 6th conjugation class (*tudādi*)' *KV* on P. 7.2.68.

-tt- Doubling of *t*. Is the preferred form, by P. 8.4.46. See *AP* IX, P. 6.4.20 (a), under 5 (i).

tyaK *Taddhita*-suffix, P. 4.2.98. E.g., *dakṣiṇā* + *tyaK* → *dākṣiṇātya*. *Vt*. V on P. 7.3.44.

tyaktvā 'with the exception of'.

tyadādi P. 7.2.102 prescribes the substitution of short *a* for the final of *tyadādi aṅgas* before a case ending. E.g., *tyad* + *x* → *tyaa* + *x*; *dvaki* + *x* → *dvaka* + *x*. See *AP* XII, P. 7.3.47, under 3 (e). Note that the fem. suffix *ṬāP* is added after a stem in *a*.

See *KV* on P. 7.1.23. See *AP* X, P. 7.1.23, under 7 (*Vt*. II).

tyadāditva 'the assumption that (*enad*) comes under *tyadādi*' (P. 7.2.102). *Mbh*. I, p. 482, line 23, *tyadāditve sati* 'after P. 7.2.106 has been applied' *KV* on P. 7.3.47.

tyadādīnāṃ dviparyantānām akāravacanam 'statement of the substitution of (short) *a* for the *tyadādi* stems up to *dvi*' *Vt*. I on P. 7.2.102.

See *Vt*. II on P. 7.1.33.

See Böhtlingk's ed. of the *gaṇapāṭha*, No. 241, *sarvādīni*, sub-*gaṇas tyadādayaḥ* and *dvyādayaḥ*.

tyaP *Taddhita*-suffix, P. 4.2.104. E.g., *amā* + *tya*, *amātya*; *ni* + *tya*, *nitya*.
See *Vt*. V on P. 7.3.44.

tyāge 'with the exception of'. See under *prathamopasthitasya tyāge...*

tratasau cānudāttau '(the *taddhita*-suffixes) *traL* and *tasIL* (P. 5.3.10 and 7) have low pitch'. See *AP* VIII, P. 2.4.33 (b).

trayas Substituted for *tri* before another numeral or before *iti*, P. 6.3.48. E.g., *trayodaśa* '3 + 10'.

trayīgrahaṇam 'the (mention of the) word *trayī*' i.e., (sacrifices mentioned in) the three Vedas, not in the Atharva-Veda. *Nyāsa* on *KV* on P. 2.4.4.

trāṇa Optionally for *trāta*, P. 8.2.56. But see *kārikā* in *Mbh*. on P. 7.4.41.
See *AP* XIII, P. 7.4.41, under 5.

tri Replaced by *tisṛ* in the fem., P. 7.2.99.
See *AP* X, P. 7.1.72, under 8.

trikaprātipadikārtha 'the view that a noun stem meaning is a group of three consisting of the stem's own meaning, the individual (*vyakti*) and gender'. See *AP* IV, p. 76.
Opp. *pañcakaprātipadikārthapakṣa*.

tripādī Section in the A. where rules have been stated in a strict order of application. The section heading is *pūrvatrāsiddham*, P. 8.2.1.

The section has been introduced to overcome difficulties of the random order of application (*sarvatra siddham*), generally assumed in the A., namely, where this order of application would lead to the wrong results.

All *saṃjñā*- and *pbh*.-rules are applicable in the *tripādī* section. They are not *asiddha*. See under *asiddha*.

A sandhi-rule may be applied after a *tripādī* -rule. See *AP* XII, P.7.3.73, under 3.

See under *asiddha*.

triśaṃsaya 'three kinds of doubt', *prāpte* '*prāpte ubhayatra vā* *Vt*. XX on P. 1.1.44; *Mbh*. I, p. 105, lines 22, 25. Repeated several times.

triṃśaka *triṃśat* + *ḌvuN* (P. 5.1.124).
The example (for P. 6.4.143) cannot be justified by P. 6.4.142 for which the example is *viṃśati* + *ḌvuN* → *viṃśa* + *vu*. Here *lopa* of *ti* takes place by P. 6.4.142. But this *ti* is not the *ṭi*-portion of *viṃśati*. That portion is *i* only. On the other hand, the *ṭi*-portion of *triṃśat* is *at*. Therefore *triṃśat* + *ḌvuN* → *triṃś* + *vu* (P.6.4.143) → *triṃś* + *aka* P. 7.1.1.

trimuni *trimuni vyākaraṇasya* 'the three sages belonging to (the tradition of) grammar', *trimuni vyākaraṇam* 'grammar having three sages' *KV* on P. 2.1.19. But why should *trimuni* be listed as an *avyayībhāva* cp.? See *AP* VI, P. 2.1.19, under 10. In *trimuni* *ṇatva* is not applied because of the condition *samānapade* in P. 8.4.1.

triviṣṭabdhaka 'the three staves of an ascetic' *Mbh*. I, p. 40, line 25.

trisaṃśaya 'subject to three doubts' *Vt*. XX on P. 1.1.44. See under *vibhāṣā*.

triyambaka *Bauddhāyana Gṛhya-sūtra*, 3.12 (instead of *tryambaka*). In *triyambaka* a semivowel has been inserted after *i* before a dissimilar vowel. Compare *bhūvādayaḥ*. The insertion is known as *yaṇvyavadhāna*. See G. Palsule 1961, p. 24, n. 59.

Or *tryambaka*. See *Mbh*. III, p. 209, line 22 (on *Vt*. I on P. 6.4.77).

trai- 'to protect' *trāyate*. *Dhp*.1.1014, *traiN*-.

trauk- *tutrauka* 'he has moved'. Example in *KV* on P. 7.4.59.

totraukyate 'he moves repeatedly', *Mbh.* III, p. 356, line 18 (on *Vt.* I on P. 7.4.82). Is a *yaṄ*-formation by P. 3.1.22.

°*tva* A *taddhita*-suffix added by P. 5.1.119 in the sense of *bhāva* 'state, condition', 'the state / condition of one who is...'. See °*tā*.

A stem ending in *tva* is neuter, by *Liṅgānuśāsana, napuṃsakādhikaraṇa* 4, *tvaṣyañau*. Before *tva ī* and *ā* in final position of the stem are shortened, P.6.3.64.

Renderings :

1. 'the state of being x', 'x-hood / -ness'. E.g., *vaiyākaraṇatva* 'the state of being a grammarian' *KV* on P. 2.1.53. Manu 9.8 c, *jāyāyās tad dhi jāyātvam* '(for) that is the *jāyā*-hood of a *jāyā* (namely, that her husband is born again in her)'.

(In grammar) °*tva*-forms do not come under *jātivacana* '(word) expressing a *jāti*', but under *bhāvavacacana*. See *AP* II, P. 1.2.52, under 6. E.g., *gotva* means 'the state of being a cow', *ghaṭatva* 'the state of being a pot'.

See under *bhāva*.

Gotva in grammar and in *Nyāya* stands for two different concepts, namely, the state of being a cow and the universal quality cow-hood.

(In *Nyāya*) °*tva*-forms stand for a generic character, a universal, which delimits the notion we have of individuals. Here *gotva* means the generic concept/universal cow-hood which inheres in all cows.

In a particular cow / pot we recognize the quality of being a cow/pot, and therefore we apply the words *go*/*ghaṭa* to the cow/pot. Here °*tva* is indicative of the universal, i.e., the concept of a given structure or class in individuals.

Individuals are said to be delimited by their generic feature. E.g., a cow is delimited by *gotva* (*gotvāvacchinna*) from all that is not cow. It is also *viśeṣyakapadavācya* 'signified by a particular distinctive word'.

2. 'the fact that'. Usually with the abl. ending in °*tvāt* 'because of the fact that...'.

With the loc. ending in °*tve* 'given the fact that x is ...'.

3. 'acting, functioning as'. Usually with the instr. ending in °*tvena*.

4. 'substitution of x for y / replacement of y by x'. E.g., *ṇatva* 'the substitution of *ṇ* (for *t* of *Kta*)', as in *nirvāṇa* (→ *nirvāṇa*, P. 8.2.50), *śūttva* (*Ślokavt.* on P. 6.4.19, the substitution of *ś* and *ūT* for...).

°*tva* forms are typical of Kātyāyana's style, e.g., *Vts.* VIII and IX on P. 2.4.81.

tvat Personal pronoun, 2nd person, sg. abl. Derivation : *yuṣmad* + *ṄasI* → *yuṣmad* + *at* (P. 7.1.32) → *tva-ad* + *at* (P. 7.2.97, 91), *tva-a°* + *at* (P. 7.2.90). Then apply P. 6.1.97 twice.

tvatalau Second part of P. 5.1.119.

tvatalbhyāṃ nañsamāsaḥ pūrvavipratiṣiddhaṃ tvaloḥ svarasiddhyartham *Vt.* VIII on P. 5.1.119. Referred to by *Vt.* I on P. 2.2.6.

tvam Personal pronoun, 2nd person, sg. nom. Derivation : *yuṣmad* + *sU* → *yuṣmad* + *am* (P. 7.1.28) → *tv-ad*+*am* (P.7.2.94; 7.2.91) → *tv-a°*+ *am* (P.7.2.90). Then apply P. 6.1.107.

See *AP* X, P. 7.1.26, under 7.

See *AP* X, P. 7.1.27, under 4. Note that *am* is not the original case ending, but a substitute. Therefore P. 7.2.89 does not apply and the substitution of *y* for the final *d* of the stem does not take place.

tvayā Personal pronoun, 2nd person, sg. instr. Derivation: *yuṣmad* + *Ṭā*→ *tva-ad* + *ā* (P. 7.2.97, 91)→ *tvad* + *ā* (P. 6.1.97)→ *tvay* + *ā* (P. 7.2.89).

See *AP* X, P. 7.1.27, under 9.

tvavidhi 'your prescription' *Ślokavārttika* (vi) on P. 1.4.51. Probably wrong reading for *lavidhi* 'prescription of (the suffixes called) *l*'. See *KĀRA*, n. 587.

TH

thaL P. 3.4.82, pf. 2nd sg. ending. Is the substitute of *siP*, and therefore *Pit* by *sthānivadbhāva* (P. 1.1.56). If *Pit*, then not *Kit*. So P. 6.4.98 does not apply. See under *gam-*.

See *AP* XI, P. 7.2.13, under 5.

For verbal bases which do not add *iṬ* to *thaL*, see P. 7.2.61.

thānta 'ending in *th*' *KV* on P. 7.4.46. Reference is to the form *dad* in P. 7.4.46.

See *AP* XIII, under 2.

D

d In initial position of a specified verbal bases

d→n P. 8.4.45 (preferred treatment). E.g., *ud* + *nī*→ *unnī*.

d→l P. 8.4.60. E.g., *sakṛd* + *lū*→ *sakṛl* + *lū*. *KV* on P. 6.4.83.

-d dh– P. 8.4.62.

daṃṣṭrā *Mbh.* III, p. 195, line 1. See *AP* IX, p. 94 for non-deletion of the verbal base nasal. Derivation: *danśA-*, *Dhp*.1.1038; *danś* + *ṢṭraN* P. 3.2.182; *danś* + *tra* + *ṬāP* P. 1.3.6; 4.1.4.; *danś* + *trā* P. 6.1.101; *danṣ* + *trā* P. 8.2.36; *daṃṣ* + *trā* P. 8.3.24; *daṃṣ* + *ṭrā* P. 8.4.41.

dakṣiṇa 'south, southern'. For the derivation of *dākṣiṇātya*, see under *tyaK*.

See *AP* XII, P. 7.3.44, under 14.

dakṣiṇa + *āC*→ *dakṣiṇā*, P. 5.2.36.

dakṣiṇataḥ 'south of...'. For the construction with gen., see P. 2.3.30.

For derivation, see *VIBHA*, Note (42).

dakṣiṇapūrvā dik 'the south-eastern direction' *Mbh*. I, p. 428, line 22. See *BDA*, Note (99).

dakṣiṇāhi < *dakṣiṇāt āhi*, P. 5.3.37, post nominal *āhi* + abl. See S. Insler, "The Prakrit ablative in - *āhi*", *ABORI.*, Vols LXXII and LXXIII, 1991-1992, Poona, 1993, p. 19.

dāṇḍamātha 'a road straight like a stick' *Nyāsa* on *KV* on p. 4.4.37.

daṇḍin Apparently, a well-known proper name. See P. 6.4.174, *dāṇḍināyana* 'a third generation or later descendant of Daṇḍin'.

Mentioned as an example of *saṃsarga* 'regular associtation' one of the seven senses in which a *matubartha*-suffix is added. *KV* on P. 5.2.94.

daṇḍopaghātaṃ gāḥ kālayati 'he drives the cows on by beating them with a stick'. A *ṆamUL* formation by P. 3.4.48. Example quoted by the *KV* on this rule. Cp. formation by P. 2.2.21.

Compare *pāṇighātaṃ vedīṃ hanti*. See Birwé (b), p. 54.

°***datta*** Used as a kind of suffix indicating *varṇa*, namely, *vaiśya*.

See *STHĀNI*, Pt. II, n. 89.

dadhat 'let him bestow'. A *lEṬ* form of *ḌudhāÑ*-. Derivation, *AP* XII, P. 7.3.70, under 3.

dadhi brāhmaṇebhyo dīyatāṃ takraṃ kauṇḍinyāya 'let curds be given to the brahmins, buttermilk to Kauṇḍinya' *Mbh*. I, p. 115, lines 2-3; III, p. 232, lines 23-24; III, p. 264, lines 14-15. Although there is a possibility of giving *dadhi* to Kauṇḍinya also, the mention at the same time of *takram* eliminates that possibility.

See under *saty api saṃbhave bādhanam*...

See under *samānavākye*...

dadhitrapuṣaṃ pratyakṣo jvaraḥ 'cucumber mixed with curds is clear fever'.

Mbh. I, p. 156, line 8. Example for "is" in the sense of "causes".

See *STHĀNI*, Pt. II, n. 367.

See under *kāryopacāra*; *naḍvalodakaṃ pādarogaḥ*.

dadhipayādīni P. 2.4.14. *Gaṇa* mentioned in the *KV* on P. 2.1.2.

dadhibhojanam '... is the beginning of success in business' *Mbh*. III, p. 231, lines 5-6.

dadhisaktavas 'groats sprinkled with curds'. *Mbh*. I, p. 149, line 11.

Derivation, *STHĀNI*, Pt. I, Note (153).

dadhas tathor anukarṣaṇānarthakyaṃ sthānivatpratiṣedhāt 'redundancy of continuing (the word *sdhvoḥ* from P. 8.2.37 in P. 8.2.38) because of the prohibition of *sthānivad* (*-bhāva*)' *Vt*. I on P. 8.2.38.

See *STHĀNI*, Pt. II, p. 96.

dadhy atra 'here is curds' *Mbh*. I, p. 143, line 21.

Derivation, *STHĀNI*, Pt, I, p. 181; Note (109); n. 897.

dadhyodana 'boiled rice flavoured with curds'. See *ATA*, p. 192, and Note (107); *TA*, Note (133).

danta Replaced by *dat* before the case suffixes beginning with *Śas*, P. 6.1.63. E.g., *dadbhyām*, *dadbhis*.

Replaced by '*datṚ*' in final position of a *bv*. cp., P. 5.4.141-145.

dantya 'dental'. May include *v*, which is *dantyoṣṭha* 'labio-dental'. See *AP* XII, p. 7.3.73, under 6.

danś- *Dhp*. 1.1038; P. 6.4.25. The 3rd person sg. present tense is *daśati*, not *daṃśati* (P. 6.4.25). See *AP* XIII, P. 7.4.86, under 4. The corresponding 3rd person of the frequentative is *dandaśīt, KV* on P. 7.4.86.

See under *daṃṣṭrā*.

dayati Quotation form of *deṄ*- (*Dhp*. 1.1011), not of *day*- (*Dhp*. 1.510). *Vt*. II on P. 3.3.108.

dayū 'one who causes to play at dice' (Kaiyaṭa).

Derivation, *STHĀNI*, Pt. II, pp. 73-74.

daridrā- 'to run hither and thither' *Dhp*. 2.64.

Lopa of final *ā* before an *ārdhadhātuka*-

suffix by *Vt*. I on P. 6.4.114, see *AP* IX, p. 312.

Mentioned in P. 6.4.114, replacement of *ā* by *i*.

See *KV* on P. 7.2.67.

darśana 'view', *KV* on P. 7.4.10.

darśanāt 'as is shown in...' , *Vts* I and II on P. 7.3.87.

darśayate bhṛtyai / bhṛtyān rājā 'the king causes the servants to see (himself)'. *Mbh*. I. p. 292, line 7 (on *Vt*. VII on P. 1.3.67).

Compare *KĀRA*, pp. 262, 263; *AP* III, p. 113, 114, 117.

For the *ātm*. ending by P. 1.3.67, see *KĀRA*, Note (184).

See Mall. on *Kir*. 1.10.

daś- See under *danś-*..

dah- For the substitutions of *h* see *AP* VIII, P. 2.4.80, under 4 (5). *h*→*gh* P. 8.2.37; *gh*→*g* P. 8.2.39; *g*→*k* P. 8.4.56. Initial *d*→*dh* P. 8.2.39.

dā- Quoted as *dāÑ-* in P. 7.3.78, but as *ḌudāÑ* in *Dhp*. 3.9. See also *dāṆ-* (retroflex *Ṇ*), P. 1.3.55. See Whitney, § 667.

For reduplication apply P. 6.1.10, after the *Ślu*-deletion of *ŚaP* (P. 2.4.74).

For deletion of the verbal base vowel apply P. 6.4.112 *(abhyasta)*.

p-causative (*pUK*), P. 7.3.33 (... *ātām* = *ād-antānām*).

For *deya* apply.P. 6.4.65. See under *geya*.

See *AP* X, P. 7.1.78, under 3 (*prakriyā* of *dadat*).

See Mall. on *Kir*. 8.15.

dākṣāyaṇa *śobhanā khalu dākṣāyaṇasya saṃgrahasya kṛtiḥ* 'beautiful, indeed, is Dākṣāyaṇa's (i.e., Vyāḍi's) composition of the *Saṃgraha*' *Mbh*. I, p. 468, line11.

See *PRĀTI*, n. 440d.

dākṣi 'son of Dakṣa', *Mbh*.I, p. 408, line 11.

See *TA*, p. 34, under 3.

dākṣīputra 'son of Dākṣī'. Name of Pāṇini. *Mbh*. I, p. 75, line 13 (in *Ślokavt.)*; repeated in *Mbh*. III, p. 251, line 12.

See Agrawala, ²1963, p. 9.

dāṇḍā 'a fight with sticks'. Derived from *daṇḍa*+ *Ṇa*, *KV* on P. 4.2.57.

dāP- 'to clean'. See under *avadatta*.

dik Formed with *KviN*, P. 3.2.59. For *ś* →*k* apply P. 8.2.62.

See under *KviN*.

dikpūrvapada 'the first cp. member conveying the sense of a direction', like *pūrva* 'east' or *apara* 'west'. *KV* on P. 7.3.14.

dikśabda 'a word signifying a direction', *Mbh*. I, p. 429, line 4. Reference is to P. 2.3.26.

See *BDA*, Note (106).

See under *digyogalakṣaṇā pañcamī*; *vayavasthāśabda*.

diksamāsa 'a *bv*. cp. conveying the sense of a direction', like *dakṣiṇapūrva* 'south-east' P. 1.1.28.

digi Substitute for the *aṅga de-* (*deṄ-*, *Dhp*. 1.1011) 'to protect' in the pf. by P. 7.4.9. E.g., *avadigye* 'he purifies' *Mbh*. III, p. 346, line 22.

digyogalakṣaṇā pañcamī 'abl. case ending depending on construction with a *dikśabda*' P. 2.3.29. E.g., *para*+ abl., P. 3.2.29. See *AP* XIII, P. 7.4.88.

digyogalakṣaṇā saptamī 'loc. case ending indicating relative position'. Not to be confused with a loc. abs. (*satsaptamī*). See *VIBHA*, n. 262.

diṅnāman '(a word standing for) a point of the compass', P. 2.2.26.

See under *dakṣiṇapūrvā dik*; *dikśabda*.

dita pf. past participle of *do- dyati* 'to cut' (*Dhp.* 4.40). E.g., *nirdita, nirditavān, Mbh.* III, p. 351, lines 20-21.

See *AP* XIII, P. 7.4.47, under 8.

See under *do-*.

ditya (in *ditya-vāh*). According to Monier Williams, Dictionary, p. 477, probably *dvitīya* + *vāh*. Compare p. 451, col. 1, *turya-vāh*.

ditsya *Mbh.* I, p. 483, line 15. See P. 2.4.35, under 7. Derivation: *ditsa; dits°* P. 6.4.48. Now the verbal base ends in a consonant. Therefore we can add *ṆyaT* by P. 3.1.124, *dits* + *ṆyaT*; *ditsyā* (*svarita* accent, P. 6. 1. 185). Note that the condition *ārdhadhātuke* is taken as a *viṣayasaptamī*.

div- = *divU-* 'to play at dice; to praise' *Dhp.* 4.1.

→*dīv-* , P. 8.2.77.

→*diūT*, P. 6.4.19.

dyūna / *dyūta*, P. 8.2.49.

See *prakriyā* of *akṣadyuḥ*, *AP* X, P. 7.1.84, under 4.

For construction with an acc. and a gen., see the examples quoted in *PRĀTI*, p. 97.

divādi A *gaṇa* mentioned in *Vt.* V on P. 1.1.59.

divaukasa See *AP* XII, P. 7.3.64, under 6.

dīrgha 'long'. Said of a vowel, P. 1.2.27. See Allen, 1953, p. 93. According to P. 1.2.28, the word *acaḥ* 'in place of a vowel' is to be supplied whenever a vowel substitution is prescribed..

See *Nyāsa* on *KV* on P. 6.4.16.

Opp. *hrasva*, *pluta*.

dīrghakaraṇa 'lenghtening'. *KV* on P. 7.3.80.

dīrghatva 'lengthening' *Vt.* I on P. 7.3.75; *Vt.* I on 7.4.82.

dīrghavidhi 'a rule prescribing lengthening'. With such a rule *sthānivadbhāva* is prohibited by P. 1.1.58. *Mbh.* III, p. 360, line 9. Reference here is to P. 7.4.94 (lengthening of the *abhyāsa*-vowel).

Compare *STHĀNI*, Pt. II, pp. 9-10.

See under *sthānivadbhāva*.

dīrghoccāraṇam 'the pronuncitaion of a long vowel' *KV* on P. 7.1.17.

duḥkha 'pain, discomfort', *KV* on P. 7.2.23, *kṛcchram*.

dugdhe gauḥ payaḥ *Mbh.* II, p. 69, line 11 (on *Vt.* XIV on P. 3.1.87).

See under *gaur duhyate payaḥ*.

dudyūṣati 'he gambles repeatedly', *Mbh.* I, p. 156, line 1.

Derivation, *STHĀNI*, Pt. II, p. 128, and Joshi-Roodbergen (e), 1993. pp. 48-49; *AP* X, P. 7.1.23, under 6 (extended *siddha*-principle).

For the point of the example, see *STHĀNI*, Pt. II, Note (61).

dur Preverb, *prādi-gaṇa*. See *AP* XI, P. 7.2.46, under 5.

durasyu 'one who wishes to do harm', P. 7.4.36. See Mon. Will. *Dict.* p. 487, col. 2, s.v. *durasya-*.

durupadeśa 'wrong in formation' *Mbh.* I, p.411, lines 23, 28.

durupapāda 'difficult to justify', *Mbh.* I, p. 434, line 3.

duṣ- *na duṣyate* 'is not found fault with' *Ślokavt.* 1 on P. 6.4.11-12, *Mbh.* III, p. 183, line 13.

duṣkaraṇam *KV* on P. 4.3.115. Read *āpiśalaṃ duṣkaraṇam* 'the *Duṣkaraṇa* grammar invented by Āpiśali'. According to the *Padamañjarī*, the name of a grammar. According to others, it means *kāmaśāstra*.

duṣṭa (said of *śabda*) 'defective', *Mbh.* I, p. 2, line 10.

See *PASPA*, p. 39.

duh- Derivation of *adhukṣātām* 'the two of them milked' (*lUṄ*), see *AP* XII, P. 7.3.73, under 3: *duh*→*dugh* (P. 8.2.32)→*dhugh* (P. 6.2.37)→*dhuk* (P. 8.4.55).

Derivation of *adugdha* 'he milked' (*lUṄ*), see *AP* XII, P. 7.3.73, under 3.

°*duh* 'one who milks'. Sg. nom. °*ḍhuk*. E.g., *Godhuk* 'one who milks cows', *KV*. on P. 5.1.5.

duhiyācirudhipracchi° Beginning of *Ślokavārttika* (i) on P. 1.4.51. See *KĀRA*, pp.180-181.

dūra 'far'. Construed with an abl., instr. or acc. See *VIBHA*, n. 230a.

For abl. constructions, see the *Ślokavārttika* quoted in *Mbh.* I, p. 457, lines 22-23. See *VIBHA*, p. 76.

dṛdha Is a *nipātana*, P. 7.2.20. Therefore no *nUM-āgama* by P. 7.2.58.

See *AP XI*, P. 7.2.20, under 2.

dṛś- **1.** *paśyati* 'to see (for the first time, like an *ṛṣi*)'. See *KV* on P. 6.4.147, *kādraveyo mantram apaśyat.*

dṛśyate. According to *Nyāsa* on *KV* on P. 6.4.130, *dṛśyate* in P. 3.2.75 means that such a *kvibanta* form is observed to be used in ordinary speech (as an independent form). *Nyāsa* on *KV* on P. 6.4.130. But the *Nyāsa* is wrong. See under *anyeṣām api dṛśyate.*

To be added in P. 1.4.52 in order to make the designation *karman* available in causative constructions. The example is *darśayati rūpatarkaṃ kārṣāpaṇam* 'he causes the officer of the mint to scrutinize the *kārṣāpaṇam*' *Mbh.* I, p. 337, line 12.

See *KĀRA*, Note (167).

To be added in P. 1.4.53. See under *darśayate bhṛtyai rājā.*

yatra tu tratasau dṛśyete 'but where *tra* and *tas* make their appearance', *Nyāsa* on *KV* on P. 2.4.33.

paśyati ācāryaḥ 'the Teacher notices', *Nyāsa* on *KV* on P. 6.4.70.

sāmāni paśya 'consider the *sāman* chants' *KV* on P. 6.4.8.

2. *drakṣyati*. Derive *drak* as follows :

dṛ+a+ś	P. 6.1.58, augment *aM*. See *AP* XI, P.7.2.65, under 3
dra	P. 6.1.77, *ṛ* + *a*→*ra*
draṣ	P. 8.2.36
drak	P. 8.2.41
drak.	

See *AP* IX, P. 6.4.62, Excursus on *prakriyās*, under F.

3 pl. impf. (*lAṄ*) *apaśyan.*

3 pl. aor. (*lUṄ*) *adarśan / adṛśran* (augment *rUṬ* added by P. 7.1.8; *Vt.* I on P. 7.1.6 prohibits *guṇa* of the verbal base vowel).

For *adṛśran*, see *Bhāṣya* on *Vt.* I on P. 7.1.6.

dṛśer aK Stated by *Vt.* II on P. 3.1.86. See *AP* X, P. 7.1.6 (*Vt.* II).

Mbh. III, p. 243, line 10.

dṛś + *aṄ* (P. 3.1.86)→ *dṛś* + *aK* (*Vt.* II).

dṛṣṭānuvidhiḥ / ś chandasi 'when dealing with the Vedic language, (first) see the form to be derived, (then) apply a rule (for derivation) accordingly'.

(*dṛṣṭa* + *anu*) +*vidhi* '(apply) a rule after seeing (usage)'.

See *Mbh.* I, p. 55, line 3; p. 55, line 24; p. 121, line 21 for slightly varying versions of the expression.

See under *chandasi yathā dṛṣṭānuvidhānāt.*

See *DSG* 1977, p. 200, s.v. *dṛṣṭa.*

See *AP* IX, P. 6.4.100 (b), under 4; P. 6.4.128, under 4; *AP* X, P. 7.1.50, under 5; *AP* XII, P. 7.3.101, under 5; *AP* XIII, P. 7.4.31, under 2; P. 7.4.53, under 2; P. 7.4.51, under 3.

See under *chandas*.

Compare *Vyāḍiparibhāṣā*, No. 68 in *Paribhāṣāsaṃgraha*, p. 40.

dṛṣṭānta 'illustration (from daily life)'. Derivation, Kaiyaṭa on *Bh.* on P. 1.1.46 (first part of *Bh.*) *dṛṣṭa* + *anta* 'having a graphic, illustratory end / aim'.

dṛṣṭāpacāra 'showing divergence', *Mbh.* I, p. 445, line 1.

Opp. *adṛṣṭāpacāra*.

dṛṣṭārtha 'meant for a visible purpose'. *PASPA*, p. 153.

deva Literally, 'one who radiates'. The gods are *parokṣapriyāḥ* 'loving the in comprehensible' and *pratyakṣadviṣaḥ* 'hating what is comprehensible', *Bṛhadāraṇyaka Up.* 4.2.2. See *Ṛg.*10.53.11, note by K.F. Geldner. Poetic enigmatic language.

devakā Short form for *devadattikā*. *Uttarapadalopisamāsa* by *Vt.* I on P. 5.1.83.

See *Vt.* IV on P. 7.3.45. Not **devikā*.

devatā A *taL*-derivation by P. 5.2.27. According to the *KV* here, *taL* is added *svārthe* 'in the stem's own meaning'.

devatādvandva A *devatādvandva* is only formed of names of Vedic deities. Therefore *hariharau* is not a *devatādvandva*.

We have three rules saying *devatādvandve ca*. They are (1) P. 6.3.26, substitution of *ānAṄ* for the vowel in final position of the first cp. member, e.g., *indrāvaruṇau*; (2) P. 7.3.21, substitution of a *vṛddhi* vowel for the vowel of the *utterapada* member, e.g., *āgnimārutau*. Exceptions stated by P. 7.3.22 and 23; (3) P. 6.2.141, both cp. members retain their original accent.

The *n* of *ānAṄ* is deleted by P. 8.2.7.

agni→*agnī*, P. 6.3.27 (before *soma* or *varuṇa*)

See under *somendra*.

devatāsaṃpradāna 'offering to the deities', P. 2.3.61.

See *PRĀTI*, n. 331.

devadatta *devā enaṃ deyāsuḥ* 'may the gods give him' *KV* on P. 3.3.174.

See *PASPA*, n. 366.

Derivation :

devadatta + *kaN*, P. 5.3.76

→*devaka*	First part of *Ślokavt.* on P. 5.3.84.
→*dattaka*	Second part of *Ślokavt.* on P. 5.3.84.
→*datta*	Third part of *Ślokavt.* on P. 5.3.84.

P. 6.2.148, *udātta* on final syllable; sense of *āśis*.

Shortened to *datta*, *Mbh.* I, p. 111, line 24. See under *satyabhāmā*. Meant to illustrate the fact that parts of word are used for the whole word, *Mbh.* I, p. 111, lines 23-24.

May be (1) *muṇḍa* 'bald', (2) *jaṭin*, (3) *śikhin*, *Mbh.* I, p. 17, lines 18-19; for illustration of the uses of different *anubandhas*.

devadattasya gāvo 'śvā hiraṇyam. Āḍhyo vaidhaveyaḥ 'Devadatta has cows, horses, gold. He is rich, son of widow' *Mbh.* III, p. 328, line 17.

See under *uccāni devadattasya gṛhāṇi*...

devanāgarī Confusion of letters in mss. See G. Palsule 1961, pp. 131-133.

Mention of Nagar Brahmins in *Report of the Sanskrit Commission 1956-1957*. Govt. of India Press, Delhi, 1958, p. 210.

devapatha 'path of the gods, heaven', P. 5.3.100.

devasya yañañau *Vt.* III on P. 4.1.85. Examples, *daivyam, daivam.*

devā aduhravat 'like in the case of *devā aduhra* 'the gods milked'' *Mbh.* III, p. 355, line 5. Justifies the addition of the augment *rUṬ* by P. 7.1.6 and 8.
See *KV* on P. 7.1.8.
See *AP* XIII, p. 37.

devāyate *KV* on P. 7.4.48. Construed with a dative. Meaning uncertain.

°***deśīya*** 'nearly', P. 5.3.67.

deśaprakḷptyartham 'in order to put in the right place', *Mbh.* III, p. 93, line 8.

deśyāḥ sūtranibandhāḥ kriyante '*sūtras* are composed so as to be worthy of instruction' *Mbh.* II, p. 413, line 2.

dehalīdīpanyāya 'the maxim of the lamp on the threshold'.
See *AP* XI, P. 7.2.10, on *Vt.* VI.

do- 'to cut', *Dhp.* 4.40. Replacement of *i*, P. 7.4.40.
See under *dita.*

doṣa **1.** 'defect, shortcoming, difficulty', *Nyāsa* on *KV* on P. 2.4.7. In opposition to *prayojana* it means 'demerit'. *Mbh.* I, p. 486, line 17.
tatra ko doṣaḥ 'what is wrong with that?'; *na doṣaḥ* 'the difficulty does not arise'; *naiṣa doṣaḥ* 'no harm in that'.
See under *pakṣa.*

2. 'a defect in pronunciation'. For an enumeration of defects, see *PASPA*, *Bh.* No. 150. For lists of defects see *PASPA*, pp. 197-199.

dauṣka Explained as *dorbhyām tarati* (P. 4.4.8), *Mbh.* III, p. 329, line 9.
See *AP* XII, P. 7.3.51, under 5.

dyāvā **1.** 'heaven', *Mbh.* I, p. 432, line 4. **2.** 'heaven and earth', Elliptic dual. Derivation, see *BDA*, p. 160.

dyut- *dyotyate* 'is indicated' *Mbh.* I, p. 453, line 13; 'is revealed' (not directly expressed). *Nyāsa* on *KV* on P. 2.4.80.

dyutādi A division of *bhuvādi* , *Dhp.* 1.777-799. Has itself a subdivision, *vṛtādi.*
See *KV* on P. 7.2.59.

dyu-pathi-mathi-pum-go-sakhi-catur-anaḍut-tri-grahaṇam *Vt.* XXV on P. 1.1.72. To these words (*dyauḥ, panthāḥ, manthāḥ, pumān, gauḥ, sakhā / sakhāyaḥ / catvāraḥ, anaḍuhaḥ, trayāṇām*) the *tadantavidhi* applies, against *Vt.* III on P. 1.1.72. Thus rules are applied to *aṅgas* ending in these words.
See the argument in *KV* on P. 7.3.11.

dyāvāpṛthivyau P. 6.3.30.

dyūtvā 'after having played dice'. Derivation, *STHĀNI*, Pt. I, p. 147

dyotaka 'revealing, merely indicative of meaning' *KV* on P. 5.3.66, 'revealing a distinction (*viśeṣa*) in the meaning of the stem.

yas tv asau dhātūpasargayor abhisaṃbandhas tam abhyantaraṃ kṛtvā dhātuḥ sādhanena yujyate 'after having taken that (semantic) relation between the verb and the preverb as lying inside (the verbal base), the verbal base is joined with an *upasarga*' *Mbh.* III, p. 93, lines 25-26. Here Patañjali introduces the *dyotaka*-theory. See *TA*, Note (157); *AP* XIII, P. 7.4.10, under 8.

A linguistic element which signifies independence on, through another element. See *VP* 2.204, *kriyāyā dyotako na* (ed. W. Rau, 1977) 'does not bring to mind'.

Do preverbs have a meaning of their own? See *Nirukta* 1.3. Here the *dyotaka-vācaka* controversy starts.

See P. 1.4.93. *adhiparī. anarthakau*, and Scharfe 1977, pp. 85-86.

See *TA*, Note (157); *AP* IV, P. 1.4.83, under 6; 'does not bring out a particular shade of meaning of the verb'.

See under *upasarga*.

Opp. *vācaka*.

dyotakatva 'the property of revealing, bringing to mind'. Of the *ātm.* endings, see *AP* III, P. 1.3.23, under 4.

See *TA*, p. 92, and Note (157); *PASPA*, n. 355, difference with *sāmarthya*.

Opp. *vācakatva*. See *PASPA*, n. 16. *Nirukta* 1.3.

dyotya 'to be indicated/ implicitly conveyed'. *Vts.* 1 and II on P. 3.1.125; *Mbh.* II, p. 88, line 13 (on P. 3.1.125).

E.g., *lāvya* 'to be cut'. Here what is indicated / implicitly conveyed is the sense of necessity (*āvaśyaka*).

dyauḥ *Prakriyā*; *AP* X, P. 7.1.84, under 3.

dravadravya 'a liquid substance', *Padamañjarī* on *KV* on P. 7.2.18.

dravya **1.** 'individual, non-linguistic item/ entity, a thing'. See *PASPA, Bh.* Nos. 5-6; 56, and pp. 78-85; n. 294 and Note (22). Synonym of *vyakti*.

P. 4.3.161 derives *dravya* from *dru* + *yaT*; *ādyudātta* by P. 6.1.213.

See *Mbh.* I, p. 243, lines 16-21; *dravya* 'individual' as opposed to *ākṛti* 'genus'. See *SA* pp. 28-29; Kaiyaṭa on *SA, Bh.* No. 141.

What is meant by *dravya*? See *Mbh.* II, p. 366, lines 14-26 (on P. 5.1.119).

Is *svabhāvasiddha*, *Mbh.* I, p.157, line 9.

2. As the meaning of a word. See *PASPA*, p. 105.

3. Explained as *drur iva* 'proper, suitable', P. 5.3.104.

4. In the *Vaiśeṣikasūtras* 'elementary substance' like earth, water, soul and mind, of which nine are accepted. See Dasgupta, Vol., I. 1922, Repr. 1969, p. 285.

See under *kriyā*; *guṇa*; *dravyavāda*; *śabda*.

Opp. *ākṛti, jāti*.

dravyaka 'carrying a thing'. P. 5.1.51

dravyakarman 'grammatical object in the form of (a word signifying) a thing'.

See *KĀRA*, p. 258..

Opp. *kālādikarman*.

dravyapakṣa = *vyaktipakṣa*. See *AP* IV, p. 41.

dravyavacana 'expressing, standing for a individual entity, substantive'.

Opp. *kriyāvacana, guṇavacana*.

dravyavat 'like a *dravya*', *Mbh.* I, p. 417, line 18; *Mbh.* II, p. 57, line 8.

See *TA*, Note (152).

See under *kṛt*.

dravyavācin 'standing for a non-linguistic entity', *Mbh.* I, p. 417, line 17. See *TA*, Note (152). Opp. *kriyāvācin*.

dravyavāda 'the view that words stand for an individual item'. See *AP* II, p. 117.

Opp. *jātivāda*.

dravyāntarārambhapakṣa 'the view that a different thing comes into existence', *KĀRA*, p. 102.

See under *ārambhavāda*.

Opp. *pariṇāmavāda*.

drutā/drutam A quick tempo of pronunciation. *Vt.* IV on P. 1.1.70, *Mbh.* I, p. 181, line 14. See under *madhyamā*, *vilambitā*.

droṇaṃ pacati '(the pot) cooks a *droṇa* (of rice)' *Vt.* IX on P. 1.4.23.

droṇo vrīhiḥ 'a *droṇa* of rice'. Why a *samānādhikaraṇa*-relation? See *PRĀTI*, Note (12).

***dvandva* 1.** Literally, 'a pair'.

2. A type of cp., P. 2.2.19. See *BDA*, p. 187.

According to P. 2.2.19, used in the sense of *ca*. But *ca* as an item connective may connect items which are the same, like in 'a pair of handkerchiefs'. In a *dvandva*, on the other hand, the pair must be formed of two different items. An *itaretarayogadvandva* always in the du. or pl. A *samāhāradvandva* always in the sg. See *KV* on P. 7.1.1, under 6.

Used in the A. generally in the sense of "or". See *PRĀTI*, n. 358.

Can a *dvandva* be formed in the sense of a grouping together of words standing for different qualities belonging to one object where the designation *kdh.* is applicable? Answer : no. See *BDA*, p. 147, and Note (116). See under *kṛtākṛta*.

Each *dvandva* is optionally treated as a singular item, *Mbh.* I, p. 239, lines 4-5; *sarvo dvandvo vibhāṣayaikavad bhavati; PN, pbh.* 34.

Shortening of the final vowel in the ntr. by P. 2.1.47. See *AP* XII, P. 7.3.87, under 7.

3. In the *vidheya*, see *AP* IX, P. 6.4.47, under 2.

In the A. (1) in the *uddeśya*: need not convey a disjunctive sense, e.g., *ropadhayoḥ*, P. 6.4.47, (2) In the *vidheya* : is mentioned in the nom., does convey a disjunctive sense. See *AP* IX, P. 6.4.47, under 2.

The mention of a *dvandva* is not a sufficient reason to believe that the action stated refers to the group (*samudāya*). It may still concern the individuals making up the group. See under *vākyaparisamāpti*.

4. Members of a *dvandva* cp. must be continued or discontinued together. See *FANU*, p. 279, convention 105. Against this, see *AP* XI, P. 7.2.12, under 2.

yugapadadhikaraṇavivakṣāyāṃ dvandvo bhavati, *Mbh.* I, p. 491, line 15.

See under *cārthe*; *yuktārtha*; *yugapadadhikaraṇavacanatā*; *sāhitya*.

dvandve ghi P. 2.2.33. Mentioned in *Vt.* V on P. 2.2.36. See *BDA*, p. 226.

dvandvaikavadbhāva 'treatment of a *dvandva* as a single item', P. 2.4.6.

See *KV* on P. 7.1.1, and *AP* X on this rule under 6.

E.g., *samaviṣama* (*Kir*. 7.21), *śītoṣṇam*. Note that the cp. constituents must have opposite meanings. See Mall. on *Kir*. 8.55.

dvayos 'among two', P. 5.3.92,

Derivation, see *STHĀNI*, Pt, I, p. 189.

dvā Replacement of *dvi*° before another numeral, except in a *bv*. (P. 2.2.25), or when *aśiti* follows (P. 6.3.47). According to a *Bhāṣyavt*.(*Mbh*. III, p. 161, line 17); P. 6.3.47 applies for numerals up to 100.

dvādi A *gaṇa* mentioned in P. 5.3.2 (*advādibhyah*).

See under *dvi*.

See under *dvyādi*.

°***dvāraka*** *arthadvāraka* 'caused by meaning', *Nyāsa* on P. 7.3.21.

dvārādi P. 7.3.4, no *vṛddhi* after *y/v*, but insertion of *ai/au* before *y/v*. *KV* on P. 6.4.133, *śauvam* from *śvan*.

dvi Included in a sub-*gaṇa* of the *tyadādi-gaṇa* (P 7.1.102). See *AP* XI, P. 7.2.102, *prakriyā* of *dvābhyām*.

→*dvā*, P. 6.3.47, except when followed by *aśīti* 'eighty'. See *AP* XII, P. 7.3.3 (b), under 7; derivation of *dvyaśīti*.

According to P. 6.3.49, the forms with *dvā* are the less preferred forms from 40 onwards. See Whitney, § 476 b.

See under *dvyādi*.

See under *dvyāśītika*.

dvikarmaka 'taking two objects', *Ślokavārttika* (xi) on P. 1.4.51. E.g., *gāṃ dogdhi payaḥ* 'he milks milk (from) the cow'. Enumeration of such verbs in *Ślokavārttika* (i) on P. 1.4.51.

See *KĀRA*, pp. 180-181, Notes (124, 154).

dvikāryayoga = *dvikāryayukta* 'that to which two operations are applicable' *Mbh.* I, p. 46, lines 15-16. See under *vipratiṣedha*.

dvigu 'bought for two cows'. A type of *tp.* cp. formation having a numeral as its first member; P. 2.1.52. It is called *tatpuruṣa*. Why? See *ATA*, *Bh.* No. 2 on P. 2.1.23.

Neuter gender, *Vt.* II on P. 2.4.30.

Ending in *ṄīP* or *am*, *Vt.* III on P. 2. 4.30.

A *dvigu* may form a *bv.* cp. by P. 2.2.25.

Prohibition of *dvigu* in the sense of *matUP*, *Vt.* XI on P. 2.1.51. See *KA*, Note (43).

See under *pātrādhibhyaḥ pratiṣedhaḥ*; *samāhāradvigu*.

dvigvartha ekavad bhavati 'a *dvigu* meaning is treated as a singular', *Bhāṣyavārttika* on P. 2.4.1, *Mbh.* I, p. 472, line 12.

dvitakāra 'double *t*', *KV* on P. 7.4.47.

dvitīya 'what completes two, second', P. 5.2.48 and 54.

Is a taddhita-derivation with *tīya*, P. 5.2.54.

dvitīyā Supply *vibhakti*. Name traditionally given to the acc. case endings.

Main rule : P. 2.3.2.

See *AP* XI, P. 7.2.86, under 2.

dvitrāḥ 'two or three' *Mbh.* I, p. 427, line 7. See *BDA*, Note (80).

dvitva **1.** Dual, *KV* on P. 7.1.1 (in *kārikā*). **2.** Doubling (of a semivowel), Ibid. **3.** Reduplication = *dvirvacana*. P. 1.1.59; *Mbh.* III, p. 301, lines 7-8.

For the application of reduplication rules see under *prakriyā*. First *samprasāraṇa*, then reduplication. See *AP* XII, P. 7.3.53, under 5.

Nāgeśa, *PN*, Pt. I, p. 76, *dvitvasya prathamataḥ pravṛttau* (*pbh.* 49), referring to the *bhāṣya* on P. 7.4.1, says that the only reason for reduplication to take effect before substitution is that the substitution is *nitya*. But reduplication is both *nitya* and *antaraṅga*.

dvidaśāḥ 'twenty', *Mbh.* I, p. 427, line 13. See *BDA*, Note (83).

dvidroṇena 'by two *droṇas* at a time' (adv.), *Mbh.* I, p. 452, line 5.

See under *prakṛtyādibhyaḥ*.

dvidhākṛtya 'after having made two-fold', P. 3.4.62.

See *AP* X, P. 7.1.37, under 7.

dvipadāvadhāraṇa 'restriction by means of two words'. In this case the word *eva* is included in the statement concerned.

See *PASPA*, n. 355.

Opp. *ekapadāvadhāraṇa*.

dviparyanta 'up to (the word) *dvi*', *Vt.* II on P. 7.1.23; *Vt.* I on P. 7.2.102.

See under *tyadādīnām*...

dvipād Takes *ṄīP* optionally in the fem., P. 4.1.8. Shortening of vowel, *dvipadī* by P. 6.4.130. Similarly, *tripadī*, *catuṣpadī*, *saptapadī*.

dviprakṛti 'having a stem with a dual ending (in the *prakriyā*)' *KV* on P. 2.4.14. Is an adjective which goes with *dvandvaḥ*).

Used in a different sense in *Nirukta* 2.2, 'two primary bases'. Said when a noun is derived from a verbal base containing a semi-vowel contiguous to a vowel, like *yaj-*. In that case, the noun may be derived from either verbal base, that is, from the full

form of the base or from the *saṃprasāraṇa* form. See G. Palsule 1961, p. 11.

The denominative verbal base *dvīya-* means 'he wishes two'.

dvimāsajāta 'a two-months old one', *Mbh.* I, p. 385, line 24. See *KA*, Note (36).

dvirbaddhaṃ subaddham 'what is bound twice is bound well', *Mbh.* III, p. 119, line 21; on *Vt.* II on P. 6.1.223. See under *samuccaya*.

dvirvacana **1.** 'reduplication' P.1.1.59. Reduplication is always conditioned by a following suffix. See *STHĀNI*, Pt.II, n. 423.

Reduplication is a word-building process. It therefore generally takes precedence over other rules. See *STHĀNI*, Pt. II, p. 115.

See under *abhyāsa; dvirvacane 'ci*.

2. How to treat the vowel of the reduplicative syllable when applying reduplication? See *STHĀNI*, Pt. II, Note (61). See under *ādeśaniṣedha*; *rūpasthānivadbhāva*.

3. 'doubling of consonants' P. 1.1.58. See *STHĀNI*, Pt. II, p. 5.

dvirvacanaṃ yaṇayavāyāvādeśāl-opopadhālopaṇilopakikinoruttve-bhyaḥ 'reduplication prevails over the substitution of a *yaṆ*-sound, and of *ay*, *av*, *āy* and *āv*, over the deletion of *ā* the deletion of the penultimate, the deletion of (the suffix) *ṆiC*, and the substitution of (short) *u* before (the suffixes) *Ki* and *Kin*', *Vt.* IX on P. 6.1.12.

See *STHĀNI*, Pt. II, p. 154, and n. 475,

dvirvacanād hrasvatvaṃ balīyaḥ 'shortening prevails over reduplication', *Mbh.* III, p. 345, lines 6-7.

See *AP* XIII, P. 7.4.1, under 4.

See under *nityam api dvirvacanam upadhāhrasvatvena bādhyate*.

dvirvacane 'ci **1.** P. 1.1.59. Here *dvirvacane* is used in the sense of *dvirvacananimitte* 'immediately before (a suffix) which causes reduplication'. See *STHĀNI*, Pt. II, Note (54).

2. P. 1.1.59 has been phrased to counter the effect of the *siddha*-principle. See *STHĀNI*, Pt. II, p. 109.

3. Incorrectness of its traditional interpretation, see *STHĀNI*, Pt. II, p. 115.

dvirvacane parasavarṇatvaṃ siddhaṃ vaktavyam *Vt.* XIV on P. 8.2.6.

dvivacana **1.** A dual ending, P. 1.4.102; 7.2.88; 7.2.92. But the *KV* on P. 7.2.92 explains it as an *arthagrahaṇa* 'mention of meaning'.

2. A dual meaning, P. 1.4.22. See P. 7.2.88.

dvivacane P. 7.2.92. According to Chandra V., trsl., Vol. II, p. 1397, substitution of *yuva/āva* for *yuṣm/asm* in cps when the sense of duality is conveyed; Böhtlingk ambiguous : *im Dual*.

See *Cāndravyākaraṇa*, ed. K. Ch. Chatterji, Part ii, Poona 1961, p. 241, *dvivacane vartamāne* 'when used in the sense of the dual'.

See under *ekavacane*.

dviṣāṣṭika 'invited to teach / hired / lasted / will last for 60 + 2 years', *Vṛddhi* by P. 7.3.15

See under *dvā°*.

dviṣ- 'to hate'. Optional genitive construction when *ŚatṚ* is added. *Vt.* VI on P. 2.3.69. E.g., *caurasya dviṣan* 'one hating a thief', *Mbh.* I. p. 414, line 7.

See *TA*, Note (103); *PRĀTI*, Note (110).

dviṣaṃtapa Derived as (*tap* + *ṆiC*) + *KHaC*, P. 3.2.39.

dviṣaḥ śatur vā vacanam 'the statement (should be made) that (the genitive ending) is optional in connection with *ŚatR* after *dviṣ-*', *Vt.* VI on P. 2.3.69. See *TA* p. 154.

dviḥpratiṣedha 'double negation' *Nyāsa* on *KV* on P. 2.4.23.

dvīyater apratyayo *Mbh.*III, p. 311, line 12.

(*dvi* + *KyaC*)+ *KviP* P. 3.1.8; P. 3.2.76
(*dvī* + *ya*) + ° P. 7.4.33; P. 6.1.67

KviP is called *apratyaya* 'a zero suffix'.

dvaipya 'living near the coast'. A *yaÑ*-derivation by P. 4.3.10. See *KV* on P 2.4.60.

dvyartha 'having two purposes', *Mbh.* I, p. 260, line 12.

dvyādi *Gaṇa* mentioned in P. 5.3.2, by way of exception (*advyādibhyaḥ*).

Sub-*gaṇa* of *sarvādīni*.

See under *tyadādīnām*...

dvyāśītika 'one hired for 2 x 80 days' (P. 5.1.80), suffix *ṭhaÑ*, P. 5.1.18, *Vt.* I on P.7.3.10.

Counter-example quoted by a *Ślokavt.* for P. 7.3.3 (a) and (b). Here the (a) and (b) rules are not applied. Also quoted by the *KV* on P. 7.3.3.

DH

-dh *-dh* + *t* → *-dh* + *dh* (P. 8.2.40) → *-d* + *dh* (P. 8.4.53).

See derivation of *indhe*, P. 6.4.24, under 7.

Replaced by *t*, P. 8.4.55. E.g., *vṛdh* + *sya* + *ti* → *vartsyati* 'he will grow'.

See *KV* on P. 7.2.59.

dhatse 'you (sg.) place' *Mbh.*I, p. 154, line 13.

Derivation, *STHĀNI*, Pt. II, p. 96.

dhatsva 2nd pl. imp. Derivation : *dha* (P. 7.4.59) + *dh*° (P. 6.4.112; 8.2.38) + *sva*.

See *AP* XIII, P. 7.4.45, under 4.

dhanus Replaced by *dhanv-an*, in final position of a *bv.* cp., P. 5.4.132-133.

dhanuṣā vidhyati 'he pierces by means of a bow', *Mbh.* I, p. 331, line 15.

dharma **1.** The word *dharma* is formed with the *uṇādi* suffix *maN* (*Uṇādisūtra* 1.137). In *bv.* cps the form *dharman* is used (P. 5.4.124).

The word *dharma* takes the first place in a *dvandva* cp. by *Vt.* IX on P. 2.2.34.

2. Collective term for the duties of men prescribed by the Veda (*śruti*) and *smṛtis*. The duties are (a) of a religious nature, the worship of deities, performance of rituals and sacrifice, and (b) non-religious, concerning life in society according to caste. The ultimate source (in the *Mīmāṁsā* view) of *dharma* is the Veda, but practically, the *dharmaśāstras*, and also the epics, see P.V. Kane, Vol. I, Part I, pp. 158-160. In fact, the Veda only contains disconnected statements on *dharma*, see P.V. Kane, Vol. I, p. 7.

KV on P. 2.4.31 quotes the *Puruṣasūkta*, *ṚgV.* X.90.16, *tāni dharmāṇi prathamāny āsan* 'they were the first ordinances'.

See *ṚgV.* 1.1.64.43, 50, and P.V. Kane, *History of Dharmaśāstra* Vol. I, Pt. I (1975), p. 1.

sanatā dharmāṇi 'the fixed rules of conduct' *ṚgV.* 3.3.1. Compare *dharmaḥ sanātanaḥ*, *Manusmṛti* 4.138 d.

*Vaiś.S.*1.1.2, *yato 'bhyudayaniḥ-śreyasiddhiḥ sa dharmaḥ* 'that from which happiness and final beatitude result'.

JMS 1.1.2, *codanālakṣaṇārtho dharmaḥ* '*dharma* is a goal indicated by an injunction'.

3. (masc.) Means *apūrva* (according to *Mīmāṁsā*).

4. (ntr.) Means *tatsādhana* 'bringing that (*apūrva*) about'.

5. (masc.) 'caste-duty'. Caste is an institutionalised status group. See *Manusmṛti* 10.101-131 and 10.1-74 for mixed castes.

See under *varṇadharma*.

6. (masc.) 'property'. The *KV* on P. 2.1.55 explains *sāmānyam* as *sādhāraṇo dharmaḥ* 'common property (of *upamāna* and *upameya*)'.

7. *Chāndogya Up.* 2.23, three branches of *dharma*, i.e., the three *āśramas*, *brahmacārin*, etc.

8. Used in the sense of *puṇya* 'merit'. See *PASPA*, n. 126.

9. (in Buddhism) (a) 'the teaching of the Buddha'; (b) An ultimate factor of existence.

dharmaniyama 'restriction on (the use of words)' for the sake of *dharma*' *Mbh.* I, p. 8, line 3 (in *Vt.*).

See *PASPA*, p. 117.

dharmaśāstra See P.V. Kane, Vol. I, Part I, p. 6-11, for sources of *dharmaśāstras*. In general see Vol. I, Pt. II, p. 980 (cohesion of Hindu society).

See under *Nirṇayasindhu*.

dharmādi A *gaṇa* of words which take the first place in a *dvandva* cp. *Vt.* IX on P. 2.2.34.

dharmān nañaḥ '(a practical application of the *tadantavidhi* is the prescription of the *taddhita*-suffix *ṭhaN*) after *dharma* preceded by *naÑ*' *Vt.* XX on P. 1.1.72. The example quoted by Patañjali is *ādharmika*. The suffix is added both to *dharma* and to *adharma*.

dharmin 'that which possesses a particular property or quality'= *dravya*. See *KV* on P. 3.3.73.

See *TA*, n,. 239.

dharmya 'what is according to law' P. 4.4.92.

dharyaśva *tad dharyaśva* = *tad* + *haryaśva* 'that, O possessor of a bay horse' *ṚgV.* 3.36.9. Reference is to Indra.

dhā- *dhattaḥ* 'the two of them place'. For *dh* apply P. 8.2.38 after P. 8.4.54. See P. 6.4.113, under 4. See Whitney, § 667.

Replaced by *hi*, P. 7.4.42.

dhātavaḥ sopasargāḥ sakarmakā bhavanti 'verbal bases provided with a preverb become transitive'. Statement quoted by *Nyāsa* on *KV* on P. 7.2.26.

See *Mbh.* I, p. 107, line 10, *akarmakā api vai sopasargāḥ sakarmakā bhavanti* 'although intransitive, (verbal bases) provided with a preverb become transitive' See also p. 282, lines 1-2; *Mbh.* II, p. 84, line 5 (on P. 3.1.109).

dhātu **1.** 'verbal base'. Designation introduced by P.1.3.1. Defined by way of enumeration. Meaning either *kriyā* 'action' or *bhāva* 'state'.

dhātur dadhāteḥ '(the term) *dhātu* (is derived) from *dadhāti* "the verbal base *dhā* -".' See G. Palsule 1961, p. 9.

The term *dhātu* never refers to a verbal base plus *anubandha*. Only the actual verbal base like *kṛ-*, *han-* is referred to. See *AP* IX, P. 6.4.37, under 3; *AP* XI, P. 7.2.10, under 2 and 5.

According to the *nāmāny ākhyātajāni* theory of Śākaṭāyana (see *Nirukta*), all nouns are to be derived from a verbal base. This led to the assumption of artificial bases. Pāṇini did not follow this theory. Still, he let the *Uṇādisūtras* take care of otherwise underivable (*avyutpanna*) words. See G. Palsule 1961, pp. 202, 211.

kṛtprakṛtir dhātuḥ 'a verbal base forms the base for (adding) a *kṛt* suffix', *Mbh.* III, p. 135, line 18.

See under *dhātor hi dvaye pratyayā vidhīyante*...

Not all verbal bases quoted in the *Dhp.* are primary verbal bases. Some show reduplication (like *jāgṛ-*), others are desideratives (like *bhikṣ-*, *mokṣ-*), still other are quoted with a preverb (like *anurudh-*). Refer to P. 6.1.6 (*abhyasta)* and P. 7.4.54, 57-58 (desideratives). See G. Palsule 1961, p. 162.

Secondary verbal bases are treated equally as primary verbal bases, by P. 3.1.32 (*sannādyanta*)

2. Defined as *kriyāvacano dhātuḥ* 'a *dhātu* expresses an action', *Mbh.* I, p. 254, line 13. But then it is pointed out that this definition would rule out the verbal bases *as-*, *bhū-* and *vid-* which mean 'to be (somewhere)', *Vt.* V on P. 1.3.1 says, that these verbal bases are also *dhātu*. Then defined as *bhāvavacana* 'expressing being, a state', *Mbh.* I, p. 256, line 18. Thus we have action verbs and non-action verbs, expressing a state. But both definitions are liable to defects, *Mbh.* I, p. 258, line 7. A definition of *kriyā* is then proposed. See under *kriyā*.

See *AP* III, pp. 2-3 for defining characteristics of a *dhātu*, according to Patañjali.

3. General meaning of a *dhātu*: (1) *vyāpāra* 'activity', (2) *phala* 'result'. See *Bālamanoramā* on *SK*, No. 2738, on P. 1.3.67; *KĀRA*, Note (107) and n. 446.

See under *phala* and *vyāpāra*.

anekārthā dhātavaḥ '*dhātus* have many meanings'. *KV* on P. 7.4.12. But this does not imply that they can convey any meaning. *Nyāsa* on *KV* on P. 7.3.43, under 4.

4. *Dhātus* show two types, ending in a vowel (incl. a diphthong) and ending in a cons., *KV* on P. 7.2.10. When ending in a diphthong, replace by *ā*, P. 6.1.45. E.g., *dhyai-*. See *AP* IX, P. 6.4.85, under 3 (*prakriyā*); *AP* XI, p. 24.

5. All bases ending in a vowel are *ekāc* and *anudātta*, with the exception of those ending in short *a*, etc. These latter bases are *udātta* and *seṬ*. All *halanta* bases are *seṬ*. Exceptions (*aniṬ* bases) are summed up in nine *kārikās*, *KV* on P. 7.2.10. List of *udātta* and *anudātta* bases in *SK*, No. 2258, on P. 7.1.5. See P. 7.2.10, under 3.

A *dhātu* is *antodātta*, P. 6.1.162. But two interpretations, see *AP* XII, P. 7.3.78, under 6 (*Vt.* II).

<u>Two accent systems</u> for verbal bases in the *Dhp.* : (1) for the verbal base vowel, either *upadeśa-udātta* or *upadeśa-anudātta*. See *kārikā* in *KV* on P. 7.2.10, (2) for an added vowel which is *it*. That vowel may be *udātta, anudātta* or *svarita*, indicated in the *Dhp.* as *udāttet*, etc. Note that in the *prakriyā*, due to the addition of a suffix, an *anudātta* verbal base like *pac-* may become *udātta*. This is called *deśa-udātta*, not *upadeśa-udātta*.

The mention of *udātta* and *anudātta* in the *Dhp.* is important in connection

with *iḍāgama*. If a verbal base is *upa-deśa-anudātta*, *iṬ* is not added to a suffix by P. 7.2.10. If *upadeśa-udātta*, *iṬ* is applied by the general rule P. 7.2.35. The final syllable of a *dhātu* is *udātta*, by P. 6.1.162, but this may be overruled by *Vt*. IX on P. 6.1.158. For accent, see *AP* IX, pp. 110, 115.

6. Verbal bases are usually monosyllabic and stated in the low vowel grade if capable of *guṇa* gradation. See G. Palsule 1961, p. 161.

7. Verbal bases never include *anubandhas*. See *AP* XI, P. 7.2.10, under 2 and 5. Without being read in the *Dhp*. verbal base only mentioned in the A. can have also the name *dhātu*. See P. 1.3.1. This name is also given to secondary verbal bases, intensives, desideratives, causatives, denominatives, P. 3.1.32.

8. Quotation forms : (a) The 3rd person sg. pres. indic. See G. Palsule 1961, p. 6, for *Nirukta*, p. 9, (b) *I* is added to the verbal base. See *Vt*. II on P. 3.3.108, *ikśtipau dhātunirdeśe*. Here the *Ś* of *ŚtiP* indicates that it is a *sārvadhātuka* suf-fix (P. 3.4.113). See under *śtipā śapā nubandhena...* , (c) (in Brāhmaṇas) By using the pf. past participle, see G. Palsule 1961, p. 5; reference to *Nirukta* on p. 6. With a few exceptions the verbal base is almost always found unimpaired in the past pf. participle. This may have been responsible for the use of this participle in the Brāhmaṇas to stand for the verbal base. See G. Palsule 1961, pp. 5, 169.

Vt. I on P. 3.3.108 prescribes a *ṆvuL* formation by way of quotation form (verbal base+*aka*, fem.-*ikā*), e.g., *āsikā* 'the verbal base *ās-*', *śayikā* 'the verbal base *śī*'.

9. Transference of verbal bases belonging to the *-nu*-class to the *bhū*-class, because they are quoted as ending in *-inv-* (like *dhinv-*). See G. Palsule 1961, p. 164. For the *-ya-* class verbal bases see G. Palsule 1961, p. 164.

Dhātus in *-e* are regarded as belonging to the *bhū*-class (G. Palsule 1961, p. 177), whereas *dhātus* in *-o* (*cho-* 'to cut', *do-* 'to bind', *śo-* 'to sharpen' and *so-*' to kill are regarded as belonging to the *ya*-class. See G. Palsule 1961, pp. 177-178.

10. In *chandas*. See P.2.4.73;3.1.85 (*vya-tyaya* 'interchange of class markers)'. See *AP* IX, P. 6.4.102, under 3.

See under *lakāra*; *vikaraṇa*; *vyāpāra* and *phala*.

dhātunirdeśa *aśakyaṃ dhātunirdeśe nipā-tānāṃ tantram āśrayitum* 'it is not possible to seek a particular intention in mentioning a verbal base as a *nipātana* "ready-made form"' *Mbh*. III, p. 194, line 24; p. 195, line 1.

dhātunirdeśe ṇvul 'to indicate the meaning of, a verbal base an action noun derived with the suffix *ṆvuL* (*-aka*, fem. -*ikā*) is used' *Vt*. I on P. 3.3.108. E.g., *śayikā* 'the verbal base *śī-*'.

dhātupāṭha **1.** 'the recitation / list of verbal bases'. Also known as *khilapāṭha*.

A *Dhp*. Must have lain at the basis of the A., because otherwise a systematic derivation is not possible.

Is Pāṇini the author of the *Dhātu-pāṭha*? See I.S. Pawate, *The Structure of the Ashtadhyayi*. Hubli 1935, pp. 2-29; G. Palsule 1961, pp. 16-20.

A certain pattern of the *Dhp*. was already fixed before Pāṇini who retained it as it was. See G. Palsule 1961, pp. 15, 192.

The present *Dhp.* differs from the one presumably known to Pāṇini. See *AP* XI, P. 7.2.48, under 7.

2. The division into lists of verbal bases was probably known to the *Vārttikakāra*. See *Vt.* I on P. 7.4.75, *gaṇāntatvāt*, and *KV* on P. 7.4.75, where its is stated that the end / completion of a *gaṇa* is indicated by the term *vṛt*.

Classification of verbal bases in ten major groups called *gaṇas* (*daśagaṇī*). The basis of classification is the manner in which the present stem is formed.

The Pāṇinian *Dhp.* contains 1545 verbal bases of which 1258 are *seṭ*, and 287 are *aniṭ*. See G. Palsule 1961, p. 81.

The verbal bases in the Pāṇinian *Dhp.* were read by Pāṇini in their *saṁhitā* form, as joined together by the rules of sandhi. See G. Palsule 1961, p. 92.

Division of the verbal bases into *parasmaipadin*, *ātmanepadin*, and *ubhayapadin*. See G. Palsule 1961, pp. 28-30.

3. *Vt.* XII on P. 1.3.1 says *bhūvādipāṭhaḥ prātipadikāṇapayatyādinivṛttyarthaḥ* '(listing the verbal bases in) the *Dhp.* is meant to exclude (corrupt) forms like *āṇapayati*, etc.'. Here Patañjali also mentions *vattati, vaddhati*. Not available yet in Yāska's time. See G. Palsule 1961, p. 13. There are several *Dhps* according to the different schools of grammar, but the Pāṇinian *Dhp.* is the oldest one. See G. Palsule 1961, p. 193.

Commentaries: (1) *Kṣīrataraṅgiṇī* by Kṣīrasvāmin, perhaps 11th cent., (2) *Dhātupradīpa* of Maitreyarakṣita (date unknown, but later than Kṣīrasvā-min, (3) *Mādhavīyadhātuvṛtti* by Sāyaṇa, 14th cent.

4. Contains a considerable number of verbal bases which are attested first in the epics or in classical literature. See G. Palsule 1961, pp. 193, 194 (explanation), 199. We have also to take into account that, since in Skt. mss. words are rarely written separately - only the end of a sentence is indicated by a *daṇḍa* -, misunderstandings may arise regarding the exact word boundaries. See G. Palsule 1961, p. 222.

The *Dhp.* also contains a number of non-attested verbal bases. Some of these show tendencies of Middle Indo-Aryan. See S. Katre (a), p. 42. Only about 1/3 of the verbal bases listed in the *Dhp.* are found in extant (non-grammatical) literature. The rest is not attested except in grammatical literature. We must take into account that a great deal of Vedic - whole recensions of the *Saṁhitā* - and Sanskrit literature is lost. See the number of *śākhās* for the four Vedas mentioned in *Mbh.* I, p. 9, lines 21-22, and *Mahābh.* 12.230, pp.32-34.

5. The Pāṇinian *Dhp.* and later *Dhps* consist of a list of verbal bases to which meanings are assigned. See under *arthapāṭha*. But Pāṇini did not himself assign meanings to the bases listed. See G. Palsule 1961, p. 100. The text of the meanings is ascribed to Bhīmasena. It received its first innovation by Candragomin who reduced every definition to a single meaning. See G. Palsule 1961, p. 156.

6. Is essential for grammar, see G. Palsule 1961, p. 14. *Dhātupāṭhas* are supplementary to *sūtrapāṭhas* which are the main part of a grammatical system. They also provide information concerning the way in which the present stem is formed, voice, the use of the union vowel -*i*- and insertion and deletion of a nasal

in prefinal position. See G. Palsule 1961, p. 59.

All that grammarians do is to give a list of verbal bases and sets of stem-building suffixes and personal endings, with information on various formative elements, strengthening and weakening processes. Not every verbal base is capable of developing into a complete system of its own. See G. Palsule 1961, p. 195.

7. For the ways in which the verbal base meanings are mentioned in the *Dhp.*, see G. Palsule 1961, p. 60, n. 2, pp. 103, 113-116. Eight ways are noted.

Meaning entries, see *AP* XI, P. 7.2.23, under 2; *AP* XII, P. 7.3.38, under 6; P. 7.3.43, under 4.

8. Uses accent and *anubandhas* as markers for verbal bases : See under *ātmanepada, anudāttet, udāttet, svaritet.*

Usually the *anubandha A* in the *Dhp.* serves for ease of pronunciation (*uccāraṇārtha*, e.g., *Nyāsa* on *KV* on P. 2.4.36). See under *-a.*

For the *anubandha I* in the *Dhp.* see P.7.1.58, infix *-n-*. E.g., *Dhp.* 1.66, *nidi* is equivalent to *ni-n-d.-.*

See Liebich, 1919, pp. 47-53; S. Katre (a), pp. 37-38.

See *Kṣīrataranginī. Kṣīrasvāmin's Kommentar zu Pāṇini's Dhātupāṭha.* Herausgegeben von B. Liebich. *Indische Forschungen.* Heft 8/9. Breslau 1930.

See under *anabhidhāna*; *Kṣīrataraṅginī*; *dhāṭu* and *vyākaraṇa*; *mādhavīyadhāṭupāṭha*; *vṛtkaraṇa.*

dhātunirdeśa 'the statement of a verbal base', *Mbh.* III, p. 194, line 24.

See under *nipātana.*

dhāturūpaṃ ca *Gaṇasūtra.* See *SK* (*NSP* ed., 1942), p. 427, under No. 2573.

dhātūnām anekārthatva 'the fact that verbal bases have more than one meaning'. See *Mbh.* I, p. 256, line 11, *na cedaṃ nāsti bahvarthā api dhātavo bhavanti* 'it cannot be that verbal bases do not denote many meanings'; *Mbh.* III, p.14, line 11, *bahvarthā api dhātavo bhavanti*; *Mbh.* III, p. 16, line 22; *Mbh.* III, p. 36, line 16.

See under *kriyāvācitvam ākhyātum...*

dhātupratyaya 'suffix which is added immediately after a verbal base,' that is, *kṛt, tiṄ* and *vikaraṇa*. *Sup* and *taddhita* suffixes are out and so are case endings. *KV* on P.6.4.173; 7.1.2; 7.2.114 (*AP* XI, Introduction).

See under *dhātupratyayānām ādeśābhāvaḥ.*

Opp. *prātipadikapratyaya.*

dhātupratyayānām ādeśābhāvaḥ 'the substitution of *dhātupratyayas* is not allowed by P.7.1.2' Clue provided by P. 3.1.25. See *KV* on P. 7.1.2.

dhātusaṃjñāprayojaka '(a suffix) which causes the designation *dhātu*' *SK*. No. 2667, on P. 3.1.12. Reference is to P. 3.1.32.

dhātusaṃbandhe 'given a connection (in a sentence) of words conveying a verbal base meaning' P. 3. 4.1. See under *pratyaya.*

dhātoḥ kāryam ucyamānaṃ tatpratyaye bhavati 'a grammatical operation stated for a verbal base takes place (only), if a suffix (which can be added) to that verbal base follows immediately'.

PN, pbh. 88 (rejected by Patañjali, *Mbh.* III, p. 313, lines 21-22); *KV* on P. 7.2.114.

See *Vt.* II on P. 7.2.114.

See under *dhātupratyaya.*

dhātoḥ svarūpagrahaṇe tatpratyaye kāryaṃ vijñāyate 'when a verbal base is mentioned under its own (specific form, and not by the general designation *dhātu*),

(then) a grammatical operation (regarding that verbal base and dependent on a suffix) is known (to take place) when such a suffix follows (which is prescribed in connection with the word *dhātu*)'. This allows operations dependent on a *kṛt*-suffix, but not operations which are dependent on a *taddhita*-suffix. The clue for the maxim is provided by the *nipātana* form *bhrauṇahatya* in P. 6.4.174. Recorded by the *KV* on P. 6.1.15.

Vt. II on P. 7.2.114.

Compare *PN, pbh.* 88.

See under *dhātupratyaya*; *svarūpagrahaṇa*.

dhātor hi dvaye pratyayā vidhīyante tiṅaś ca kṛtaś ca 'for after a verbal base (only) two (types of) suffix are precribed, (namely,) *tiṄ* and *kṛt*' *Mbh.* I, p. 467, lines 5-6.

dhātvadhikāra 'the section-heading *dhātu*' (P. 3.1.91). Valid up to P. 3.4.77 (*prāglādeśāt*). *Mbh.* III, p. 243, line 22.

dhātvanta 'a sound occurring in final position of a verbal base' *Vt.* I on P. 6.4.49; *Vt.* I on P. 7.3.46 (reference is to *y* or *k*); *Vt.* I on P. 7.3.50 (reference is to *th* as the verbal base final, like in *paṭh*-).

dhātvartha 'the meaning of a verbal base', i.e., action. *Mbh.* II, p.120, lines 7-8; *KV* on P. 2.3.134. See under *kriyā*.

The meaning of transitive verbs is analysed into *vyāpāra* 'activity' and *phala* 'result'. E.g., *pac*- 'to cook' is defined as *viklittyanukūlavyāpāra* 'activity conducive to softening (of the rice grains)'. The *āśraya* 'substratum' of the *vyāpāra* is the agent, Devadatta. The *āśraya* of the *phala* is the object, *taṇḍulān*.

See *SK* (a), No. 2738 on P.1.3.67, p. 959, *Bālamanoramā* commentary on *paśyanti bhavaṃ bhaktāḥ*.

dhātvarthanirdeśe ṇvul *Vt.* I on P. 3.3.108. See *AP* VI, P. 2.2.15, under 10.

dhātvarthabahirbhūtakarmatvam eva sakarmakatvam 'being transitive consists precisely in having an object which is not implied in the verbal base meaning' *SK* (a), No. 541. Quote in *Bālamanoramā*, p. 279, line 32. Compare *Mbh.* II, p. 18, lines 17-18.

dhātvarthasaṃgṛhītakarmatvenākarmakāt prāptiḥ 'on account of the status of *karman* included in the verbal base meaning there is a chance of (applying P.1.4.52) because (the verbal base is) intransitive' *SK* (a), No. 541 on P. 1.4.52. E.g., *śabda* in *śabdāyayati* 'he makes noise' is an implied object. Therefore *śabdāyayate* is *akarmaka*. Consequently, P.1.4.52 would have a chance to apply.

dhātvādeśa 'the substitution of one verbal base for another' P. 2.4.36-57.

See S. Katre (a), pp. 94-97.

dhānyapalāśanyāya 'the maxim of the grain and its husk'. See *Laukikanyāyāñjaliḥ. A Second Handful of Popular Maxims...* Collected by Colonel G.A. Jacobs. *NSP*. Bombay 1900, pp. 23-24. The grain and the husk always go together.

See under *nāntarīyakatva*.

dhārmika *dharmaṃ carati* 'practices *dharma*' *Mbh.* I, p. 186, line 23. See under *dharmān nañaḥ*.

-dhi 2 sg. imp. ending. Replaces *-hi*, P. 6.4.101. See *AP* IX, under P. 6.4.22.

dhik + acc. *Ślokavārttika*, attributed to a grammarian referred to as *apara*, *Mbh.* I, p. 443, line 23; °*dhigyogeṣu* (on P. 2.3.2). Examples, p. 444, line 3; *dhig jālmam, dhigvṛṣalam*.

See *Mbh.* I, p. 494, line 4; °*dhiguparyādiṣu triṣu*. See *ANA*, p. 56.

dhitva 'substitution of *dhi* (for the 2nd sg. imp. ending *hi*)' *Vt*. I on P. 6.4.101.

dhinv- 'to please', *Dhp*. 1.624. Mentioned together with *kṛṇv-* in P. 3.1.80. Treated as a class first verbal base. Substitution of *a* for *v* by P. 3.1.80.

For the derivation of *dhinvanti* 'they please', *Mbh*. I, p. 143, line 20; see *STHĀNI*, Pt. I, pp. 180, 223.

See *AP* IX, P. 6.4.48, under 3.

dhinvi kṛṇvyor a ca P. 3.1.80. See *AP* X, P. 7.1.44 (derivation of *kṛṇutāt*) and P 7.1.58, under 5.

dhī- *paramāyā dhiyo 'gnikarmāṇi cakrire* 'with the utmost diligence they have performed the acts required for (putting on) the fire'. Quote in *KV* on P. 6.4.76.

Note that *paramāyās dhiyas* is a sg. abl. 'on account of'.

dhū- *Dhp*. 5.9; 9.17. Shortening of verbal base vowel by P. 7.3.80 (*śiti pare*).

See under *pvādi*.

dhenu Is a *navaprasūtā*, 'a cow which has recently calved' *Padamañjarī* on *KV* on P. 7.3.25.

dhok 'one who causes to milk' (Kaiyaṭa), Derivation, *STHĀNI*, Pt. II, p. 101.

dhmāta 'held too long', *Mbh*. I, p. 13, line 23. A defect in pronunciation. Probably refers to vowel length.

See *PASPA*, p. 193.

-dhyai Vedic infinitive ending, Whitney, § 976. See *AP* X, P. 7.1.44, under 3, (*yajadhyai*).

dhruva 'fixed', *Mbh*. I, p. 85, line 11. Said of the distinctive mark, like a verandah or a lotus (pond?), of a house pointed out to somebody.

Opp. *adhruva*.

dhruvayukti 'an intransitive verb' *Ślokavārttika* (vii) on P. 1.4.51.

See *KĀRA*, n. 616.

dhvaṃs- *Dhp*.1.793. Mentioned in P. 8.2.72.

See *AP* X, P. 7.1.70, under 5 (°*dhvat*).

dhvani **1.** 'sound (as sound waves set in motion by the articulatory organs when producing a speech-sound)'. The term for speech-sound is *śabda*.

2. Sound in general, whether articulated or not.

Mbh. I, p. 181, line 19 - 20; *evaṃ tarhi sphoṭaḥ śabdo dhvaniḥ śabdaguṇaḥ* 'if this is so, then *sphoṭa* is the word, *dhvani* is a quality of sound'.

What is produced like a series of drumbeats is a sequence of phonemes which are organised to form a word in its sound aspect.

prākṛta° and *vaikṛta*°. See Joshi (b), pp. 21-23, 30-31.

For Patañjali's view, see *PASPA*, p. 23, and Note (10).

See Kunjunni Raja, 163, pp. 283-312.

See Joshi (a), 1967, pp.13-20.

See under *sphoṭa*.

-dhvam Finite verb ending, 2 pl. *ātm*., *lOṬ*.

Derivation:	x	+*dhvam*	P.3.4.78
	x + *ŚaP*	+*dhvam*	P.3.1.68
	x + °	+*dhve*	P.3.4.79
	x	+*dhvam*	P.3.4.91

See *AP* X, P. 7.1.42, derivation of *vārayadhvāt*.

dhve Pl. 2nd person *ātm*. pres. ending.

For the pl. 2nd person *ātm*. imp. ending the *e* is replaced by *am* → *dhvam*, P. 3.4.91.

N

N *Anubandha* added for accent. The word derived is *ādyudātta*, P. 6.1.197.
See *KV* on P. 7.1.2.

n **1.** Verbal bases beginning with dental *n* are mentioned as beginning with retroflex *ṇ* in the *Dhp*. The retroflex *ṇ* is replaced by dental *n* , by P. 6.1.65.
See *AP* XIII, P. 7.4.75, under 2.
See under *-nj*.

2. In verbal bases mentioned in the *Dhp*. where *ñ* is expected. E.g., *anjU*, *Dhp*. 1.915; 7.21. Here *n* is stated because operations like deletion are phrased for *n*, never for *ñ*. See P. 7.2.71, *añjeḥ sici*.
Derivation: *anj-*→ *amj* (P. 8.3.24) → *añj* (P. 8.4.55).
See under *bhanj-*.

3. Is the augment *nUM*. Inserted in stems ending in *ugit*, P. 7.1.70. Lengthening of vowel by P. 6.4.10.
See under *KvasU*.
See under *nUM*.

n Prefinal *n* (*ñ*) is deleted by P. 6.4.24. E.g., *ud* + *añc* + *Kta*→ *ud* + *a°c* + *ta*→ *ud* + *ak* + *ta* (P. 8.2.30).

-n **1.** Of the pl. acc. ending, P. 6.1.103.
2. Of *han-*, replaced by *t*, P. 7.3.32.

-n In final position of a *pada* may represent final *m* of a verbal base, P. 8.2.64.
E.g., *praśān* (from *śam-*). See *AP* IX, P. 6.4.15, under 3.
Is deleted in final position of a verbal base, P. 6.4.37. See under *han-*.

-n*→ *ṅ P. 8.2.62, at the end of a *pada*, if the suffix *KviN* is used. E.g., *īdṛṅ*. See *AP* X, P. 7.1.83, under 3.

-n*→ *-n* + *nUṬ (added to the following word) P. 8.3.52.

n* + *k*→ *ṃ* + *k, P. 8.3.23;→ *ṅ* + *k*, P. 8.4.58. Then, at the end of a *pada* the *k* is deleted by P. 8.2.23, as in *pratyaṅ*. See under *pratyañc*.

na **1.** Negative particle (used in a sentence). Mentioned as a *nipāta* under No. 30 in the *cādi-gaṇa* (P. 1.1.57).
Na is always part of the *vidheya* and forms a *pratiṣedhasūtra*.
Is continued in *vā / vibhāṣā* rule, for the same *vidheya*. See *FANU*, p. 274, conventions 40, 41.
Is not continued in an associative digression. See *FANU*, p. 200, and *AP* XI, P. 7.2.15, under 6 and 7.
Both for *na* and for *vā / vibhāṣā* the convention holds that they are continued in the following rule, as long as the same *vidheya* continues. They are discontinued when a different *vidheya* is introduced. See *FANU*, pp. 116-118; *AP* X, P. 7.1.69, under 2; P. 7.1.70, under 2; P. 7.1.79, under 2.
Na in a following rule discontinues any option word from a preceding rule. See *AP* XI, P. 7.2.39, under 2. See *FANU*, p. 274, convention (30), but *na vā / vibhāṣā* is always possible. See *AP* VI, P. 2.2.10, under 3.
Na cancels *vā* , but *vā* does not cancel *na*. See *AP* IX, P. 6.4.38-39 (a).
For *na* + *vibhāṣā*, see P. 1.1.31 (*na*) - P. 1.1.32 (*vibhāṣā*→ *na vibhāṣā*). So also P. 5.4.71-72; 7.2.59-65; 7.2.8 (*na*) - 15 (*vibhāṣā*) - 17 (*vibhāṣā*). In the latter example the *KV* continues *na* in P. 7.2.15, but not in P. 7.2.17.
See P. Kiparsky 1978, p.154; *FANU*, p.116.

Is continued in the following rule containing *anyatarasyām*. *Na anyatarasyām* = *anyatarasyām*. E.g., P. 7.4.2-3. Here *na* is discontinued in P.7.4.4, because of a different *vidheya*.

See also *AP* XII, P. 7.3.9, under 2; *AP* XIII, P. 7.4.15, under 2.

Na is continued in connection with all option words, given the same *vidheya*.

If *na* is stated in a rule, there may be many intervening rules between the rules to be prohibited and the rule which prohibits. Here *sāmarthya* / *vyākhyāna* is to be invoked. See *FANU*, p. 125, under (12 E) and pp. 112-129.

See *AP* VI, P. 2.2.11, under 3; P. 2.2.12, under 4.

For P. 7.2.15 see P. Kiparsky 1979, pp.146-147, 156-159. In this rule *na* is continued from P. 7.2.8, and *vibhāṣā* is used with regard to the *uddeśya*. So there is no difficulty in continuing *na* here. In P. 7.2.17 the word *vibhāṣā* is used with regard to the *vidheya*. The *KV* expressly continues *na*. *Na* + *vibhāṣā* = *vā*. P. 7.2.18-26 continue *na*, according to the *KV*. Thus no *iḍāgama* here. Then P.7.2.27 says *vā*. This discontinues *vibhāṣā* from P.7.2.17. According to P. Kiparsky 1979, p. 151, *na* is to be continued. *Na vā* = *vibhāṣā*.

In P. 7.2.15 *na* is not connected with *vibhāṣā*, which happens to be part of the *uddeśya*. Therefore *vibhāṣā* is interpreted to stand for option in general, mere option. It does not convey the sense of less preferred option. See *AP* XI, Introduction, P. 7.2.15.

See *AP* VII, P. 2.3.70, under 2; *AP* VIII, P. 6.4.171, under 2.

See under *yad uktaṃ tan na bhavati*.

2. *na* (as the first member of a cp.). Is replaced by *a*, P. 6.3.72, or replaced by *an*, if the second cp. member begins with a vowel, P. 6.3.73.

3. *Taddhita* suffix, P. 5.2.100.

4. Comparative meaning. Compare *Kir*. 15.15 cd.

na iti vaktavye *KV* on P. 6.4.35. Supply: *na <ṇilopaḥ> iti vaktavye*.

na kathaṃcit 'not at all', *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 620).

na kamyamicamām *Gaṇasūtra*. See *SK*, No. 2353, on P. 7.4.68.

na kiṃcit etad 'not at all this (way of explanation / reasoning)' *KV* on P. 7.2.11.

The *Nyāsa* explains : *etad vyākhyānam asāram* 'this explanation carries no weight'.

na ca hau kramir aṅgam 'but *kram*- is not (called) *aṅga* in relation to the (imp.) ending *hi*', *KV* on P. 7.3.76.

na cedaṃ nāsti 'it cannot be that....not', *Mbh*. I, p. 256, line 11.

na na Double negation. Not necessarily a strong affirmation. May mean a strengthened negation. See *TA*, n. 419.

See under *yena nāvyavadhānam*...

na padāntadvirvacana... P.1.1.58. Enumerates nine exceptions to *sthānivadbhāva*.

The rule can be dispensed with and is likely to be a later insertion in the A. See *STHĀNI*, Pt. II, p.14.

na brāhmaṇaṃ hanyāt See *PN*, Part I, p. 67, line 2.

See under *jātipakṣa*.

na mu ṭādeśe *Vt*. I on P. 8.2.3. The *mu*-substitution (by P. 8.2.80 is) not (*asiddha*), when the question is of replacing (the sg. instr. ending) *Ṭā* (by *nā* by P. 7.3.120).

See *Mbh*. III, p. 343, line 14 (on P. 7.3.120).

See *bhāṣya* on *Vt*. VIII on P. 1.1.39.

See *AP* XII, P. 7.3.120, under 5.

na lakṣaṇena padakārā anuvartyāḥ 'the authors of the *padapāṭha* are not to be followed by (the phrasing of) a rule'. That is, the phrasing of rules is not based on the words as analysed by the *padakāras*. Rather it is the rule which is to be followed by the *padakāras*. A word is to be derived according to the rules. *Mbh*. II, p. 85, lines 4-5.

na lumatā tasmin '(any operation conditioned) by (a suffix deleted by a term) containing *lu* (is) not (applied to the unit) before that (*luk*-deleted suffix)'. Part of *Vt*. XIII on P.1.1.63. *Mbh*.I, p.153, lines19-20.

See *STHĀNI*, Pt. II, pp. 83-84.

na vaktavyaḥ / na vaktavyam 'need not be stated', *Mbh*. I, p. 482, line 22; *KV* on P. 7.2.39.

na varṇagrahaṇeṣu See *PN*, Part I, B.O.R.I, Poona 1962, Introduction, pp. 18, 19. Final portion of *Vt*. II on P. 3.4.77. In connection with mere letters *PN, pbh*. 14 is not to be applied.

na vā (in a *sūtra*) = *vibhāṣā*. See *AP* IV, P. 1.4.5, under 4. See under *na*.

na vā (in a *Vt*.) 'or rather, not'. Rejects an earlier *Vt*. E.g., *Vt*. IV on P. 6.4.114; *Vt*. II on P. 7.1.80.

Explained by Patañjali as *na vaiṣa doṣaḥ* 'or rather, this shortcoming (pointed out by the previous *Vt*.) does / need not arise', *Mbh*. III, p. 218, line 18; (*na*) *vā* P. 7.2.37. Better not use *iḍāgama* in *dānta*, etc. The *iṬ* forms are marginally (*vibhāṣā*) allowed.

na vātajjātīyavyavāyāt 'or rather (the difficulty does) not (arise) because something wich does not belong to the same category causes intervention' *Vt*. VIII on P. 1.1.7. The question is about *ānantarya* 'immediate sequence'.

See *STHĀNI*, Pt. I, pp. 57-58.

na vānantarasya pratiṣedhāt *Vt*. IV on P. 7.3.85.

See under *anantarasya vidhir vā* ...

na vā bahiraṅgalakṣaṇatvāt E.g., *Vt*. VII on P. 1.1.47; *Vt*. II on P. 7.1.14; *Mbh*. I, p. 223, lines 20-21 (*bahiraṅga° siddham*); p. 484, line 15. Often repeated.

na vā saṃyogasyāpūrvavidhitvāt *Vt*. X on P. 1.1.57.

See *STHĀNI*, Pt. I, pp. 250, 294.

na vibhāṣā = *vā* 'preferably'. See *FANU*, p. 118.

See *KV* on P. 6.4.32, and P. 6.4.32, under 2. *Na* is continued from P. 6.4.30.

See *AP* VIII, P. 2.4.16, under 2; *AP* XI, P. 7.2.6, under 3. *Na* is continued from P. 7.2.59.

See under *na*.

na sattāṃ padārtho vyabhicarati 'a thing cannot deviate from being', *Mbh*. II. p. 34, line 7. Mentioned by *Nyāsa* on *KV* on P. 5.2.94. In *nīlotpala* 'a blue lotus' we have a qualifier - qualified relation in respect of *saṃbhava* and *vyabhicāra*, but in the case of *asti* there is no *vyabhicāra*.

na sicy antaraṅgaṃ bhavati *Mbh*. I, p. 49, lines 14-15.

See *KV* on P. 7.2.5 (Benares ed., Vol. V, p. 660, line 3).

See *AP* XI, P. 7.2.5, under 5.

na hi 'definitely not' *Mbh*.III, p.191, line 1.

na hi devadattasya hantari hate devadattasya prādurbhāvo bhavati 'for it is not so that, when the murderer of Devadatta has been killed, Devadatta comes to life again', *Mbh*. I, p. 147, lines 1-2 (on *Vt*. II on P. 1.1.57); *Mbh*. III, p. 65, lines 20-21.

See *STHĀNI*, Pt. I, p. 228.

na hi ... nāsti 'for there is nobody who does not (have barley)'. That is, every body must have barley, so *yavavān* must mean a person who has a lot of barley. *Mbh.* II. p. 393, lines 23-24.

na hy ādeśāvidhānenetsaṃjñāyāṃ bādhitāyām, tad upapadyate 'since the *itsaṃjñā* has not been set aside by a substitution rule, it does apply', *Nyāsa* on *KV* on P. 7.1.2 (*KV*, Benares ed., Vol. V, p. 530, line 25).

nakāralopārtham 'for the sake of deletion of *n* (by P. 6.4.24)', *KV* on P. 7.4.86

nakārāntasya ṭilope sabrahmacāri° *Vt.* I on P. 6.4.144, prescribes *ṭilopa* for particular words like *kalāpa*. See *Nyāsa* on *KV* on P. 2.4.3.

nakāre 'when *n* follows immediately (after the *h* of *han-*)' *Vt.* I on P. 7.3.54.

naÑ Listed as an *avyaya,* P.1.1.37. See *svarādi*, No. 32, in Böhtlingk's ed. of the *gaṇapāṭha*. See *AP* X, P. 7.1.37, under 2.

Six meanings, see *TA*, n. 289.

The *Ñ* has been added for *svarūpa-nirdhāraṇa* 'specification of its own form'. See *AP* X, P. 7.1.37, under 2.

For cp.-formation with *naÑ*, see *AP* X, P. 7.1.37, under 3.

See *PN, pbh.*75, *tasmād bhinne tat-sadṛśe* 'in the sense of different from that, but still similar to it'.

See *AP* IX, P. 6.4.98, under 2.

nañivayuktam anyasadṛśādhikāraṇe 'what is connected with *naÑ* or *iva* refers to something that is different and yet similar', *Mbh.* II, p. 22, line 19; III, p. 255, line 17; *Mbh.* III, p. 94, line 16.

See *PN, pbh.* 74.

See *STHĀNI*, Pt. II, p. 130.

nañivayuktanyāya 'an expression formed with *naÑ* or *iva* denotes something which is different from and yet similar to what is denoted by it'. E.g., *abrāhmaṇa* signifies not just anything other than *brāhmaṇa* like a clod of earth, but somebody similar to a brahmin, like a *kṣatriya*. See *Mbh.* III, pp. 2, 55, lines 19-20; *KV* on P. 2.4.6, see *AP* VIII on this rule, under 6; *Nyāsa* on *KV* on P. 7.1.37. See *PN, pbh.* 74.

See *Bālamanoramā* on *SK*, No. 910 on P. 2.4.6 (p. 996).

See under *anaÑ*.

nañivayuktaparibhāṣā Reference is to *PN, pbh.* 74, which defines the meanings of the negative particle as *tadbhinna* and *tatsadṛśa iva*. *Nyāsa* on *KV* on P. 6.4.127.

nañtatpuruṣa P. 2.2.6. E.g., *asupaḥ* in P. 7.3.44. The question is whether the negation is to be interpreted as *prasajya-pratiṣedha* ('not... when x'), or as *paryu-dāsa*. See *AP* VI, pp. 13-14; *AP* XII, P. 7.3.44, under 2.

nañsamāsa **1.** In the sense of a *tp.*, P. 2.2.6.

2. In the sense of a *bv.*, *Vt.* XV on P. 2.2.24.

3. It applies before *taddhita*-formation in the case of *tvatalau*-formations. *Vt.* I on P. 2.2.6, which refere to *Vt.* VIII on P. 5.1.119.

See *SA*, pp. 114-117.

See *AP* XII, P. 7.3.30 (6), under 5-9.

See *AP* XII, P. 7.3.46, under 8; P. 7.3.47, under 2.

naṭabhāryāvat 'like the wife of an actor', *Mbh* III, p.7, line 6. Explanation, lines 6-7. Consonants are said to be like the wife of an actor because they are connected each time with a different vowel c.q. husband.

naṭasya śṛṇoti 'he listens to the actor', *Mbh.* I, p. 329, line 6. See *KĀRA*, Note (58).

naḍvalodakaṃ pādarogaḥ 'water in a swamp is (the cause of) disease of the feet',

Mbh. I, p. 156, line 9 (on P. 1.1.59); *Nyāsa* on *KV* on P. 7.2.22.

See *STHĀNI*, Pt. II, n. 367; *AP* I, p. 98 (under 9).

See under *kāryopacāra*; *dadhitrapuṣaṃ pratyakṣo jvaraḥ*.

natarām 'still less so'. *Na* + the comparative suffix *tara*, and then adverbialized.

natva 'the substitution of *n* (for the *t* of the pf. past participle)' See P. 8.2.42, ff. E.g., **nirvāta*→ *nirvāṇa*, P. 8.2.50.

See under °*tva*.

nadī **1.** Designation of the suffixes *ī* and *ū* forming fem. nominal stems. See P. 1.4.3, under 8; P.7.1.54, under 2; P.7.1.80, where *nadī* is the name of the fem. suffix *ī*.

2. By extension, fem. words ending in long *ī* or *ū*, P.1.4.3. E.g., *kumārī*, *brahmabandhū*. See *AP* IV, p. 43. An exception is stated by P. 1.4.4, and an exception to P. 1.4.4 by P. 1.4.5.

An exception is stated by P. 1.4.4 for those fem. words in *ī* or *ū* in whose derivation the *ī* and *ū* are replaced by *iyAṄ* and *uvAṄ*. They are not called *nadī*. But here the word *strī* is the exception to the exception. Therefore *strī* is called *nadī*.

P.1.4.5 specifies that fem. words in whose derivation the *iyAṄ* / *uvAṄ* replacement is applied are preferably not called *nadī* before the pl. gen. ending *ām*. Accordingly, the preferred form does not add the augment *nUṬ* by P. 7.1.54, and *ām* is directly added to the stem in *iy* / *uv*, for example *śriyām*. Again, *strī* is the exception here. Thus the preferred form is *strīṇām*.

P. 1.4.6 (a) (see *AP* IV) specifies that fem. words in whose derivation the *iyaṄ* or *uvAṄ* replacement is applied are preferably not called *nadī* before a *Ṅit* case ending. Accordingly, the preferred forms are *śriye* and *bhruve*. Again, *strī* is the exception here. Thus the preferred form is *striyai*.

P. 1.4.6 (b) prescribes the same for fem. words in short *i* or *u*. The *nadī* rule applicable here is P. 7.3.112. Instead, for the preferred forms *guṇa* is applied to the stem final by P. 7.3.111. That gives us *kṛtaye* and *dhenave*.

3. Marginally *nadī* are fem. words ending in short *i* or *u* before a *Ṅit*-suffix, P. 1.4.6. These stems are preferably called *ghi*.

See *AP* IV, pp. 41-51.

See *AP* XII, P. 7.3.112, under 2; P.7.3.116, under 4.

nadībhiḥ saṃkhyāyāḥ samāhāre-'vyayībhāvo vaktavyaḥ 'the statement should be made that an *avyayībhāva* cp. with a word signifying a river conveys the sense of *samāhāra* 'group' *Bhāṣyavārttika* on *Vt.* I on P. 2.1.20, *Mbh.* I, p. 382, line 20; repeated in the *bhāṣya* on P. 2.1.49, *Mbh.* I, P. 392, line 12.

See *AP* V, pp. 41-42, and p. 99 for Patañjali's idea regarding a cp. of *eka* with *nadī*.

In the Kielhorn text of P.2.1.49 (*Mbh.* I, p. 392, line 14), the statement *ekanadītare* appears in bold as a non-numbered *Vt*, whereas on p. 382, line 21, the same statement, although printed separately, is not.

nadīsamāsa 'a cp. formed with a river name' *Vt.* I on P. 2.4.84. Is an *avyayībhāva* cp.

nadyantaṃ devadattasya kṣetram 'the field of Devadatta is *nadyantam*'. What does *nadyantam* means? (1) Inclusive. *Saha tena vartate* '(the field) exists / is located

together / along with that', (2) Exclusive. *Prāk tasmād (vartate)* '(the field) stretches up to the river'.

nanu ca bhoḥ 'but don't you know, sir, that...', *Mbh.* III, p. 320, line 20.

nand- 'be glad', 3 pl. *s*-aor. *anandiṣus. KV* on P. 2.4.3.

nandādi A group of verbal bases which take *LyuṬ* (P. 3.1.134). See under *pacādi.*

napuṃsaka 'neuter gender'. A pre-Pāṇinian term borrowed form *prātiśākhya* literature. *Na* is retained by P. 6.3.75. Traditionally defined as all that is neither masc. nor fem., see *SK*, No. 760, on P. 6.3.75. See *AP* X, P. 7.1.72, under 2.

Sometimes used without specific gender value. *Mbh.* III, p. 234, line 21.

See P. 7.1.72 (addition of *nUM* before *sarvanāmasthāna* endings).

See *AP* I, P. 1.1.43, under 4; *AP* X, P. 7.1.19, under 2; 7.1.79, under 2.

napuṃsakādeśa 'the substitute case ending prescribed after a neuter stem'. Reference is to the *Śī* substitutions by P. 7.1.19 and 20. *Vt.* II on P. 7.1.26 for duel of Nom. and Acc.

nabviṣayasyānisantasya 'neuter nouns (*nap* = *napuṃsaka*) not ending in *is* (are *udātta*),' *Phiṭsūtra* 26. See *SK,* Pt. II, p. 62.5. E.g., *sakthi*, P. 7.1.75.

namas 'respectful greeting' + dat., P. 2.3.16.

nara 'person'. Same as *puruṣa*. See under *suptiṅupagrahaliṅganarāṇām*.

narnarti For an abbreviated derivation, see *AP* XIII, P. 7.4.66, under 4.

nava Pl. abl. *navabhyaḥ*, P. 7.1.16.

Navyanyāya Name of a school in Indian logic. Its founder is traditionally assumed to be Gaṅgeśa, dated in the 13th or 14th century. He is the author of the *Tattvacintāmaṇi*. The work deals with epistemology, the means of valid cognition and with logic. *Vyāpti* 'invariable concomitance' is regarded as the basis of valid inference. It takes the form of "where y occurs there also x occurs". In that case, we can infer x from y. A great deal of the *Tattvacintāmaṇi* is devoted to the definition (*lakṣaṇa*) of *vyāpti*.

In *Navyanyāya* a peculiar way of analysing a logical proposition has been developed. It is phrased in terms of relations (*sambandha*) between concepts with the help of a peculiar terminology. Relation is expressed as a property (*dharma*) existing in a property possessor (*dharmin*). Accordingly, the *dharmin* is said to be the locus of the *dharma*. Among the terms most used to define a relation are *avacchedaka, nirūpaka* and *nirūpita*. *Avacchedaka* 'the one who delimits' is used in defining the extent ("all") of a concept, whereas *nirūpaka* 'the one which specifies' and *nirūpita* 'what has been specified' define one of the relate in relation to the other by means of a relational property.

See Ingalls 1955; Sibajiban Bhattacharya *Gadādhara's Theory of Objectivity. Viṣayatāvāda.* Part I, Text, Translation. Notes and General Introduction Motilal Banarsi Dass : Delhi 1990, Chapter I, The *Navya-Nyāya* Theory of Relation : T. Wada, *The Analytical Method of Navya-Nyāya*. E. Forster : Groningen 2007, pp. 24-35.

See under °*tva*; *śābdabodha*.

naś- Is *radhādi*, P. 7.2.45, and therefore preferably takes *iḍāgama*. See *KV* on P. 6.4.32.

→ *naṣ* before a *jhaL* sound (non-nasal cons.), P. 8.2.36.

Takes *nUM-āgama* before a suffix beginning with a *jhaL* sound, P.7.1.60. E.g., *naṃstā*.

For derivation of *naṃṣtvā*, see *AP* IX, P. 6.4.32, under 4.

nas Enclitic of *asmad*. For retroflexation of *n* (P. 8.4.27), see under *uru*.

See *AP* IX, P. 6.4.102, under 3.

Nāgeśa Date uncertain, cent. 1670-1740. See P.V. Kane, *History of Dharmaśāstra*, Vol. I, Part II, (1975), pp. 963-967.

See *PN*, Pt. I, B.O.R.I., Poona 1962, Introduction, pp. 8, 34.

nāgṛhītaviśeṣaṇā viśeṣye buddhir utpadyate 'without grasping the differentiating feature knowledge of the item to be differentiated does not arise', *Śābarabhāṣya* on *JMS* 7.2.13, quoted by Kaiyaṭa.

See *STHĀNI*, Pt. 1, n. 737.

Nāciketa 'the *Nāciketa* fire altar', *Mbh*. I, p. 19, line 23 (in quotation).

See *PASPA*, *Bh*. No. 112.

nājānantarye bahiṣṭvapraklṛptiḥ *PN*, *pbh*. 51 (*na aC- ānantasya*). '(an operation which should be *bahiraṅga* is) not (regarded as *bahiraṅga* and *asiddha*, against *PN*, *pbh*. 50), if (an *antaraṅga* operation becomes applicable which is conditioned by) the immediate sequence of a vowel (and another phoneme)'.

See *PN*, Pt. I, B.O.R.I., Poona 1962. Introduction, p. 28.

See *STHĀNI*, Pt. I, n. 560, *AP* IX, P. 6.4.19, under 7.

naṭasūtras Of Śilālin and Kṛśāśva, P.4.3.110-111. See Agrawala[2]1963, p. 315, probably the *sūtras* by Śilālin were the original sources of material in Bharata's *Nāṭyaśāstra*. See also pp. 339, 382.

Nāṭyaśāstra See under *naṭasūtras*.

nāda *Taittirīya Prātiśākhya*. 2.4, *saṃvṛtakaṇṭhe nādaḥ kriyate* 'when the glottis is closed, *nāda* is produced'. See W. Allen, 1953, p. 34, n. 2. The usual term for voice is *nāda*, not *ghoṣa*.

See under *ghoṣa*.

Opp. *śvāsa*.

nānākāraka '*kāraka* with regard to different actions' *Vt*. III on P. 2.1.35.

nānākṛtya 'after having made manifold', P. 3.4.62.

See *AP* X, P. 7.1.37, under 7.

nānākriyā *Vt*. III on P. 3.1.26 (*kṛṣyādiṣu*); *Vt*. IV on P. 3.1.26 (*yajyādiṣu*). The verbal bases referred to stand for different actions. See *Mbh*. II, p. 33, lines 24- 25; p. 34, lines 4-6.

nānārthake'lontyavidhir anabhyāse vikāre Second part of *Vt*. II on P. 1.1.65. Mentioned in *SK*, No. 347, on P. 7.2.113.

See *PN*, *pbh*. 96, 'given (the genitive of) a meaningless form (like *id* of *idaḥ*). P. 1.1.52 is not to be applied, provided that (the rule prescribing substitution does) not teach a change in the reduplication'.

See *AP* XI, P. 7.2.113, under 4.

nānāliṅgakaraṇa 'providing (an item) with different marks', *Vt*. IX on *Śivasūtra* I.

nānāvākyatva 'belonging to different statements / rules' *Vt*. II on P. 3.4.67.

Opp. *samānavākyatva*.

nānāśrayatva 'the fact of being conditioned by several causes (and therefore being *bahiraṅga* in relation to an operation requiring less causes which is *antaraṅga*)'.

See *KV* on P. 6.4.19.

nāniṣṭārthā śāstrapravṛttir bhavitum arhati 'the procedure of grammar should not lead to (the derivation of) undesired forms' *Mbh*. III, p. 6, lines 16-17.

See *AP* XIII, P. 7.4.60, Excursus (end).

nānubandhakṛtam anekāltvam 'the status of being *anekāl* "not consisting of a single phoneme" is not caused by an *anubandha PN*, *pbh*. 6.

See *STHĀNI*, Pt. I, p. 46.

nāntaḥpādam Beginning of P. 6.1.115. But two versions, see *STHĀNI*, n. 507.

nāntarīyaka 'that which cannot occur without another thing'. Equivalent of *avinābhūta*.

See *TA*, n. 40.

nāntarīyakatva 'the fact of invariably going together', like that of a grain and its husk.

See *PASPA*, n. 809, like that between a genus and an individual belonging to that genus.

See under *avinābhāva*; *dhānyapalāśanyāya*.

nāntādivat See under *ubhayata āśrayaṇe nāntādivat*.

nānyatra Is the *niṣedha* part of a *niyama*. See under *niyama*.

nānye mito 'hetau '(excluding *jñā* -, etc.) other verbal bases ending in *m* are not considered *Mit* before the non-causative (suffix *ṆiC*)'. *Gaṇasūtra*, see *SK*, No. 2570, on P. 7.3.36.

See *KV* on P. 7.3.34.

nāpavāda utsargakṛtaṃ bhavati 'an operation prescribed by a general rule does not become applicable to an item covered by a special rule' *Mbh*.II, p. 42, line 11.

See *STHĀNI*, Pt. I, n. 341, pp. 88, 91

See under *notsargakṛtam...*

nāprāpta 'which cannot but apply / which invariably applies' *KV* on P. 7.3.83.

nāprāptinyāya *KV* on P. 7.2.80. Reference is to *PN*, *pbh*. 57. Whenever a special rule is applicable in all those cases in which a general rule is necessarily applicable, that general rule is superseded.

See *AP* XI, P. 7.2.80, under 8.

See under *yena nāprāpte*.

nāprāpte tasminn idam ārabhyate '(the present rule) is phrased in case the other rule does not become applicable', *KV* on P. 7.1.21.

See under *yena nāprāpte...*

nā-bhāva 'the substitution of *nā* (for the sg. instr. ending *āṄ* by P. 7.3.120, except in the fem.)' *Vt*. I on P. 7.1.74. Here *aṄ* is the pre-Pāṇinian term for what is called *Ṭā* by P. 4.1.2.

See *AP* X, p. 165.

nābhi nabhaṃ ca *Gaṇasūtra* on P. 5.1.2.

See *STHĀNI*, Pt. I, n. 346.

nābhyāsādīnāṃ hrasvatve *Vt*. XXII on P. 6.1.84.

-nām Ending of the pl. gen. Analysed as *nUṬ* + *ām*. For *nUṬ* apply P. 7.3.102.

Lengthening of the vowel in final position of an *aṅga* by P. 6.4.3.

nāma **1.** 'by name', 'called', 'to wit', *Mbh*. I. P. 79, line 21; *upadeśo nāma* '(the usage) *upadeśa* by name'.

2. (in definitions) 'what we mean by x is...' See under *prayojana*.

3. 'really, actually, in fact, indeed, as you know' Adds emphasis. *Mbh*. III, p. 197, line 26; *śāstrato hi nāma vyavasthā* 'because precisely on account of (the application of) a rule there is definiteness / finality'; *Nyāsa* on *KV* on P. 6. 4. 90, *vaicitrasyāpi nāma... saurye nāma himavataḥ śṛṅge* '*saurye*, in fact, are the twin peaks of the Himavat mountain'.

4. 'certainly', *Mbh*. III, p. 253, lines 13, 14.

5. 'in fact' *Mbh.* I, p. 75, lines 8-10.
6. 'rather, the other way round', *Mbh.* II, p. 85, line 5.

For an enumeration of five meanings see *Amarakośa* 3.3.250 ab. See also J.S. Speyer, *Sanskrit Syntax*. Leyden 1886, §§ 396, 409, under 3.

nāmadhātu 'denominative'. Term used in *Vt.* VI on P. 1.1.59.

See P. 3.1.8-24.

nāman **1.** 'noun'. One of the four word classes according to Yāska. See under *padajāta*.

2. Rules for the choice of a proper name, see *Mbh*, I, p. 4, lines 22-25.

nāmāny ākhyātajāni Theory about etymology ascribed to Śākaṭāyana. See *Nirukta* 1.12.

See G. Palsule 1961, p. 211.

See under Pāṇini.

nāmārthayor abhedānvayaḥ See *AP* VII, P. 2.3.1, under 6.

See Nāgeśabhaṭṭa, *Vaiyākaraṇa Siddhāntamañjūṣā*, ed. Kapil Dev Shastri, Vishal Publications, Kurukshetra 1985, p. 3, line 12, *na ca nāmārthayor bhedānvayāyogāt* 'because there is no possibility *(ayoga)* of construction by means of difference/non-identity between two nominal stem meanings'. That is, there must be co-referentiality. Upon this co-referentiality, syntactic agreement in the formal linguistic expression is based. When *ca* is used, there is difference. E.g., *rāmo lakṣmaṇaś ca*. When *ca* is not used, there is identity. E.g., *rāmaḥ kṛṣṇaḥ*.

See under *sāmānādhikaraṇya*.

nāmaikadeśagrahaṇam 'mention of a part of a name', like *Vyāsa* for *Vedavyāsa*.

See under *Vedavyāsa*.

nārnamani *Mbh.* I, p. 26, line 12.

Derivation :

(1) *nṛnamana*	+ *iÑ*	P. 4.1.95
(2) *nṛnaman*°	+ *i*	P. 6.4.148
(3) *nārnamani*		P. 7.2.117; 1.1.51

In stage (2) two rules become applicable, (a) P. 7.2.117 (*vṛddhi*) and (b) P.8.4.1 (*ṇatva*). Here (a) is conditioned by the vowel *ṛ* and the *taddhita*-suffix *iÑ*, whereas (b) is conditioned by *r* and the following *n*. We note that the (b) rule is *nitya*. It applied whether the (a) rule is applied first or not. But retroflexation is not desired. The only way out is to put *nṛnamana* in a *gaṇa* (*kṣubhnādi*, P.8.4. 39) of words for which retroflexation is specifically prohibited.

nāvyavadhāna *nāvyavadhānam*. Said of an element whose intervention cannot be avoided / which necessarily intervenes.

See under *yena nāvyavadhānam*.

nāvayavāvayavaḥ samudāyāvayavo bhavati 'the part of a part (like the augment *tUK* of the short vowel *a* which forms part of the *abhyāsa*) is not part of the whole (of the *abhyāsa*, but of *a* only)'. Maxim quoted by the *KV* on P. 6.1.73.

Therefore the *t* of *tUK* cannot be deleted by the *abhyāsa*-rule P. 7.4.60.

nāstika A *ṭhaK*-derivation by P. 4.4.60. The suffix is added in the sense of *mati* 'opinion, conviction'.

nāsty apavādeṣv asiddhatvam apavādavacanāprāmāṇyāt 'in the *asiddha* section an *apavāda* overrules an *utsarga* because (otherwise) there would be no point in stating an *apavāda*' *Nyāsa* on *KV* on P. 1.1.79. Reference is to *Vt.* II on P. 3.1.79.

See under *apavādā vacanaprāmāṇyāt*.

niḥśeṣita See under *aniḥśeṣita*.

nigada 'a non-metrical Vedic composition'. See *AP* II, P. 1.2.37 (a), under 5.

nigama A statement / utterance in Vedic style. See *AP* IX, P. 6.4.9, under 2; P. 7.2.64, rendered as *veda* by the *KV* here.

Is discontinued in the next rule, unless this rule contains *ca*. See *FANU*, p. 274, conventions 46 and 47.

See *AP* XI, P. 7.2.13, under 5; *AP* XII, P. 7.3.82, under 2.

See P. Thieme, *Pāṇini and the Veda*. Globe Press : Allahabad 1935, p. 71, *nigame* 'in the [Sacred] Tradition', apparently synonymous with *chandasi*.

nigāryate / nigālyate 'it is caused to be swallowed' *Mbh*. I, p. 255, line 6.

Derivation, *STHĀNI*, Pt. II, Note (52).

Nighaṇṭu The oldest extant systematic attempt to state the meanings of nouns and verbs. The method followed is to group synonymous nouns and verbs together and to state that so and so many nouns and verbs have so many meanings.

Fifteen groups of verbal bases are assumed, indicated as °*karmāṇaḥ* 'possessing / denoting the action of °' in which ° is represented by the 3rd person pres. indic. Commented upon by Yāska, *Nirukta*. See G. Palsule, 1961, pp. 6-9, 95-96, 103.

nighāta 'loss of accent' *Vt*. XI on P. 2.4.81. Reference is to P. 8.1.28. *nighāte*, that is, (*pratyayāḥ*) *nighāte sati* '(and) when (consequently) there is loss of accent (of the two suffixes *tra* and *tas*)' *Mbh*. I, p. 482, line 3.

= *nimittābhāvād apravṛttiḥ*, *Nyāsa* on *KV* on P. 6.4.62 (Benares ed., Vol. V, p. 414).

See *SA*, *Vt*. XIII on P.2.1.1 (pp. 122-124).

nij- *Dhp*. 3.11, *ṆijIR*. The initial *Ṇ-anubandha* is replaced by *n* by P. 6.1.65.

Takes *guṇa* in the reduplication, P. 7.4.75. See *AP* XII, P. 7.3.86 (derivation of *anenek*).

See under *nenikte, nenekti*.

Nittva 'having *N* as an *it*-letter'. See *AP* X, P. 7.1.2, under 8.

nitya **1.** (Said of words) 'permanent'. See *PASPA*, pp. 85-89, and n. 305, 'forming a natural datum of language' *Mbh*. II, p. 234, line 22.

Vedic words, statements, are *nitya* in the sense of *apauruṣeya*. This is the *Mīmāṁsā* view (+ *svataḥ prāmāṇya*). See *Mbh*. I, p. 136, lines 12-13. See *STHĀNI*, Pt. I, p. 64, for a translation. See under *nityapakṣa*, *naityaśabdika*.

2. *nitya* versus *kārya*. See *Mbh*. I, p. 6, lines 12-14. According to Patañjali, the discussion regarding words being *nitya* or *kārya* goes back to the *Saṃgraha*.

See *PASPA*, p. 93; p. 108; n. 165, 170, 305. Note (23); *AP* X, P. 7.1.27, under 5.

3. (Said of a rule) 'invariably applicable (whether before or after another rule is applied)', *kṛte'pi...akṛte'pi, Mbh*. III, p. 124, line 5.

See *PN, pbh*. 42. See *KV* on P. 7.1.9, and *AP* X, P. 7.1.9, under 6.

Tasmin prāpte cāprāpte ceti sa na bādhyate KV on P. 7.1.21, and *AP* X, P. 7.1.21, under 7.

A rule may be turned into a *nitya* rule by the restatement of an item already available by *anuvṛtti*. See under *punargrahaṇa*.

See *AP* XI, P. 7.2.47, under 2 and 6. All rules in the A. are *nitya,* unless indicated otherwise by *vā*, *vibhāṣā,* or *anyatarasyām*. A rule is *nitya*, if it contains no option word. A rule is also *nitya*, if it applies regardless of another

simultaneously applicable rule, whether before or after the other rule has taken effect. *Kṛtākṛtaprasaṅgī yo vidhiḥ sa nityaḥ, Nyāsa* on *KV* on P. 6.4.62 (Benares ed., Vol. V, p. 414).

In his comment on *PN, pbh.* 42, Nāgeśa says *kṛtākṛtaprasaṅgi nityaṃ tadviparītam anityaṃ* 'a rule/operation which is applicable whether another rule/ operation is applied or not is (called) *nitya*. The (rule / operation) opposite to that is (called) *anitya*'. A *nitya* rule is stronger than an *anitya* rule. *PN, pbh.* 42. See *AP* X, P.7.1.5, under 4; P. 7.1.102, under 6.

4. 'obligatory' *Mbh.* I, p. 234, line 22; *nityāḥ śabdāḥ śabdeṣu* ... 'words are obligatory. When the question's of obligatory words...'.

5. Kielhorn, *PN*. Pt. II, p. 269, note 1, says that a rule / operation which is *nitya* prevails over a *para* rule. This is already known from *PN, pbh.* 38. *Pbhs* 43-45 restrict the general definition stated by *pbh.* 42. Certain rules / operations which by *pbh.* 42 would be *nitya* are nevertheless regarded as *anitya*. *PN, pbh.* 46 upholds the definition stated by *pbh.* 42. Sometimes it happens that a rule / operation is *nitya* merely because it applies both before and after another operation is applied. *Pbh.* 47 cautions against too narrow an interpretation of the expression *kṛtākṛtaprasaṅgamātra* in *pbh.* 46. *Pbh.* 48, on the other hand, states that *kṛtākṛtaprasaṅgamātra* must sometimes be taken in the very sense against which *pbh.* 47 warns us.

Pbhs 43-45 restrict the *nityatva* as defined by *pbh.* 42. The restriction consists in *śabdāntare* 'if another element follows'. Suppose, rules A and B become applicable simultaneously to wordform X. Here A is set aside by B, but remains applicable after the application of B. Suppose further due to the operation of B the wordform X has undergone a change, so that now we have a new wordform. In that case, rule A, which is still applicable, like in the case of reduplication and augments, is said to be *anitya*. Still another case is that in which rule A cannot be applied any more due to the operation of rule B. In that case, A must be regarded as *anitya*. Then it does not prevail any more.

To sum up, *nitya* is said of a rule / operation which is to be applied first. The rule / operation prevails, provided that there is no change in linguistic environment. *Nitya* means priority of application. If, however, there is a change, then the rule / operation becomes *anitya*. It has no priority and may be applied last in a series of two or three other rules. See *AP* X, P. 7.1.23, under 5; for a case in which three rules are involved.

6. *Nitya* comes near to *siddha*. See *AP* X, P. 7.1.5, under 4. Rule A is *nitya* in relation to rule B, if rule A remains applicable whether we apply rule B or not. Compare tight lines *Mbh.*, I, p. 286, line 3; *kṛte...prāpnuvanty akṛte' pi prāpnuvanti*. Therefore rule A prevails. See under *siddha*. For the difference between *nityatva* and the *siddha*-principle, see *AP* X, P. 7.1.23, under 7.

See *AP* IX, P. 6.4.108, expressly continued in P. 6:4.109 by the *KV*; *AP* X, P. 7.1.27, under 5.

See under *nityatva, siddha*.

7. A cp. is *nitya*, if it has no formally corresponding wordgroup. See P. 2.2.24,

under 3. *Bv*. and *dvandva* cps are *nitya* by themselves, but *tp*. cps may also be called *nitya*, if they convey an idiomatic sense.

8. *Vikaraṇas* are *nitya* 'invariably applicable'. See under *vikaraṇa*.

See *Mbh*. on *Vt*. II on P. 6.4.47; *KV* on P. 2.4.22.

See under *āgama*.

nityakarman 'a daily obligatory ritual act'. See *PASPA*, p. 26, and n. 71.

Opp. *kāmyakarman*.

nityatva **1.** The *Mīmāṁsā* doctrine of the permanence / unchangeability of words. Mentioned in *Ślokavt*. on P. 7.1.27 (*Mbh*. III, p. 251, line 13).

See *PASPA*, p. 115; *STHĀNI*, Pt. I, pp. 76-94 (how to combine *nityatva* with *sthānyādeśabhāva*?).

See under *nitya* (versus *kārya*).

2. 'the *nitya*-principle', 'invariable applicability of a rule', whether before or, after the application of another rule. *Vt*. IV on P. 7.1.6; 7.4.1.

Formulated by *PN*, *pbh* 38. Defined as *kṛtākṛtaprasaṅgitva*. For the difference with the extended *siddha*-principle, See *AP* X, P. 7.1.23, under 8.

See *PN*, Pt. I, pp. 10-11, 26; *pbhs* 42-45, 46, *kvacit*...

See *AP* I, p. 98; *AP* VIII, P. 2.4.36, under 10.; *AP* X, P. 7.1.102, under 6.

See under *pravāhanityatā* ; *vyāvahārikanityatā*.

nityanimitta 'invariably applicable' *Vt*. II on P. 7.1.73.

nityapakṣa Is not really a view on grammar, to be contrasted with the *kāryapakṣa*. It is the *Mīmāṁsā* view regarding the Veda : its words are *nitya* i.e., not the outcome of grammatical derivation. See *BDA*, Introduction, p. xix-xx, and Note (87).

See under *nitya* **1**.

See *ATA*, Note (77); *KA*, Note (21 A).

Opp. *kāryapakṣa*. See *AP* IX, P. 6.4.162, under 2.

nityapratyaya 'an obligatory suffix', i.e., a *svārthika* suffix. In the case of such suffixes (P. 5.3.1; -5.4.160) a *laukika vigrahavākya* is not available.

nityam The mention of *nityam* in a *Pāṇinisūtra* serves to discontinue an option word. See *FANU*, p. 92; *AP* VI, P. 2.2.17, under 3; P. 2.2.18, under 3 and 4; *AP* X, P. 7. 1. 81, under 2 and 4.

From the express mention of *nityam* in a rule we infer that the preceding rule is optional. See *FANU*, p. 273, convention 33.

See *AP* XIII, P. 7.4.7, under 2.

See under *vā*.

In P. 2.2.17 *nityam* is stated after a rule which contains *na*. Now does *nityam* cancel *na*? Answer : No. *Na* is continued or discontinued on the basis of *sāmarthya*. In P. 2.2.17 *na* is discontinued. Then *vā* will obtain by P. 2.1.18. It is this *vā* which is set aside by *nityam*. See *AP* VI, P. 2.2.18, under 3. Once an option word has been stopped by *nityam*, every following rule becomes *nitya*, until again an option word is introduced.

In P. 2.2.21 *anyatarasyām* is stated after P. 2.2.17-20 in which *nityam* holds good. Therefore *anyatarasyām* cancels *nityam*.

nityam api dvirvacanam upadhāhrasvatvena bādhyate Clue provided by the *it*-letter *Ṛ*, *KV* on P. 7.4.1.

See under *dvirvacanād hrasvatvaṃ balīyaḥ*.

nityaśabda 'the word as a permanent / given entity'. The person who holds the view that words are given entities in speech is called a *naityaśabdika*, in opposition to a *kārya*-

śabdika. Reference is to *Vt*. I on P. 4.4.1 which says that after the words *mā*, etc., the suffix *ṭhaK* is added in the sense of 'he said that'. E.g., *māśabdikaḥ*, explained as *mā śabda ityāha* 'he said "don't (make noise, etc.)".' The *KV* wrongly notes that here the suffix is added after a sentence. See under *taddhita*.

See Agrawala[2] 1963, p. 357.

Opp. *kāryaśabda*.

nityaśabdatva 'the permanence of words', *Vt*. IX on P. 1.1.1.

nityaśabdavādipakṣa 'the view of an adherent of the view that words are *nitya* (and not generated by grammar)', Kaiyaṭa on *SA*, *Bh*. No. 75. In this view the grammatical derivation process (*prakriyā*) is merely fictional (*asatya*).

See under *nityapakṣa*.

nityasamāsa 'a cp. conveying a specialised/ idiomatic meaning which is not conveyed by the formally corresponding word group (*vigrahavākya*). Term used in P. 6.1.169, together with *anityasamāsa*. All *upapada* cps are *nityasamāsa*. See pp. 2.2.17-29; *Mbh*. I, p. 418, lines 10-11.

See *TA*, p. 235, and Note (162).

nityasaṃbandha **1.** 'invariable relation / connection' *Vt*. VIII on P. 1.2.45. Said of stem and suffix.

2. 'having an invariable connection' *Mbh*. I, p. 219, line 14.

nityādhikāra *Mbh*. I, p. 418, line 11. Reference is to P. 2.2.17-21.

nityārtha 'that is for the sake of (a designation / rule) which applies invariably' *KV* on P.7.1.56.

nitsvara = *ādyudātta*, by P. 6.1.197. E.g., *gam* + *KtiN*→ *gá°* + *ti*.

See *AP* IX, P. 6.4.37, under 4.

ninavanīyiṣati 'he wishes to call out' (Kaiyaṭa).

Derivation, *STHĀNI*, Pt. II, pp. 148-149.

nināya 3 sg. pf. *par*. of *nī-*. Note that the 1st sg. is *ninaya* marginally.

Derivation, *STHĀNI*, Pt. II, pp. 110-111.

See *AP* VIII, P. 2.4.49, under 5.

niniyatus 'the two of them have brought' (Kaiyaṭa).

Derivation undesired *STHĀNI*, Pt. II, p. 156.

ninyatus 'the two of them have brought'.

Derivation, *STHĀNI*, Pt. II, p. 136.

See *STHĀNI*, Pt. II, pp. 155-157.

nipāt- *nipātyante* 'are mentioned as *nipātanas* "ready-made forms"' *KV* on P.7.1.49. Compare *KV* on P. 7.1.43 and 48 (*nipātyate*).

nipātyate 'the *nipātana* irregularity consists in this that...' *KV* on P. 7.2.69; 'is formed as a *nipātana*', *KV* on P. 7.3.64.

nipāta P.1.4.56-97. Is *avyaya*, P. 1.1.37.

Is a *prātipadika* conveying no meaning (no *sattva* or *dravya*) *Vt*. XII on P. 1.2.45, although *prātipadikas* are *arthavat* (P. 1.2.45). Since a *nipāta* is termed *prātipadika*, case endings are added and deleted again. If case endings could not be added, *nipātas* cannot be *pada*. If not *pada*, a *nipāta* cannot be used, *apadaṃ na prayuñjīta*.

P.8.1.30 enumerates *nipātas* in connection with which a finite verb retains its accent.

Are *dyotaka* 'indicative (of a meaning)', or convey a separate meaning, or, like augments, bring about a meaning in connection with other elements' *VP* 2, 192 (ed. W. Rau, 1977).

N.B. Mall. uses *nipāta* in the sense of *nipātana*.

nipātāḥ ādyudāttāḥ See *SK*, *Svaraprakriyāyāṃ Phiṭsūtrāṇi*. *Pāda* 4, No. 80.

See *PASPA*, n. 16; *AP* VIII, P. 2.4.81, under 6 (*Vt*. X).

See under *cādi*.

nipātana **1.** 'mention as a ready-made form'. The word *nipātana* is not used in the A. It occurs in *Vts* I and III on P. 2.4.70; *Vts* I on P. 3.2.109.

A form mentioned as a Vedic *nipātana* may be assumed to offer a clue, namely, that what holds for this *nipātana* need not hold for a similar form in the *bhāṣā*. See *AP* XII, P. 7.3.88, under 8..

atra yal lakṣaṇenānupapannaṃ tat sarvaṃ nipātanāt siddham 'and here (in grammar) what cannot be justified by means of a rule, all of that can be managed on account of *nipātana*' *KV* on P. 7.4.65.

PN, *pbh*. 110, *bādhakāny eva nipātanāni* 'ready-made forms (as stated in a rule) set aside (forms as resulting from derivation by rule)'.

2. Always an irregularity or irregularities is or are involved for which Pāṇini would have to phrase a separate rule or separate rules. Instead of doing so, he states the finished form. *Nipātana* amounts to a derivational short-cut. Compare *Mbh*. I, p. 86, lines 14-16.

Irregular formation, *Vt*. V on P. 6.4.174.

yad dhi lakṣaṇena na prāpnoti tadarthaṃ nipātanam ārabhyate. *Nyāsa* on *KV* on P. 6.4.173.

3. *Nipātana* rules have no regular *uddeśyavidheyabhāva*. A contextual explanation is required for identifying the irregularity or irregularities by Pāṇinian standards. See *AP* X, P. 7.1.43, under 2. See *AP* IX, P. 6.4.28, under 2 and 3; P. 6.4.53, under 2; *AP* XI, P. 7.2.18, under 2; P. 7.2.34, under 2; P. 7.2.64, under 2; P. 7.2.69, under 2; *AP* XII, P. 7.3.61, under 2; *AP* XIII, P. 7. 4.33, under 2; 7.4.45, under 2; 7.4.75, under 2.

4. *Nipātana* rules come at the end of a (sub-) section, *AP* IX, P. 6.4.34, under 7. Stated as a *gaṇa*, P. 7.3.53, *nyaṅkvādi*.

aśakyaṃ dhātunirdeśe nipātanaṃ tantraṃ āśrayitum 'it is impossible to base a specific intention as *nipātana* on the mention of a verbal base' *Mbh*. III, p. 194, line 24; p. 195, line 1.

See *Vt*. III on P. 2.4.79; *Vt*. IV on P. 2.4.26.

See *KV* on P. 2.3.56.

See *ATA*, Note (69); *AP* V, p. 34.

nipātanasūtra 'rule stating the mention as a ready-made form'. See *BDA*, n. 821; *AP* XI, P. 7.2.64, under 1.

nipātanāt 'on account of the mention (of x) as a ready-made word (in a rule)' i.e., because x is specifically mentioned (in a rule) *KV* on P. 7.3.66.

nipātanāt siddham '(a word is) correct because the *sūtrakāra* used it' *Vt*. IV on P. 6.4.24; *Mbh*. I, p. 51, line 12; p. 115, line 11; p. 478, line 21; *Mbh*. III, p. 155, line 15; p. 196, line 1.

Variations: *nipātanād eva siddham*; *nipātanād etat siddham*.

nipātaya- *nipātyate* 'is treated as a *nipātana*' *KV* on P. 7.3.64; *nipātyante*, *KV* on P. 7.4.46.

°***nibandhana*** **1.** 'based on' Kaiyaṭa on *Bh*. No. 9 on P. 2.3.5.

2. 'conditioned by' *Padamañjarī* on *KV* on P. 7.2.3 (Benares ed., Vol. V, p. 658). *prakṛti*° 'direct mention of the stem (concerned)' *Vt*. I on P. 2.4.70. See *AP* VIII, P. 2.4.70, under 11.

nimitta **1.**'cause, condition (for applying a grammatical operation)'. One of the three components, *kārya, kāryin* and *nimitta*, of a rule.

See *PN, pbh.* 56 (text, p. 129, trsl. pp. 312-313), causes are twofold: a cause is either in control with regard to maintaining an effect, that is, as long as the cause is there, the effect is there (*kāryasthitau niyāmakam*), or it is not in control, that is, even if the cause in no longer there the effect remains (*kāryasthitau aniyāmakam*).

Once the condition for applying a rule presents itself in a rule, the rule concerned must be applied. *Vt.* IV on P. 1.1.56.

Mbh. II, p. 1, lines 16-17; 'the known thing is the *nimitta*, the unknown, new thing is the *nimittin*'.

See under *āśraya*.

2. = *pravṛttinimitta*. E.g., *pīlu* may refer to a tree. In that case, *pīlu* is masc. Or it may refer to a fruit. In that case, *pīlu* is ntr. See note in *Bālamanoramā* on *SK* (a), No. 322, on P. 7.1.75, p. 77.

See under *pravṛttinimitta*.

3. 'motive' *Vt.* VI on P. 2.3.36. Construed with a loc. E.g., *carmaṇi dvīpinaṃ hanti* 'he kills a tiger for its skin' *Mbh.* I, p. 458, line 18 (in *Ślokavārttika*).

4. 'sign, distinctive mark', *Mbh.* I, P. 85, lines 11, 12.

5. Sometimes the word *nimitta* is used in the sense of *yogyatāmātra* 'mere suitableness' (i.e., merely possible applicability), sometimes in that of *kurvadrūpa* 'being really effective (for application)' *Padamañjarī* on *KV* on P. 7.2.37 (Benares ed., Vol. V, p. 714).

See *PN*, Pt. I. B.O.R.I., Poona 1962, Introduction, p. 15.

See *PN, pbh.* 10..

6. For the use of different case endings of the word *nimitta*. See *Vt.* I on P. 2.3.23.

°*nimitta* 'caused/conditioned by, depending on' Kaiyaṭa on *Bh.* No. 10 on P. 2.3.5. E.g., *vṛddhinimitta*, *AP* XII, P. 7.3.28 (b), under 5.

nimittaṃ vihanyate 'the cause is destroyed' *KV* on P. 6.4.14.

See under *nimittatvena*.

°***nimittaka*** 'caused / conditioned by (x)', 'having (x) as its cause (of application)', *KV* on P. 2.4.3.

See under *pravṛttinimitta*.

nimittatvam 'the being motivated by...', e.g., by *adhyayana* 'study'. *Nyāsa* on *KV* on P. 2.4.5.

nimittatvena 'by way of / as a condition (for a grammatical operation)' *KV* on P. 7.4.93.

See under *ākṣepa*.

nimittanimittibhāva 'the relation between *nimitta* and *nimittin*' Kaiyaṭa on *Bh.* on *Vt.* II on P. 3.1.1.

nimittanimittiṣaṣṭhī 'a genitive ending indicating a *nimitta - nimittin* relation'. The item which is caused is put in the gen. See *KV* on P. 7.3.50; *AP* IX, P. 6.4.1, under 6 and 7.

nimittabhāva tayor eva nimittabhāvo vijñāsyate 'the status of cause (of the *aŚ*-substitution) of those two only will be known' *Nyāsa* on *KV* on P. 2.4.33.

nimittaṣaṣṭhī *Mbh.* III, p. 202, line 2. E.g., *devadattasya hiṁsā* 'injury caused by Devadatta'.

aṅgasya continued in P. 6.4.49 is interpreted to mean *aṅganimittasya* 'in place of (*ya*) which is the *nimitta* "cause" of (the designation) *aṅga*'. See P. 6. 4. 49, under 6 (*Vt.* III).

See *AP* IX, P. 6.4.1, under 7.

nimittasaptamī 'locative case ending used in the sense of cause' *Vt.* VI on P. 2.3.36. See Speyer, 1896, § 77, 4.

See under *carmaṇi dvīpinaṃ hanti.*

nimittasvarān nimittisvaro balīyān *Vt.* XXXIII on P. 2.1.1.

nimittāt karmayoge *Vt.* VI on P. 2.3.36, quoted in the *KV* on this rule.

See *SK*, No. 633, on P. 2.3.36, *nimittam iha phalam, yogaḥ saṁyoga-samavāyātmakaḥ* '*nimitta* here is the fruit (of the action), *yoga* consists in *saṁyoga* "connection" and *samavāya* "inherence"'. The *Bālamanoramā* here explains that *samāvāya* implies inseparable connection. The example is *carmaṇi dvīpinaṃ hanti* 'he kills the tiger because of its skin'.

See under *nimittasaptamī.*

nimittin 'that which has a cause/condition, the conditioned form / item' *Vt.* II on P. 3.1.1. See *SA*, p. 188 (*Vt.* II on P. 2.1.1).

'that which comes into effect due to a grammatical operation (which serves as the cause)'. E.g., a *saṁjñā* which comes into operation due to an element, like a suffix, which causes that *saṁjñā*. See *AP* IX, P. 6.4.1, under 6.

nimittasya nimittikāryārthatvāt 'since the *nimitta* serves to have a grammatical operation to be performed on the *nimittin*', *Vt.* II on P. 3.1.1.

See *Mbh.* II, p. 1, line 12; *prakṛtyupapadopādhayo nimittaṃ pratyayo nimittī* 'the stem, the *upapada* and the *upādhi* are the *nimitta*, the *pratyaya* is the *nimittin*'.

See *Mbh.* II, p. 1, lines 16-17; *nirjñāto 'rtho nimittam anirjñāto 'rtho nimittī* 'the wellknown matter is the *nimitta*, the unknown matter is the *nimittin*'. The cause is the thing known. The effect is the thing unknown so far.

See under *bahuvrīhir nimittaṃ tatpuruṣo nimittī.*

nimnonnata 'low and high'. Compare *samaviṣama.*

See under *dvandvaikavadbhāva.*

niyatadravya 'a constant individual thing', *KV* on P. 2.4.6.

niyataviṣaya 'having a fixed domain (in which ... is / are used)', *Mbh.* III, p. 274, line 15.

niyam- 'to impose a restriction' *KV* on P. 7.2.67.

***niyama* 1.** 'restriction' *Mbh.* I, pp. 5, 14-15, *bhakṣyaniyamena abhakṣyapratiṣedho gamyate* 'from a restriction on what can be eaten we understand a restriction on what should not be eaten'. The example is *pañca pañcanakhā bhakṣyāḥ* 'five (kinds of) five-toed (animals) may be eaten'. From this we understand that other animals should not be eaten. The reverse also holds good. From a prohibition regarding what should not be eaten we understand a restriction on what can be eaten.

The stock *Mīmāṁsā* example is *vrīhin avahanti* 'he pounds the rice grains'. See *PASPA*, Note (19); *AP* XIII, P. 7.4.60, under 4.

Not to be mixed up with *avadhāraṇa*, which also means restriction. But that means restriction to a particular one among a given number.

See under °*niyame*; *pañca pañcanakhā bhakṣyāḥ.*

2. 'restrictive rule'. An interpretative device in Skt. grammar. See *AP* IX, P. 6.4.12, under 4. Something has already been established (*siddha*) by an earlier rule. So the later rule appears to be redundant for that purpose. But it is axiomatic that no rule in the A. is redundant. Therefore the later rule is assumed to be restrictive.

It is taken to mean : x is applicable *eva*. See *PASPA*, n. 358.

A rule which allows an alternative like P. 2.2.37 can never be a *niyamasūtra*.

See under *siddhe saty ārambho niyamārthaḥ* 'when (a grammatical operation) has already been established, the phrasing (of a rule to the same effect) is for the sake of (assuming) a *niyama*' *KV* on P. 1.4.15. The assumption of *niyama* with regard to a given rule is made in order to make the rule purposeful when otherwise it would be redundant. That is to say, the rule applies only when.... See *AP* VI, P. 2.2.20, under 7; *AP* IX, 6.4.135, under 5.

If a rule X is to be applied at all, then it is restricted to a form Y, or to the forms Y and Z only. See *AP* XIII, P. 7.4.35, under 4 (*Vt*. II).

Has two parts, one prescriptive (*vidhi*), one exclusive (*niṣedha*).

3. *Niyama* or *vidhi*? If that question arises, opt for *vidhi*. See *PN, pbh*. 100.

See *AP* XI, P. 7.2.19, under 5; P. 7.2.35, under 4.

pūrveṇa siddhe niyamārthaṃ bhavisyati 'since we can manage by the previous rule (already), (the present rule) will be for the sake of (stating a) restriction' *Nyāsa* on *KV* on P. 7.1.11.

Nāgeśa on *PN, pbh*. 100, *niyame hy aśrutāyā anyanivṛtteḥ sāmarthyāt parikalpanam uktānuvādadoṣaś ca* 'because in case of a *niyama*, on the strength of its being stated, we assume that it excludes something else which has not been expressly stated, and there is the defect of *uktānuvāda* "repeating something which has already been stated".'

4. A *niyamasūtra* may contain the word *eva*, like P. 2.2.10, but sometimes it does not contain *eva*, although a *niyamasūtra* must convey the sense of *eva* in any case. The restriction is expressed by *eva*. It makes a big difference after which word *eva* is put. For the position of *eva*, see *AP* I, P. 1.4.105, under 7; *AP* IX, P. 6.4. 135, under 5; *AP* XI, P. 7.2.35, under 4.

Indicated by the use of the word *eva*. The question is where exactly to add *eva* in the statement concerned. What exactly is excluded by the word *eva*? That depends on the meaning of the word after which *eva* has been put. See *AP* IX, P. 6.4. 135, under 5 (4); *KV* on P. 7.1.11, and *AP* X, P. 7.1.11, under 6; *KV* on P. 7.1.67.

See also the discussion in *AP* IX, P. 6.4.12, under 6 and 7, ...*na anyatra*. Compare *Mbh*. I, p. 195, lines 6-7; *Mbh*. III, p. 182, lines 17-18.

According to Patañjali, *Mbh*. III, p. 262, lines 6-7 (on P. 7.1.62); *liṭy eva iḍādau na anyatra iḍādau* '(*nUM* is applied) if a suffix beginning with *iṬ* follows in the domain of *lIṬ* (endings), not elsewhere' Here *iṭi* is a *parasaptamī* ; *liṭi* is a *viṣayasaptamī*. See *AP* X, P. 7.1.62, under 6.

For two *niyamas* depending on the position of the word *eva*, see *AP* IX, P.6.4.51, under 7. NB. Two *niyamas* require two rules, *AP* IX, P. 6.4.121, under 8.

In P. 7.2.13 (*iṭi*) *liṭi* is taken as a *niyama*. It is interpreted as *liṭy eva iṭi na anyatra*. See *KV* on P. 7.1.62.

5. Different types of *niyama*. E.g., *artha*°, *pratyaya*°. See *AP* III, P. 1.3.12, under 8; P. 1.3.78, under 6; *AP* IV, P. 1.4.21, under 9.

For *arthaniyama* 'restriction on the meaning conveyed by a suffix' and *pratyayaniyama* 'restriction on the use of a suffix to convey a particular meaning', see *PRĀTI*, pp. 14-15. In *arthaniyama* meaning is restricted. That is to say, the sg. number suffix is used in the sense of the singular only.

prakṛtyartha°, see *Vt*. V on P. 1.3.12. This is a *dvandva* cp., *prakṛtiniyamo 'rthaniyamaś ca* 'restriction regarding the verbal base or regarding meaning' (that is, meaning conveyed by suffixes, see P. 1.3.13, *bhāvakarmaṇoḥ*). See P. 1.3.12, under 8. E.g., *anudāttaṅitaḥ dhātoḥ ātmanepadam eva*. What is excluded here are any other suffixes than *ātm*. suffixes.

In *pratyayaniyama* meaning is not restricted by the application of suffixes. So we can have the sg. number suffix without the meaning of the singular. See further *AP* VIII, P. 2.4.82, under 6; *AP* IX, P. 6.4.135, under 5 (4); P. 6.4.170, under 6.

vibhaktiniyama 'restriction on the use of a case ending', see *PRĀTI, Bh*. No. 35 on P. 2.3.46. Is already known to Kātyāyana, *Vt*. I on P. 2.3.50 (*pratyayāvadhāraṇa*).

The *KV* on P. 3.2.87 teaches a fourfold *niyama* here, regarding *upapada*, verbal base, suffix and tense.

See P. 2.2.20, with respect to P. 2.2.19.

See *AP* IV, P. 1.4.105, under 2; *AP* XIII, P. 7.4.60, under 5.

For *prakṛti*°, see *AP* III, P. 1.3.12, under 8; P. 1.3.78, under 6.

For *prayoga*°, *saṃjñā*°, see *AP* IV, P. 1.4.81, under 4.

See under *upapada*; *eva*; *nānyatra*; *puruṣa*°; *siddhe sati*.

Opp. *vidhi*, *parisaṃkhyā*.

niyamārtha 'a restrictive sense' *KV* on P. 7.2.35.

niyamārtham 'for the sake of restriction'. The restriction is indicated by the use of *eva*. *Vt*. I on P. 7.2.67; *Vt*. II on P. 7.3.66. *KV* on P. 6.4.11; 7.2.19. Since the rule would otherwise be redundant, it is assumed to have a restrictive character. See the argument in *AP* XII, P. 7.3.66, under 4.

°*niyame* 'given the restriction on...'.

See under *upapadaniyame*...; *upasargapūrvaniyame*...

niyāmaka **1.** 'pointing the way' *Vt*. IV on P. 2.4.83. See *AP* VIII, p. 189. Don't confuse with *avadhārita*.

2. *Mbh*. I, p. 195, line 11; 'controlling, in control of', *kāryasthitau niyāmakam* (*nimittam*) '(the cause) is the controlling factor regarding the presence of the effect', that is, as long as the cause is there, the effect is there' *PN*, Pt. I, p. 129.

See under *nimitta*.

Opp. *aniyāmaka*.

niyukta 'what comes to a person by right'. P. 4.4.66.

nir Preverb, *prādigaṇa*, P. 1.1.58.

→ *nis*, P. 8.3.35 → *niṣ*, P. 8.3.41. See *AP* XI, P. 7.2.46, under 3.

For *nir/nis* in *prādigaṇa*, see P. 7.2.46, under 5.

See under *nirādayaḥ*.

niranunāsika 'being non-nasal'. Not having an *anubandha* function, *KV* on P. 7.1.58. See P. 1.3.2.

niranubandhakagrahaṇe na sānubandhakasya 'if there is mention (of a term in grammar) without *anubandha*, (then this does not include) the mention of (that term) with *anubandha*' *PN*, *pbh*. 81.

See *Mbh.* III, p. 183, line 22. See *AP* IX, P. 6.4.14, under 10.

Nyāsa on *KV* on P. 7.1.18.

See G. Palsule 1961, pp. 2-3, 9, 96-98.

See G. Devasthali(b), 1967, Introduction, p. 33.

See under *ananubandhakagrahaṇe...*; *Nighaṇṭu* and Yāska.

niranubandhakaparibhāṣā *Nyāsa* on *KV* on P. 7.4.87. Reference is to *PN*, *pbh*.81.

niravakāśa 'not finding scope for application'. Said of a rule.

The term *niravakāśa(tva)* is not used in the *Mbh.*, according to the Pāṭhak-Chitrao *Word Index*. The term used is *anavakāśa*, q.v.

How to give scope to a *niravakāśa* rule? By *samāveśa* or by *paryāya*. See *KĀRA*, p. 39.

And *apavāda*. See *AP* XIII, P. 7.4.9, under 7.

See *AP* IV, pp. 2, 8-9.

See under *anavakāśa*.

nirasta ' articulated harshly' (?) *Mbh.* I, p. 13, line 23. A defect in pronunciation.

See *PASPA*, n. 825.

nirākṛta 'refuted, invalidated by'.

nirādayaḥ *Mbh.* I, p. 417, line 1. A *gaṇa* prescribed for cp. formation by *Saunāgavārttika* I[9]. See *TA*, p. 195.

nirādya 'after having caused to eat' *Mbh.* I, p. 150, line 10. Here *jagdh-* is replaced by *ad-* by P. 2.4.36.

Derivation, *STHĀNI*, Pt. I, Note (161).

Nirukta Title of a treatise dealing with the etymology of obsolete Vedic words. Actually a commentary on a collection of such words. Ascribed to Yāska. Date uncertain, maybe 5th B.C. or somewhat earlier. See J. Gonda, *Vedic Literature (Saṁhitās and Brāhmaṇas). A History of Indian Literature*. Volume 1, Fasc. 1. Wiesbaden : O. Harassowitz 1975, pp. 32-33.

One of the six *vedāṅgas* 'ancillary sciences of the Veda'.

Mentioned in *Mbh.* II, p. 138, line 14.

P. 1.4.100, *paraḥ saṃnikarṣaḥ saṁhitā*, occurs literally in *Nirukta*. 1.17.

See *PASPA*, pp. 12, 214, n. 915 (basic position).

See under *nirvacana*; Yāska; Vārṣyāyaṇi.

nirūp- **1.** 'to describe, depict, portray'.
2. 'to examine, investigate'.
3. 'to define, determine, specify with reference to' (in *Navyanyāya*).
4. 'to offer (an oblation)' *Nyāsa* on *KV* on P. 7.3.21.

nirūpaka See under *Navyanyāya*.

nirūpita **1.** 'described, specified by'.
2. In *Navyanyāya* logic 'specified by a relation which holds between two relata'. See *BDA*, n. 804.

E.g., *bhūtale ghaṭo vartate* 'the pot stands on the ground'. Here the pot and the ground are the two relata, which are called *nirūpaka* 'that which determinnes'. The relation between the two is *nirūpya - nirūpakabhāva* by either of the relata. See S. Sen, 1924, p. 28; Ingalls, 1951, Index, s.v.

nirgraha 'clear underatanding' *Mbh.* I, p. 237, lines 13, 17.

rūpa° 'clear understanding of the (word) form' *KV* on P. 6.4.14. According to *Nyāsa* here, *nirgraha* means *nirgrahaṇam,* which means *niścaya, niścayana*.

nirdita See under *dita*.

nirdiśyamānaparibhāṣā *PN, pbh.* 12. See *PN*, Pt. I. B.O.R.I., Poona 1962, Introduction, p. 16. A substitution takes place of

that linguistic element only which is actually mentioned in a *sūtra*. See *AP* IX, P. 6.4.130, under 5.

nirdiśyamānasyādeśatvāt 'because substitutions come in place of the form actually stated in a rule' *Vt.* III on P. 6.4.130.

See *PN, pbh.* 12, *nirdiśyamānanasyādeśā bhavanti*. This is Patañjali's formulation (*Mbh.* III, p. 221, line 9; p. 225, line 11; *Mbh.* III, p. 252, line 20).

See *Vt.* I on P. 7.1.33, *yathāgṛhītasya ādeśavacanāt*.

See *AP* IX, P. 6.4.142, under 5.

See under *yāsUṬ*.

nirdeśa 'statement, mention'. See *KV* on P. 2.4.4; on P. 3.4.67, *arthanirdeśa*.

See under *avibhaktiko nirdeśaḥ*, P.6.4.4, under 2; *gauṇo nirdeśaḥ*; *vyavahāra*.

nirdeśārtham 'serves for the element actually stated (only)'. That is, it serves to restrict the application of the rule to the form actually stated. *KV* on P. 7.1.90. Here the form actually stated is the stem *go*, not *go* as a derived form (sg. voc. of *gu*).

nirdhāraṇa 'setting apart / singling out (of an individual among a class)'. See *KĀRA*, n. 162; *VIBHA*, Note (78).

nirdhāraṇaṣaṣṭhī 'a genitive case ending conveying the sense of *nirdhāraṇa*' P. 2.2.10. See *TA*, Note (96); *AP* XI, P. 7.2.117 (*acām*).

nirdhāraṇasaptamī 'loc. case ending in the sense of setting apart (a category among a larger group)'. See *KĀRA*, n. 162. E.g., *manuṣyeṣu kṣatriyaḥ śūratamaḥ* 'among men the *kṣatriya* is the most courageous one'.

nirdhāraṇasya tulyajātīyāpekṣatvāt 'because *nirdhāraṇa* is concerned with what belongs to the same class (only, and therefore it becomes restrictive)'. *Padamañjarī* on *KV* on P. 7.1.37.

See *Nyāsa* on *KV* on P. 7.1.37, *nirdhāraṇaṃ hi samānajātīyasyaiva bhavati yathā kṛṣṇā gavāṃ saṃpannakṣīratamā ity ukte gaur eva nirdhāryamāṇā pratīyate* (*KV*, Benares ed., Vol V, p. 573).

nirmita = *utpādita* 'brought about, produced'. *KV* on P. 4.4.93.

nirvacanam The derivational method applied in the *Nirukta* to words in order to suit the sense assumed. *Mbh.* I, p. 206, line 24; *anvartham khalv api nirvacanam* 'word-derivation, indeed, should be in accordance with meaning'.

nirvā- 'to blow out'.

nirvāṇa P. 8.2.50. See under *ṇatva*.

nirvāyāt 'may he blow out', *KV* on P. 6.4.68, under 4.

nirvāha 'justification'. *Śloka* in *Padamañjarī* on *KV* on P. 7.4.1, 'justification of the *bhāṣya* must be seen by the knowledgeable in this way only. But when the opposite is stated no reasoning is found anywhere'. Declares the *Mbh.* as the final authority in grammar.

nirvṛtta 'produced', *Mbh.* I, p. 112, line 1.

nirvṛtti 'not resulting', *Vt.* II on P. 1.1.45, *na sidhyati*, *Mbh.* I, p. 111, line 10.

nirhrāsa 'shortening', *Mbh.* III, p. 345, line 12.

nilayanam nir + ayana 'the act of going out' P. 8.2.19.

See *AP* XI, P. 7.2.46, under 5.

nivartaka 'that which excludes, eliminates', *Mbh.* III, p. 8, lines 1 and 2. Fem. *nivartikā*.

nivartakaṃ śāstram 'grammar eliminates (incorrect forms)' *Mbh.* I, p. 41, line 2.

nivartakaṃ bhavati 'eliminates', *Mbh.* III, p. 232, line 24.

nivartakatva 'being one who/which removes' *Vt.* III on P. 1.1.48.

Said of P. 7.3.1. See *Vt.* IV on P. 7.3.1.

nivartya 'after having discontinued', *Ślokavt.* 2 on P. 6.4.12.

nivṛt- **1.** 'to cease to be there' *KV* on P. 6.4.47; *nivartate* 'ceases to be', *KV* on P. 7.1.35.

'is ineffective' *KV* on P. 7.1.33.

2. (caus. *nivartayati*) 'to remove', i.e., to delete, *KV* on P. 6.4.153; 'sets aside', *KV* on P. 6.4.96; 'prevents' *KV* on P. 7.4.1.

For *nivartayanti* 'they do not take back', see *PASPA*, n. 692 (against Ojihara).

3. 'to discontinue'.

nivṛtta 'discontinued' *Ślokavt.* on P. 6.4.19, *Mbh.* III, p. 186, line 5; *Nyāsa* on *KV* on P. 6.4.19.

nivṛttatva 'the status of being discontinued' *Vt.* V on P. 7.2.59.

nivṛttapreṣaṇapakṣa 'the view according to which the action-instigating activity of the agent has been removed'.

The *Padamañjarī* on *KV* on P. 1.3.66 refers to two *ślokas* in which *nivṛttapreṣaṇam* is mentioned (*uktaṃ vā*; *uktaṃ ca.* See *KV*, Benares ed., Vol. I, p. 466, quote from Bhartṛhari?).

See *AP* III, p. 130.

Opp. *adhyāropitapreṣaṇapakṣa*.

nivṛtti **1.** 'removal', *TA*, p. 92.

na jñāyate kenābhiprāyeṇa prasajati kena nivṛttiṃ karoti 'one does not know with which intention (Pāṇini) attaches (an *anubandha*),(or) with which (intention) he removes (it)' *Mbh.* I, p. 265, lines 12-13.

2. 'disappearance' i.e., deletion (*lopa*), *KV* on P.6.4.153; on P. 7.1.75, *udāttanivṛttisvara*.

3. 'blocking' *Vt.* VIII on P. 7.1.96.

4. 'exclusion' *Vt.* XII on P. 1.3.1; Nāgeśa on *PN, pbh.* 100.

5. 'non-application (of lengthening)' *KV* on P. 6.4.12.

6. 'discontinuation' Opp. *anuvṛtti*.

adbhāva° 'suspension of the substitution of short *a* (*aT*)' *Vt.* V on P. 7.1.3.

See *AP* X, P. 7.1.33, under 4.

See under *pratiṣedha*.

nivṛttisthāna Name given to endings which do not cause *guṇa/vṛddhi*, weak endings. *Nirukta* 10.17. See G. Palsule 1961, p. 11.

nivṛttyartham (double *tt*) **1.** 'for the sake of the deletion of...' *KV* on P. 7.1.33.

2. 'in order to do away with'; *KV* on P. 7.1.40.

See under *pratiṣedhārtham*.

3. 'in order to prevent/prohibit/to rule out', *Vt.* I on P.7.4.13; *KV* on P.7.1.1; on P. 7.2.81; on P. 7.3.119 (the addition of *ṬāP* is prohibited; reference is to *Vt.* V on P. 7.3.119).

4. 'is meant for exclusion' (*T* after the vowel *ṛ* serves to exclude verbal bases ending in long *ṝ*) *KV* on P. 7.2.63.

5. 'serves to discontinue' *KV* on P. 7.2.55.

niveśa *śabda*° 'the application of a word, the use of a word to refer to a thing' *Vt.* XXX on P. 1.2.64; *Padamañjarī* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619).

niśāyayati Derivation, *AP* XII, P. 7.3.37, under 3.

°***niścāya*** As in *taṇḍulaniścāya* 'a heap-measure of rice' *KV* on P. 7.2.115.

niṣkāraṇa 'without motive (of gain)' *Mbh.* I, p. 1, line 19.

niṣkoṣaṇa 'dismemberment' P. 5.4.62.

niṣkauśāmbhiḥ 'one who has departed from Kauśāmbī' Derivation, see *STHĀNI*, Pt. I, p. 100.

niṣkrānta 'departed from' *Mbh.* I, p. 417, line 1. See *TA*, p. 195.
See under *nirādayaḥ*.

niṣṭhā Name of the past participle suffixes *Kta* and *KtavatU*, P. 1.1.26. Conveys the sense of *bhūta* 'past' (by P. 3.2.84), P. 3.2.102; 7.2.14; 7.2.47.
Takes the first place in a *bv*. cp. by P. 2.2.36, but exceptions are stated by *Vt.* I on this rule. See *BDA*, pp. 223-224.
Substitution of *n* for *t*, P. 8.2.42-50.
For P. 7.2.14-17 where the *KV* continues *na* from P.7.1.8. See under *na*.
See *AP* XIII, P. 7.4.40, under 3.

niṣṭhātaḥ = *niṣṭhātakārasya* 'of the *t* of *Kta*' (which follows directly after the verbal base concerned) *KV* on P. 7.2.14.

niṣṭhānatva 'substitution of *n* for the *t* of the past participle' *Vt.* I on P. 2.4.54.

niṣṭhita 'correctly derived, derived as the finally established form'. In Patañjali's phrasing of what has become *PN*, *pbh.* 92.
= *pariniṣṭhita* 'completely established, derived'. *Mbh.* III, p. 349, lines 10-11.
See *AP* X, P. 7.1.26, under 7.

niṣpatti Rendering of *praklṛpti* 'coming into being' *Nyāsa* on *KV* on P. 7.1.27.

niṣpattyartha 'bringing about'. A meaning recorded for *phal-* in *Dhp.* 1.563.
See *Nyāsa* on *KV* on P. 7.4.87

°***niṣpāva*** As in *śūrpaniṣpāva* 'winnowing (of grain) by means of a basket' *KV* on P. 7.2.115.

niṣpravāṇi 'fresh from the loom' *nipātana* by P. 5.4.160.
See under *sīmadānādi*.

nihita 'stored'. In a passage quoted in *KV* on P. 7.3.16.

nī- *ni-ny-us yaṆ-ādeśa* by P. 6.4.82.
yo nayet 'one who derives (a word form)' *Mbh.* III, p. 359, line 16.

nīK Augment in *abhyāsa*, P. 7.4.84.
See *AP* XIII, P.7.4.65, under 3(9) and(h).

nīcais 'low' *Mbh.* I, p. 461, line 2. Is called *prātipadika*. See *PRĀTI*, Note (5).
Opp. *uccais*.

nīti 'behaviour'. 'good manners, compassionate behaviour' P. 5.3.77.
See under *sīmadānādi*.

nīlaḥ ghaṭaḥ 'a dark-blue jar'. For the *viśeṣya-viśeṣaṇabhāva*. See *KĀRA*, Note (178); *PRĀTI*, Note (47).
See under *śuklaḥ paṭaḥ*.

nīlam utpalam 'a blue lotus' as different from *utpalam nīlam* 'the lotus is blue'.
See *AP* V, p. 56, on wordorder.

nīlasya ghaṭasya svāmī 'the owner of a dark-blue pot'. See *ATA*, n. 108.
There is no rule in the A. for agreement in an adj.-substantive relation. Construe by means of two separate *śeṣa*-relations : *nīlasya svāmī ghaṭasya svāmī*.
See under *takṣakasya sarpasya* and *pārṣṇika*.

nUK Augment for *abhyāsa* prescribed by P. 7.4.85 in frequentative verbal bases.

E. g., *yam*	+ *yam* + *yaṄ* + *te*	
ya°	+ *yam* + *ya* + *te*	P.7.4.60
ya-nUK	+ *yam* + *ya* + *te*	P.7.4.85

NUK is *Kit*. Therefore, by P. 7.4.83, *akitah*, the *abhyāsa*-vowel is not lengthened.

nUṬ Is applied after a nominal stem ending in a short vowel, *nadī* stems and stems ending in a fem. suffix (*āP*), P. 7.1.54. See *AP* IX, P. 6.4.55, under 2.
Prevails over *nUM*, *Vt.* XII on P.7.1 .95-96. See *AP* X, P. 7.1.73, under 9 (*Vt.* I).
See under *num acira*°.

nuḍviṣaye rapratiṣedhāt Part of *Vt.* XII on P. 7.1.95-96.

num̐vidhāv upadeśivadvacanam pra-tyayavidhyartham *Vt.* I on P. 7.1.58.

See *AP* XII, P. 7.3.86, under 8.

nUM Augment, P. 7.1.70, before *sarvanāmasthāna* endings. E.g., (*bhavatU*) *bhava-nUM-t + sU* (P. 7.1.70)→ *bhavānt + s* (P. 6.4.14). Then apply P. 8.2.23.

Is inserted already in the *upadeśa* stage of a verbal base. *Vt.* I on P. 7.1.58, quoted by the *KV* on P. 7.1.58.

nUM is *Mit*, therefore it is inserted after the last vowel of the element concerned, by P. 1.1.47. See *AP* X, P. 7.1.58, under 2.

Is *upadeśivat* by *Vt.* I on P. 7.1.58. See *AP* X, p. 121; *AP* XII, P. 7.3.86, under 8 (on *Ślokavt.* iii).

Added to neuter stems ending in a cons. (like *s*), or ending in a vowel, before *sarvanāmasthāna* endings, by P. 7.1.72. E.g., *yáśāṃsi* (lengthening of vowel by P. 6.4.10) .

Inserted in *ŚatṚ*, P. 7.1.79.

Inserted in the strong cases, P. 7.1.70 after *ugit* elements (having *U, Ṛ, Ḷ* as *it*-letters). See *AP* IX, P. 6.4.127, under 3.

See *AP* IX, P. 6.4.10, under 5 (sequence of rule application in *prakriyā*); 6.4.14, under 4.

See *AP* X, P. 7.1.1, under 6 : P. 7.1.80 (*śīnadyau*).

num aciratṛjvadbhāvebhyo nuṭ *Vt.* XI on P. 7.1.96. *KV* on P. 7.1.74.

*Mbh.*III, p. 276, line 7, *num aciratṛjvadbhāvebhyo nuṭ pūrvavipratiṣedhena vaktavyaḥ*.

nenikte 3 sg. pres. *ātm.* of *nij-* 'he cleans'. *Mbh* I, p. 54, line 12.

nenekti 3 sg. pres. *par.* of *nij-* 'he cleans'. Derivation (*Ślu*, P. 2.4.75), see *AP* VIII, P. 2.4.75, under 6; *AP* XII, P. 7.3.86, under 8 (*Ślokavt.* iii), in connection with the example *anenek*.

See *AP* XII, P. 7.3.87, under 4 (counter-example for *aci* in the rule); *AP* XIII, P. 7.4.75, under 3 (example for *guṇa* in *abhyāsa*).

nendrasya parasya P. 7.3.22. *Jñāpaka*, see Padamañjarī on *KV* on P. 6.1.135 (*KV*, Benares ed., Vol. IV, p. 611, line 11).

naiyāyika Apply P.7.3.3 and 7.3.50 (augment denoted by *aiC*).

See Whitney, § 1222, l.

nairdeśika '(a word) belonging to/used to make a statement' *Mbh.* I, p. 172, line 8.

notsargakṛtam apavāde bhavati 'an operation (applicable) to (an item prescribed by) a general rule does not become (applicable) to (an item prescribed by) a special rule' *Mbh.* II, p. 42, line 11. A clue obtained from P. 3.2.38.

See *STHĀNI*, Pt. I, p. 88.

See under *nāpavāda*...

naigama Term used by Yāska (*Nirukta* 2.2) to refer to verbal bases belonging to the Vedic language. See G. Palsule 1961, pp. 12, 191.

Opp. *bhāṣika*.

naigamika 'peculiar to the Vedic language' *KV* on P. 7.1.1 (in *kārikā*).

naitad asti 'this is not so, this is beside the point' *Nyāsa* on *KV* on P. 2.4.33.

naityaśabdika 'one who holds that words are permanently there (and not to be derived)' *Mbh.* I, p. 329, lines 34.

See Agrawala [2]1963, p. 357.

Opp. *kāryaśabdika*.

naidheya 'a descendant of Nidhi' *Mbh.* I, p. 142, line 23. Derivation, *STHĀNI*, Pt. I, p. 163.

nairdeśika 'relating to (making) a statement' *Mbh*. I, p. 172, line 8.

nau limpeḥ Part of *Vt*. I on P. 3.1.138. The *Nyāsa* (on the *KV* on this rule) says *etad artharūpaṃ vyākhyeyam ity arthaḥ. Vyākhyānaṃ tv atrasthasya cakārasyānuktasamuccayārthatvāt kartavyam* 'this is how that is to be interpreted to mean the particle *ca* is meant to include the cases which are not (directly) stated in the rule'.

-nj → *ṃj* (P. 8.3.24) → *ñj* (P. 8.4.58).

See the *prakriyā* of *ānañja*, *AP*, P. 7.4.71, under 3.

nyakna 'bent', ppp. of *ni* + *añc-*.

nyagrodha Derivation, see *AP* XI, P. 7.3.1, under 5 (*Vt*. V); *AP* XII, P. 7.3.1, under 5.

nyañc → *nya°c*, P. 6.4.24. *Nyac* is an adverb, therefore in the *prakriyā* it should end in *-am*.

nyāya **1.** 'standard, general rule, axiom' *nyāyād anapetam* 'not deviating from the standard' *KV* on P. 2.4.31.

2. 'reasoning' *nyāyasya uktatvāt* 'because the reasoning has already been stated' Kaiyaṭa on *Bh*. No. 9 on P. 2.3.12.

See under *vyāpti*.

nyāyapradeśanārthaṃ 'in order to indicate a general rule' *KV* on P. 5.1.16.

Nyāyamālā The textbook on *Mīmāṁsā* by Mādhavācārya (14th cent.) used in traditional teaching in India.

See G. Jha, *Pūrva-Mīmāṁsā in its Sources*. Second ed., Varanasi 1964, p. 45 of the Critical Bibliography.

nyāyasiddha 'established by general grammatical procedure'.

See *STHĀNI*, Pt. II, p. 93.

nyāyyabhāva 'the existence of the correct form' *Vt*. II on *Śivasūtra* 2.

nyāsa **1.** 'formulation (of a rule)'.

2. 'rule' *Mbh*. III, p. 203, line 20, *nyāse* 'in the rule (concerned)'.

See under *yathānyāsam*.

3. Name of the oldest preserved commentary on the *KV* by Jinendra-buddhi. Also known as *Kāśikāvivaraṇapañjikā*.

nyūnaguṇa 'a diminished quality', that is, in relation to the quality expressed by the first word of an *āmredita*. *KV* on P. 8.1.12.

See Roodbergen, *Kirātārjunīya* IX (-A). *ABORI*., Vol. LXXXIV, Pune, 2004, p. 90, n. 62, on *mandaṃ mandam*.

P

P *Anubandha*. Used in the A. for several purposes, e.g., P. 3.1.4.

See under *pit*.

p+m → *m* + *n*, P. 8.4.45. See *AP* XII, P. 7.3.116, *āp-nī* → *ām-nī*.

°pa See under *kīlālapa*.

pakva See P. 8.2.52.

pakṣa **1.** 'one side of an alternative, alternative (view)' *KV* on P. 2.4.16. *pakṣe* 'alternatively'.

yasmin pakṣe 'lpīyāṃso doṣās tam āsthāya pratividheyaṃ doṣeṣu 'in which alternative (we encounter) less defects, having adopted that one we must counter the defects' *Mbh*. I, p. 271, line 12.

2. A view taken, not necessarily an alternative view.

3. (in logic). See *Tarkasaṃgraha*, pp. 293-295, A *pakṣa*, place or subject, is that in which the existence of the thing to be

ascertained is doubtful, as the mountain in an inference of fire from smoke.

4. In *keśapakṣa* 'having a thick mass of hair'. See *KA*, n. 603.

pakṣīṣṭa 'may he cook' *Āśīrliṅ* form of *pac-*, *Nyāsa* on *KV* on P. 3.4.100. For the substitution of *k* for *c* apply P. 8.2.30. *Ṣatva* is by P. 8.3.57.

paṅkaja Apply P. 3.2.97.
Derivation :
(1) [(*paṅka* + *Ṅi*)+ *jan*)] + *Ḍa*
(2) *paṅka* + *j°* + *a* P.2.4.71;6.4.143.
See P. 6.4.143, example *upasaraja*; accent rule P. 6.2.83.

***pac-* 1.** 'to cook' *Dhp.* 1.1045, *ḌupacAṢ pāke*. Results in *viklitti* 'softening of the rice' *Mbh.* I, p. 255, lines 15-17. See *KĀRA*, p. 154.

Two meanings according tot Kaiyaṭa: *vikledana* 'making soft' and *nirvartana* 'producing'. See *KĀRA*, Note (109).

For the various activities implied by *pac-* see *Vt.* VIII on P. 1.4.23.

Iḍāgama in the *thaL* form, *pecitha*, by P. 7.2.62. The condition for this is that P.7.2.63 must have a restrictive character (*niyama*). See *AP* XI, P.7.2.62, under 6 (*Vt.* II).

See under *pakṣīṣṭa*.

2. For the derivation of *pacan*, *pecāna*, *pecivān* see *PRĀTI*, n. 488, 490 and 491.

***pacati* 1.** General example of a present tense 3rd person verb form. *Mbh.* III, p. 359, line 16 (in *Ślokavārttika*).

2. Actions involved, see *PASPA*, pp. 84-85.

pacati karoti 'he does cooking' *KĀRA*, Note (85).

pacati bhavati 'the action of cooking comes into being' *SA*, Note (102).

pacādi A group of verbal bases to which the suffix *aC* is added, P. 3.1.134. These verbal bases have not been mentioned in one place in the *Dhp.*, but the derivatives formed with *aC* have been collected in the *gaṇapāṭha*.

Derivation in the sense of agent, e.g., 'one who cooks'. When preceded by *naÑ*, forms a *nañtatpuruṣa* cp. See *AP* XI, P. 7.2.33, under 3.

Is an *ākṛtigaṇa*. See *AP* IX, P. 6.4.114, under 6.

See *KV* on P. 3.1.134, *nandana-ramaṇa-ityevamādiṣu prātipadikagaṇeṣv apoddhṛtya ye paṭhyante te nirdiśyante* 'those (verbal bases) which, after having them separated/abstracted, are read in the *prātipadikagaṇas* beginning with *nandana* or *ramaṇa*, or suchlike, they are mentioned'.

See *Nyāsa* on *KV* on P. 2.4.37.

See G. Palsule 1961, p. 61, n. 4.

pacādy ac The formations concerned are agentive formations. See *AP* XII, P. 7.3.61, under 3.

pañca pañcanakhā bhakṣyāḥ '(only) the five five-nailed animals may be eaten', that is, other animals than the five-nailed ones are prohibited. This is the *Mīmāṁsā* stock-example for *parisaṃkhyā*. *Mbh.* I, p. 5, line 15.

See *PASPA*, p. 266, and Note (19).

See under *niyama*.

pañcakaprātipadikārthapakṣa 'the view that a nominal stem conveys five grammatical notions, namely, genus, individual, gender, number and *kāraka*. See *SA*, p.13; *TA*, n. 894; *AP* IV, p. 76.

See under *prātipadikārtha*.

Opp. *trikaprātipadikārthapakṣa*.

pañcan Pl. gen. *pañcānām*, but *priyapañcñām* 'of ones to whom five are dear'. *KV*

on P. 7.1.55. For palatalization of *n* apply P.8.4.40. For the augment *nUṬ* apply P. 6.4.134. Compare *rājñām*.

pañcapaṭuḥ 'one bought for five clever ones' *Mbh.* I, p. 153, line 15.

Derivation, *STHĀNI*, Pt. II, Notes (38, 40).

pañcapūlī 'a collection of five bundles'. Derivation, *KA*, p. 6.

pañcama A *taddhita*-derivation with *maṬ*, P. 5.2.49.

pañcamī 'the fifth (case ending)'.

1. Used to indicate *apādāna*, P.1.4.24.
2. In connection with *karmapravacanīyas*, P. 2.3.10-11. See *AP* VIII, P. 2.4.83, under 6 (on *Vt.* V).

pañcamyarthe prathamā '(use of) a nominative ending in the sense of the abl. ending' P. 3.2.146; 3.3.69. See Birwé (b), 1966, pp. 34-35.

pañcamyarthe ṣaṣṭhī '(use of) a genitive ending in the sense of an abl. ending'.

For an enumeration of *sūtras* in which this is the case (47 in all) see Birwé (b), pp. 32-33. E.g., P. 3.1.39, 49, 80; 3.2.130; 3.3.57.

pañcamyarthe saptamī '(use of) the loc. ending in the sense of the abl. ending'. Expression used in the *Nyāsa* on *KV* on P. 3.1.100. E.g., P. 3.1.100, *anupasarge*, explained by the *KV* as *anupasargebhyaḥ*.

See *Vt.* I on P. 3.1.100, *anupasargāt*.

pañcavyākaraṇa 'a student of five grammars' *KV* on P. 4.2.60

See Agrawala [2]1963, pp. 345-346.

See Birwé (b), 1966, pp. 25-30.

pañcāratnyaḥ '(items) measuring five cubits' *Mbh.* I, p. 147, line 23.

Derivation, see *STHĀNI*, Pt. I, Note (139).

pañcendra '(a ritual) which has the five *indrāṇīs* as its deity' *Mbh.*, p. 153, line 22. See *STHĀNI*, n. 299.

Derivation, *STHĀNI*, Pt. II, p. 86.

paṭaya- 'to tell the story of a clever one' For the derivation of *paṭayati* (*KV* on P. 1.1.57) see *STHĀNI*, Pt. I, p. 143; Note (126).

See under *paṭum ācaṣṭe*.

paṭasya śuklaḥ See *KA*, p. 146; *TA*, n. 397, Note (92) and Introd., p. xii; *AP* VI, P. 2. 2. 8, under 7.

See under *guṇavacanebhyo (matupo) luk*; *viśeṣyaviśeṣaṇabhāva*; *śuklaḥ paṭaḥ*.

paṭum ācaṣṭe 'he tells the story of a clever one' *Mbh.* III, p. 230, line 6. Example for *ṭilopa*, *Vt.* I on P. 6.4.155.

paṭo dagdhaḥ 'the cloth has been burnt'. That is, part of the cloth only. Example for words standing for a whole being used in the sense of a part of that whole.

See *Nyāsa* on *KV* on P. 7.1.80 (*KV*, Benares ed., Vol. V, p. 627).

See under *samudāya*.

paṭvyā 'by the clever one (fem.)'. Derivation, *STHĀNI*, Pt. I, n. 651; Notes (114, 122, 123, 126).

Example quoted for *sthānivadbhāva* in *STHĀNI*, Pt. I, *Bh.* No. 49, on P.1.1.57.

See *STHĀNI*, Pt. I, p. 192; n. 694; pp. 232, 290; *STHĀNI*, Pt. II, p. 114; *AP* I, pp. 88-89.

See under *asiddha*; *vāyvoḥ; siddha*-principle; *sthānivadbhāva*.

pata gatau vā '(the verbal base) *patA*- (takes *ṆiC*) optionally, if the sense of "to go" is conveyed' *Gaṇasūtra*, see *SK* (*NSP* ed., 1942), No. 2573, on P. 7.4.97.

Patañjali **1.** For his date see (1) B. Liebich, *Pāṇini. Ein Beitrag zur Kenntnis der indi-schen Literatur und Grammatik.* Leipzig : H. Haessel 1891, pp. 11-14,

(2) P.V. Kane, Vol. 1, Part I, p. 75, date of 100 A.D. suggested by D.C. Sircar, p. 76, the date of 150 B.C. is only a possible, or at the most a probable one, (3) G. Cardona (a), 1976, pp. 269-279, (4) *ANA*, Introduction, pp. i-xxxv (Patañjali's date, and transmission of the *Mbh*.; examples quoted for dating, pp. xxvi-xxix) and G. Cardona, "Still Again on the History of the *Mahābhāṣya*", *ABORI*., Diamond Jubilee Volume, B.O.R.I. : Poona 1978, pp. 79-99.

Refers to himself in the 3rd person sg. E.g., *Mbh*. III, p. 271, lines 2-3, *anuvartisyate*.

Refers to Pāṇini or the *Vārttikakāra* in the 1st person. E.g., *idaṃ tarhi prayojanaṃ vibhāṣāṃ vakṣyāmīti*, *Mbh*. III, p. 275, line 18 (reference is to P. 7.1.97); *Mbh*. III, p. 297, line 5.

Knows the novel (*grantha*) called *Vāsavadattā*, *Bhāṣya* on *Vt*. I on P. 4.3.87.

2. Deals with only 1713 rules from the total of the A. From the fact that Patañjali has not commented on a *sūtra* we cannot conclude that he does not know the *sūtra*. E.g., there is no *bhāṣya* on P. 2.4.33, but Patañjali knows the rule, see *bhāṣya* on *Vt*. VII on P. 1.1.68. What could be the reason for Patañjali to skip some rules and to include other rules?

See R. Birwé (b), 1966, p. 165.

According to Birwé (b), 1966, pp. 182-183, the 185 *Pāṇinisūtras* not dealt with by Patañjali in *adhyāya* III can be divided into five groups. Among them: iv. *Sūtras* teaching words which are only attested in *kośas*, and v. *Sūtras* teaching words which are only attested in grammatical texts (*Aṣṭādhyāyī*, Candragomin, *KV*).

Sometimes *kārikās* have been added to the text of the *bhāṣya*, which give a summary of the argument in the *bhāṣya*. E.g., the *kārikās* on *bhāṣya* on P. 7.1.18.

3. On the difference with Kātyāyana see *SA*, Introduction, p. i, under 1.2 (iii); p. iii, under 2.2.

One of the differences between Kātyāyana and Patañjali is that the latter is inclined to read into a *sūtra* what Kātyāyana phrases as an additional rule. The standard phrase is : *yathānyāsam eva astu*.

4. Interpreting a *bhāṣya* requires mastery of the *prakriyā* involved which Patañjali supposes to be known. The task of the reader and interpreter is to fill in the details of the argument.

Tricky arguments not useful for interpreting the A. See *AP* X, P. 7.1.12, under 6.

5. Adopts the *Mīmāṁsā* view on word meaning. See under *vākyārtha*.

On the gender, see *AP* X, P. 7.1.33, under 6 (*Vt*. V).

On order of *prakriyā*, see *bhāṣya* on P. 7.1.34.

Following the *Vārttikakāra*, Patañjali wrongly interprets *analvidhau* in P. 1.1.56. See *AP* X, under P. 7.1.33.

6. Textual difficulties in the *Bhāṣya* on P. 2.3.65. See *PRĀTI*, pp. 115-119.

7. See B.N. Puri, *India in the time of Patañjali*. Bharatiya Vidya Bhavan : Bombay 1968, pp. 1-20.

See G. Cardona(a), 1976, pp. 243-270.

paṭapaṭa P. 5.4.57. Is an *avyaktānukaraṇa* word.

patāpata *Yaṅluk*-formation by *Vt.* I on P. 7.4.58. See *AP* XIII, P. 7.4.58, under 6.

See under *carācara*.

patita *na patito bhavati* 'one does not become sinful' *Mbh.* I, p. 474, line 16.

patnīsaṃyāja 'offering made to the wives of the gods'. Four offerings of *ājya* made successively to Soma, Tvaṣṭṛ, the wives of the gods and Agni Gṛhapati. See Chitrabhanu Sen, *A Dictionary of Vedic Rituals.* Publ. by Naurang Rai. Concept Publishing Company. Anand Nagar. Delhi 1976.

See *Baudhāyana Sūtra*. Translated by C.G. Kashikar. Published by I.G.N.C.A. Delhi 2001, 1.20; 3.19.

See *AP* XII, P. 7.3.62, under 5.

patyanta Cps ending in '*pati* take *yak* in the sense of *bhāva*', P. 5.1.128.

patye śete 'she lies down for her husband' *Mbh.* I, p. 330, line 19. See *KĀRA*, pp.109, 120.

pathe gacchati 'he goes towards the road' *Mbh.* I, p. 448, line 16.

See *ANA*, Note (98).

pada **1.** 'word'. Words are the primary data of language, just as sentences/utterances are the primary data of speech. Words are not names, see O. Jespersen, *The Philosophy of Grammar*. The Norton Library, New York, 1965, pp. 65-71. See further *BDA*, Introduction, p. xlii, under 4.1 and 4.2.

2. Technically defined by P. 1.4.14-17 in terms of formal grammatical features for generative purposes. The designation *pada* by P. 1.4.17, *svādiṣu* .... applies on the condition that these case endings are *asarvanāmasthāna*. Therefore *sU...auṬ* are excluded. A *pada* has one single accent, P. 6.1.158. In Latin-based Western grammars for the term "word" only non-technical definitions are offered. See *BDA*, Introduction, p. xlii. Compare *Nyāyasūtra* IIb 56 (ed. W. Ruben), *te vibhaktyantāḥ padam*.

3. According to a *Ślokavt*, quoted in the *bhāṣya* on P. 7.1.27. all substitutes taught by Pāṇini are substitutes of a *pada* as a whole. The *Padamañjarī* on the *KV* on this rule explains that the word *pada* in the *Ślokavt*, does not refer to a *suptiṅantaṃ padam*. It is derived as *padyate*, that is, *gamyate anenārthaḥ*.

4. See V. N. Jha, "Some observations on the *Tattirīyapadapāṭha*', *CASS*., No. 6, Pune 1982, p. 170, "whatever <in the *padapāṭha*> precedes a *daṇḍa* or an *avagraha* is a *pada*".

The pl. *padāḥ* may refer to the *pada* arrangement of a Vedic text. See *KV* on P. 2.4.45, *padānāṃ kramasya cā* '(the study) of the *pada* arrangement and of the *karma* arrangement'.

°*adhyayanam* 'the study of the *pada* (-text)' *Atharva-Veda Prātiśākhya* 4.107.

5. For attempts at a non-technical definition of *pada* in Sanskrit works see *Bṛhaddevatā* 2.117, 1965, Pt. I, p. 21. 'where *pada* is defined as a grouping of phonemes or from the meaning point of view; and *Arthaśāstra* 2.10.13'. See also *Locana* on *dhvanyāloka* 3.2 (Benares City edition, 1949, p. 302.

6. *Svārthadravyaliṅgasaṃkhyākārakaiḥ paripūrṇārthasya padasya padāntareṇa saṃbandhaḥ* 'a *pada* having a complete meaning is connected with another *pada* through the thing-meant which inheres in its own meaning through genus, number and syntactic case categories (*kārakas*)'. Nāgeśa on *Mbh.* II, p. 306, lines 13-14 (on P. 4.3.24

= *NSP* ed., Vol. IV, p. 203, col. 1, lines 27-28). Here Nāgeśa refers to a *Ślokavt*, in Patañjali's *bhāṣya* on P. 5.3.74, 'a word (*śabda*) by itself (unconnected with other worse), after having denoted its own meaning, names the thing which inheres (in its own meaning). And when it has named what inheres (*samavetasya ca vacane*), (it mentions) genus, number and case ending'. See A. Wezler, *Bestimmung und Angabe der Funktion von Sekundar Suffixen durch Pāṇini*. Wiesbaden : F. steiner Verlag 1975, pp. 78-79.

7. How does the designation *pada* apply in cp. formation? The initial assumption is that the cp. constituents are finished words. So the designation *pada* applies by P. 1.4.14. But then, how can this designation remain in force after case endings have been *luk*-deleted by P. 2.4.71? The answer is that the *pada*-designation is not dependent on the presence of case endings. *Saṃjñās* which are applicable to words ending in a suffix are applicable to stems also after the deletion of the suffix concerned by P. 1.1.62. Compare also P. 8.2.7.

8. For the *pada*-boundary see *AP* IV, pp. 32, 60.

See *AP* IV, pp. 59-60; *apadaṃ na prayuñjīta*.

See under *aṅga* and *bha*; *nipāta*; *yathālakṣaṇam*...

padakakramaka 'a person who has studied (a Vedic text) in the *pada*- and in the *krama*-arrangement' *KV* on P. 2.4.5. Both *padaka* and *kramaka* are *vuÑ*-derivations by P. 4.2.61, *tad adhīte*.

padakāra 'author of the *padapāṭha*'. *Na lakṣaṇena padakārā anuvartyāḥ. Padakārair nāma lakṣaṇam anuvartyam. Yathalakṣaṇaṃ padaṃ kartavyam* 'the authors of the *padapāṭha* are not to be followed by the rules (of grammar). (But) certainly, the authors of the *padapāṭha* must follow the rule. A *pada* must be formed according to the rules' *Mbh*. II, p.85, lines 4-5.

padakārya 'grammatical operation conditioned by the designation *pada*' *STHĀNI*, Pt. II, p. 45.

padagauravād yogavibhāgo garīyān 'as compared to the use of relatively more words the splitting of a rule is more cumbersome' *PN, pbh*. 121.

padacaramāvayava 'the final part of a *pada*'.

See *STHĀNI*, Pt. II, n. 8.

padaccheda 'the separation of *padas*'. In Skt. manuscripts, see S.H. Levitt, "Word separation and India" *ABORI*., Vol. LXXXIII, 2002. Pune 2002, pp. 37-40.

padajāta 'a class of words' *Nirukta* 1.1. Four classes are distinguished.

See *PASPA*, n. 164.

padapāṭha 'word for word recitation'. Attributed to Śākalya, date uncertain, may be 2nd century B.C. Prepared of the *saṁhitāpāṭha* of the *ṚV*. for correct preservation, with indication of internal and external *pada*-boundaries through erasing sandhi-features by means of special signs, *daṇḍa* and *avagraha*.

For different arrangements of the *padapāṭha* as mnemonic devices (*kramapāṭha*, *ghanapāṭha*) see J. Gonda, *Vedic Literature : A History of Indian Literature*, Volume I, Fasc. 1. O. Harassowitz : Wiesbaden 1975, p. 17.

See V. N. Jha, *Pre-Pāṇinian Grammatical Traditions*. Part I. *A Linguistic*

Analysis of the Ṛgveda Padapātha. Indian Books Centre : New Delhi 1992.

See *AP* IV, p. 60.

padaprakṛtiḥ saṁhitā *Ṛkprātiśākhyā* 2.1. Can be interpreted in two ways, (1) the *saṁhitā* is based on (the individual) *padas*, (2) the *saṁhitā* is itself the base of the individual *padas*. Here (1) is the *bv*. interpretation of *padaprakṛti*, whereas, (2) is the *ṣaṣṭhītatpuruṣa* interpretation.

See *VP* 2. 57-59 (ed. W. Rau).

See Allen, pp. 10-11.

Padaśeṣakāra 'author of the *Padaśeṣa*'. Unknown grammarian referred to by the *KV* on P. 7.2.58.

padasaṃskāra 'the word-building process'.

For the rule application order in this process see under *Aṣṭādhyāyī*.

padasaṃskārapakṣa 'view according to which rules are applied to derive a *pada* independently, not taking into account any context', the paradigmatic method also applied in traditional Latin grammar. See *BDA*, n. 191, and pp. 47-48; *VIBHA*, Introduction, pp. i, v-vi.

See *BDA*, n. 191 and Note (27).

See *Nyāsa* on *KV* on P. 1.4.49, *na ca padasaṃskāre padāntarasaṃbandho gamyo 'rtha upayujyate* 'but in the *padasaṃskāra* meaning which is understood on account of connection with other words is not use'. (*KV*, Benares ed., Vol. I, p. 566).

See *vṛtti* on *VP* 1. 24-26 (*VP* I, 1966, p. 32).

See *AP* IV, p. 136; *AP* XI, P. 7.2.1, under 7; *AP* XI, P. 7.2.107(b), under 8, and Introduction, P. 7.2.107; *AP* XIII, P. 7.4.61, under 6 (*Vt*. I)

See under *krameṇānvākhyāna*; *padāvadhikam anvākhyanam*.

Opp. *vākyasaṃskārapakṣa*.

padasphoṭa 'single meaning-conveying unit in the form of a word'. See *PASPA*, p. 86. See S.D. Joshi (b), pp. 77-78.

Opp. *vākyasphoṭa*.

padasya vibhajya - anvākhyāna '(method of) explaining (the working of the A.) by (first) dividing up the *pada* (into its consti-tuent elements)' *STHĀNI*, Pt. I, p. 290.

See under *krameṇa anvākhyāna*; *vibhajya-anvākhyāna*.

padāṅgādhikāre tasya ca tadantasya ca *PN*, *pbh*. 29. Shortened version of *Vt*. XXI on P. 1.1.72, *padāṅgādhikāre tasya ca taduttarapadasya* '(a word used) in (a rule stated under the section heading) *pada* or *aṅga* stands for that (word itself) and for what ends in that word'.

See the argument in *AP* XII, P. 7.3.1, under *Vt*. V, to the effect that *PN*, *pbh*. 29, does not hold good in the *aṅgādhikāra*. Instead of *tadantasya*, the *pbh*. should read *tadādeḥ*, as *aṅgādhikāre taddhitavidhayas tasya tadādeś ca bhavanti* 'in the *aṅga*-section *taddhita* rules apply to a given word and to that (form) which begins with that (word)'.

See *AP* IX, P. 6.4.11, under 3; *AP* X, P. 7.1.73, under 8; P. 7.1.98, under 4; *AP* XI, P.7.2.84; 7.2.99; *AP* XII, P.7.3.47, under 8.

See under *tadantagrahaṇa*.

padādiṣu māṃsapṛtsnūnām upasaṃkhyānam *Vt*. I on P. 6.1.63.

See under *māṃsapṛtanāsānūnām...*

padāntara 'another word'. Two types, see *AP* IV, p. 44.

padāntavat 'to be treated like the final phoneme of a *pada*' *Vt*. III on P. 7.4.58.

Refers to *anusvāra*.

padāntavidhi **1.** = *padāntavidhānam* 'bringing into existence (a sound as) the final of a *pada*'.

2. =*padāntavidhi* 'an operation which puts (something) in place of a *pada*-final'.

See *SYHĀNI*, Pt. II, p. 17.

padārtha **1.** ' thing / object referred to / thing-meant'.

2. 'meaning'.

Is meaning an *ākṛti* 'class' or a *dravya* 'individual'? Answer : It is both. *Mbh.* I, p. 6, line 8. See *PASPA*, Note (22).

See *VP* 2.440 (ed. W. Rau), 'things as referred by language are established by means of a *lakṣaṇa* "distinctive feature", not as they really are. One and the same thing is understood in different ways on account of the role it plays in helping to bring about an action (*upakāra*)'.

See *TA*, n. 351.

3. 'category' in *Nyaya-Vaiśeṣika*.

See under *śabdārthasaṃbandha*.

Opp. *vākyārtha*.

padārthānativṛtti 'not going beyond the word's meaning', i.e., according to word meaning. 'One of the meanings of *yathā*'. *KV* on P. 2.1.6. See *AP* V, p. 17.

padāvadhikam anvākhyānam 'word analysis confined to (deriving) finished words' *BDA*, p. 46, and n. 191.

See under *padasaṃskārapakṣa*.

padaikadeśa 'part of a word (used for the whole word)', e.g., *datta* for *devadatta*, or *bhāmā* for *satyabhāmā*. *Mbh.* I, p. 111, line 24. See *Nyāsa* on *KV* on P.7.3.18.

paddhati A basic manual; the basics of...

padyuṣmadasmadasthyādyanaḍuho num '(a practical application of the *tadantavidhi* are the stems) *pad*, *yuṣmad* and *asmad*, *asthi*, etc., (and the prescription of) *nUM* for *anaḍuh*' *Vt.* XXIV on P. 1.1.72. The *tadantavidhi* applies to *aṅgas* ending in the words mentioned, against *Vt.* III on P. 1.1.72.

See the argument in *KV* on P. 7.3.11.

panthāḥ Vedic pl. nom. of *pathin*. See under *arukṣarā ṛjavaḥ...*

papatus 'the two of them have drunk' *Mbh.* I, p. 157, line 1.

Derivation, *STHĀNI*, Pt. II, p. 152.

See under *papus*.

papi 'one habituated to drinking' *KV* on P. 2.3.69.

Derivation, see *PRĀTI*, n. 492.

papiḥ somaṃ dadir gāḥ 'one habituated to drinking *soma*, one habituated to bestowing cows' *Mbh.* I, p. 469, lines 4-5.

See *PRĀTI*, Note (99).

papus 'they have drunk' *KV* on P. 1.1.59.

Derivation, *STHĀNI*, Pt. II, p. 108.

payas 'milk' An *uṇādisūtra* derivation, *pay* + *as*. See under *sarvadhātubhyo'sun*.

payovrato brāhmaṇo... 'a brahmin observes the vow of living on milk' *Mbh.* I, p. 8, line 14.

See *PASPA*, n. 508.

para *paraśabdo 'yaṃ bahvarthaḥ*, *Mbh.* I, p.306, lines 5-10. Conclusion : *para* means *iṣṭa* 'desired'.

1. 'later, following'. Postposition + abl., *digyogalakṣaṇā pañcamī*, P. 2.3.29. 'later than' *Vt.* I on P. 7.4.82.

The difference with a technical abl. by P. 1.1.66 is that this abl. requires immediate sequence, whereas *para* does not. See P. 7.4.88.

2. *iṣṭavācī paraśabdas. Tasyedaṃ grahaṇam. Vipratiṣedhe paraṃ yad iṣṭam tad bhavati* 'the word *para* expresses what is desired. Of that (word *para*) mention is here. What in the case of conflict is

(the operation prescribed by the) later (rule, that is) desired, that is applied'. *Mbh.* I, p. 306, lines 9-10. See also *Mbh.* I, p. 46, line 14. Thereby all instances of *pūrvavipratiṣedha* are dismissed.

See *AP* IX, P. 6.4.42, under 7; P. 6.4.48, under 6, end.

pare Du. nom. *Mbh.* I, p. 438, line 9.

°*para* Cps in °*para* are *bv*. cps. See Whitney, § 1302 b.

1. 'followed by', *Mbh.* I, p. 440, line 18. Forms a *bv*. cp., having x as the following one e.g., *bhavantīpara* 'followed by (the endings of) the present tense'.

See under *tatparapara*.

See under *yakārapara*.

2. 'being focused upon, wholly engrossed in, devoted to ...'.

3. 'standing for, denoting, referring to' *Nyāsa* on *KV* on P. 1.4.51.

parakṣetrīya 'a person suffering from a disease curable in another body', 'incurably diseased' P. 5.2.44.

parataḥ 'coming after, followed by' *KV* on P. 1.1.16.

paratva **1.** 'being later'. Of a rule in relation to a *Vt*. Is decided by the position of the rule to which the *Vt*. belongs. The same holds for *pūrvatva*.

2. 'the status of being denotative of...' *PN*, Pt. I, p. 31, line 22.

In the P. 8.2.1 section, see *AP* IX, P. 6.4.42, under 8.

3. A conflict-solving principle which says that the later rule prevails, P. 1.4.2. *KV* on P.7.1.34; on P.7.1.72. See *STHĀNI*, Pt. I, p. 120; *AP* IV, p. 14, under 4.

Is rejected, *AP* IV, pp. 15-20; *AP* IX, P. 6.4.77, under 8; 6.4.79, under 4; *AP* X, P. 7.1.52, under 4.

See under *vipratiṣedha*.

°*paratve* 'when (x) is (actually) conveyed' *KV* on P. 2.4.6.

paradārādi *Gaṇa* mentioned by *Vt*. IV on P. 4.4.1.

paranipāta 'taking the last place in a cp. irregularly' *KV* on P. 2.1.39. Reference is to the *rājadantādi-gaṇa*.

Opp. *pūrvanipāta*.

paramatava 'of the highest you'. Example in *KV* on P.7.2.96. See *AP* XI, p. 201.

paramate To be analysed as *parama* + the pronoun *te*. See *AP* XI, p. 220.

paramārthasatya 'absolute truth', 'in reality' *KA*, n. 69. One of the two levels of truth assumed in Indian philosophy.

Opp. *vyavahārasatya*.

paraṃparasaṃbandha 'indirect relation'. See under *lakṣitalakṣaṇā*.

paraṃparā 'indirectness (because of a succession of intermediaries)' *STHĀNI*, Pt. II, n. 29; p. 22.

pararūpatva Equivalent of *pararūpa-ekādeśa*, P. 6.1.97. *Mbh.* III, p. 257, line 23.

See *AP* X, P. 7.1.50, under 4.

pararūpam Neuter, following Pāṇini's usage in *eṅi pararūpam* (P. 6.1.94).

Substitution in the form of the following sound/vowel. In the sequence *yā* + *us* (in *pac* + *a* + *yā*(*sUṬ*)+ *us*), after the deletion of the *s* by P. 7.2.79, the *ā* of *yā* and the *u* of *us* are both replaced by *u*.

See *AP* X, P. 7.1.80, under 4.

P. 6.1.96 prescribes single substitution of the preceding vowel (*a* or *ā*) before *us*, when the *a* or *ā* is not in final position of a *pada*. The single substitute is the following element, i.e., the *u*.

pararūpaikādeśa P. 6.1.97, *a* + *a* → *a*. See *Ślokavt*. on P. 6.4.110; *Mbh.* III, p. 216, line 26.

See under *śakandhvādi*.

paravallingatā 'application of the gender of the final member (to the cp. as a whole'. Prescribed by P. 2.4.26. Feature of *dvandva* and *tp*. cps.

See *TA*, p. 77.

paravipratiṣedha 'a conflict in which the later rule prevails'. Reference is to P. 1.4.2. Term used in *Mbh*. I, p. 306, line 3, and p. 373, line 1.

Rejected, see *AP* IV, pp. 18-20.

Para = *iṣṭa*. That rule takes precedence which is required to arrive at the desired form. See under *para* **2**.

See *KV* on P. 7.4.1, and *AP* XIII, P. 7.4.1, under 4.

See Nāgeśa on *PN*, *pbh*. 40, end (trsl., p. 197).

See *KA*, Note (140).

Opp. *pūrvavipratiṣedha*.

paraviśeṣaṇa '(mention of an element) which is qualified by *para* "following immediately after (another element"'. Thereby, in the sequence concerned, intervention by another element is prohibited by P. 1.1.67.

See *SK*, No. 217, on P. 7.1.52.

See *STHĀNI*, Pt. I, p. 203.

See under *vihitaviśeṣaṇa*.

parasaptamī 'locative case ending indicating an immediately following linguistic element' prescribed by P. 1.1.66. See *KA*, n. 1. *Parasaptamī* requires immediate sequence. But an item may be mentioned in the loc. without insisting on *ānantarya*. See under *vihitaviśeṣaṇa-saptamī*.

Opp. *viṣayasaptamī*.

parasavarṇa '*savarṇa* of the phoneme which follows' *Vt*. IV on *Śivasūtra* 5. Apply P. 8.4.58.

parastrī Listed in the *kalyāṇādi-gaṇa*, P. 4.1.126.

See *KV* on P. 7.3.20, and *AP* XII, P. 7.3.20, under 3 (No. 19).

parasmaipada Name given by P. 1.4.99 to the suffixes called *l*. The actual verb endings are enumerated by P. 3.4.78.

The verbal bases taking *par*. endings are defined by *śeṣa* procedure, P. 1.3.78.

See *AP* IV, P. 1.4.99, under 4, 6 and 7.

parasmaipadaluk '*luk*-deletion of a *par*. ending', as in the sg. 2nd imp. *KV* on P. 7.2.58. E.g., *jigamiṣa tvam* 'you must want to go'.

parasmaipadeṣu A condition mentioned in P. 7.2.1; 7.2.40; 7.2.58; 7.2.72.

Compare *ātmanepadeṣu*.

parasmaibhāṣa Equivalent of *parasmai-pada*. Term used in Pāṇini's *Dhp*. See G. Palsule 1961, p. 15. Of doubtful authencity, *Ibid*., p. 15, n. 42.

parāṅgavadbhāva 'treatment as a part of the following word' *Mbh*. I, p. 359, line 3. Reference is to P. 2.1.2.

See *SA*, Note (3); *AP* V, P. 2.1.2, under 1.

parādi 'the beginning/initial element of the following word' *KV* on P. 7.1.6. E.g., *rUṬ*. As indicated by the *anubandha Ṭ* (P. 1.1.46), the *r* forms the initial element of the following unit, like in *śe-rate*.

See *Vt*. V on P. 1.1.47.

Opp. *pūrvānta*.

parādivarṇa 'a phoneme which comes at the beginning of the following element'.

See *AP* X, P. 7.1.80, under 7.

parān nityaṃ balavat *PN*, *pbh*. 42, a *nitya* rule prevails over another rule which applies simultaneously, but which is not *nitya*. See *AP* IX, P. 6.4.62 (b), under 6.

parāparajña 'one who knows the higher and the lower' *Mbh*. I, p. 11, line 12.

See *PASPA*, n. 633.

pārāyaṇa 'the recitation of the Veda up to the end for the sake of memorization'.
See *PASPA*, n. 280.

parārtha '(useful) for other cases' *Mbh*. I, p. 157, lines 8, 9.

pari + s→pari + ṣ, P. 8.3.70.
See the derivation of *pariṣvajate*, *AP* IX, P. 6.4.26, under 3.

°pari 'missed by'. See *ATA, Bh*.. No, 1 on P. 2.1.10.

parikalpana 'assumption'. Nāgeśa on *PN*, *pbh*. 100.

pariganana 'complete enumeration (in a *gaṇa*)' *Mbh*. III, p. 230, line 7; *KV* on P.6.4.155. Meant to prevent over application. *KV* on P. 7.2.8.
See under *viṣayaparigaṇana* 'delimitation of the subject'.
Opp. *udāharaṇamātra*.

parigrah- 'to include, imply' *KV* on P. 7.4.93.

parigraha 'inclusion' *KV* on P. 6.4.14; 6.4.41.

paricchinna 'delimited' Kaiyaṭa on *Vt*. I on P. 7.4.75.

paricchedaka '(a word standing for) the measuring means'. E..g., in *māsajātaḥ* 'a one month old one' the word *māsa* stands for the measuring means.
See *TA*, p. 51.

paricchedyaparicchedakabhāva 'delimitor-delimited relation' *TA*, pp. 51, 57; *BDA*, n.315.

pariṇāma Means *rūpāntaraprāptiḥ* 'obtaining a different form' Nāgeśa on *Bh*. No. 15 on P. 2.3.13.

pariṇāmavāda The *Sāṃkhya* view of causation according to which effects are essentially identical with their cause. See *KĀRA*, pp. 101, 104; *PASPA*, p. 112; *STHĀNI*, Pt. I, n. 316.
Opp. *ārambhavāda*.

pariniṣṭhita '(a word of which the final form) has already been decided on'. See under *aniṣṭhitatva*.

pariniṣṭhitatvam Explains *sāmarthyam*, which is explained again as *kṛtasandhikāryatvam* 'the fact of having undergone sandhi operations', *SK*, No.1072, on P. 4.1.82.

pariniṣṭhitavibhaktivigraha 'a technical constituent analysis of a cp. in which the case ending finally decided on is already introduced in the first stage of the *prakriyā*', e.g., [(*pragata* + *am*) + (*adhvan* + *am*)] + *am*, in order to derive the form *pradhvam*. For more examples see *BDA*, Note (21).
Only possible in the case of *tp*., or *dvandva* cps, or *samānādhikaraṇa bv*. cps.
See *TA*, Note (43); *BDA*, Note (21), and n. 127; *AP* IX, P. 6.4.169, under 4 (*prādhvam*).
See under *ekavibhaktika*.
Opp. *prathamāntavigraha*.

paripūrva 'preceded by *pari*'. In *Ślokavārttika* quoted by *KV* on P. 6.4.161, *paripūrvaṃ vṛdha = parivṛdha*.

paripāpaṇa 'application' *Mbh*. III, p. 300, line 7.

paribhāṣ- 'to state a/the principle' *Nyāsa* on *KV* on P. 2.4.21.

paribhāṣā 'general convention for the interpretation of rules'. See under *adhikāra*.
A pbh, requires a sign (*liṅga*) for its becoming effective. For instance, P. 1.1.3, *iko guṇavṛddhī*, is a *pbh*. Here *guṇavṛddhī* is the sign. That is to say, wherever the question is of *guṇa*- or *vṛddhi*-operatins, P. 1.1.3 applies.
Two kinds of *pbh*.: (a) Those mentioned in the A., (b) Those not mentioned in the A. but taught in the *Mbh*. For another classi-

fication into three, see *PN*, Part II. B.O.R.I., Poona, 1960, Preface, p. iv.

vidhau paribhāṣā upatiṣṭhate na anuvāde *PN*, *pbh*. 93 (10) 'a *pbh*. has to do with / is concerned with *vidhi* "(what) a rule (says)", not with regard to the mention of its topic'.

See *PN*, Part I. 1962, Introduction, pp. 1-49.

Ibid. p. 2, the actual number is 133, but since 10 *pbhs* are put under *pbh*. 93, the serial number is 122; p. 3. Etymology and definition; p. 4, Aims: (1) To help the interpretation of Pāṇini's rules, (2) To decide the order of application in the case of a conflict of rules, (3) To guide the interpretation of rules so as to derive the correct, desired form. p. 4, Vyāḍi, *Paribhāṣāsūcana*.

PN, *pbh*. No. 70 applies in the case of augment rules. See *AP* XI, P. 7.2.40, under 2.

See *STHĀNI*, Pt. I, Note (13), which *pbhs* to introduce into grammar?; *STHĀNI*, Pt. I, Note (76) on *paribhāṣās* in general; *AP* IX, P. 6.4.77, Excursus, under 3.

Additional *pbh*., *AP* IX, P. 6.4.77, under 3.

See under *ādeśakāryeṣu*...; Puruṣottamadeva.

Paribhāṣāprakaraṇa A work by Haradatta Miśra, author of the *Padamañjarī*. Mentioned in the *Padamañjarī* on P. 6.1.37.

Paribhāṣenduśekhara Consists of 3 sections. See *PN*, Pt. I. B.O.R.I. Poona 1962, pp. 23-24, section 1: *pbh*. 1-37, section 2: *pbh*. 38-70, section 3, *pbh* 71 till the end. Here the second section deals with conflict of rules.

parimāṇa 'measure, (numbered) quantity, cubic measure' e.g., P. 2.3.46; 3.2.33; 5.2.39.

Renders *etāvattva*. *KV* on P. 2.4.15. See under *droṇo vrīhiḥ*.

parimāṇavacana 'numerical quantity', i.e., grammatical number : P. 2.3.46. See *PRĀTI*, n. 3; *AP* VII, p. 80.

parivrājikā 'a wandering Buddhist nun' *KV* on P. 7.3.44, *bahuparivrājikā mathurā*. See *AP* XII, P. 7.3.44, under 11.

parivrājya 'to be wandered'. A *ṆyaT* formation, *KV* on P. 7.3.60. Here also the term *parivrāja* 'a wandering monk' is mentioned.

pariśiṣṭa '(the) remaining (one)' *KV* on P. 2.4.78 (the other verbal bases mentioned other than *dheṬ*).

pariṣad A college of scholars whose job was to fix the text of a particular Vedic *śākhā*. See *ATA*, n. 553.

pariṣkāra 'clarification, refinement (?)'.

As opposed to *prakriyā* (in grammar) refers to the technical expression in *Navyanyāya* terminology of logical relations in an utterance regarded as a proposition. There is/was a Sanskrit text called *Pariṣkāradarpaṇa*. Not mentioned in Th. Aufrecht's *Catalogus Catalogorum*. The text deals with the technical phrasing of statements and the rules applied for that kind of phrasing.

parisaṃkhyā **1.** In grammar a *parisaṃkhyā* includes cases which strictly speaking come under *niyama* in *Mīmāṁsā*. See *SA*, p. 49, Patañjali invariably uses *niyama* in the sense of the *Mīmāṁsā* *parisaṃkhyā*.

2. According to *Mīmāṁsā*, injunctions are of three kinds, *vidhi*, *niyama* and *parisaṃkhyā*. They are traditionally defined as follows : *vidhir atyantam aprāptau niyamaḥ pākṣike sati / tatra cānyatra ca prāptau parisaṃkhyeti gīyate //*

Paraphrase : A *vidhi* is a rule enjoining something not known from other sources

(*apūrvavidhi*, like *vrīhīn prokṣati*). That which restricts us to one out of two or more possible courses of action is a *niyama* (like *vrīhīn avahanti* 'they unhusk the rice grains (with a pestle, not by rubbing together or using the nails)'. A *parisaṃkhyā* is an injunction which restricts our choice to one out of two or more possible courses of action, but does so in a different way, namely by excluding something. E.g., *pañca pañcanakhā bhakṣyāḥ* 'the five five-nailed animals are to be eaten'. We may want to eat the the five animals with nails as well as other five-nailed animals, and we can do so during the same meal. But the *parisaṃkhyā* restricts our choice to the five animals mentioned and forbids the other animals. It does not enjoin the eating of the five five-nailed animals. One may eat them or not. But it forbids eating other five-nailed animals. Thus, although a *parisaṃkhyā* is stated in the form of a command, its intention is to forbid, or to exclude. See P. V. Kane, Vol. V, Pt. II, p. 1229.

In *parisaṃkhyā* the intention is to prohibit the option which is not stated directly. See under *pañca pañcana-khā ....*

See Kumārila Bhaṭṭa, *Tantravārttika* 10.7.28, *parisaṃkhyā - pratiṣedhaḥ syāt. Yath pañca pañcanakhā bhakṣyāḥ iti śasādīnāṃ kīrtanāt anyeṣāṃ bhakṣa-naṃ pratiṣidhyate ity ayam artho vākyena gamyate.*

See *Mīmāṁsā-Nyāya-Prakāśa...* Translated by F. Edgerton. New Haven. Yale University Press 1929, §§ 239-244.

See *PASPA*, Note (19).

See G. Cardona (a), 1976, pp. 231-232.

Opp. *niyama*.

parisaṃkhyāna **1.** (In *Mīmāṁsā*) = *pari-saṃkhyā*.

2. 'specific enumeration so that the enumeration is restricted to the items stated'. *Vt.* V on P. 2.3.1

3. Title of a chapter on meditation in Śaṅkara's *Upadeśasāhasrī*.

parisamāp- *pratyekaṃ parisamāpyate āhosvit samudāye vartate* 'reaches completion in its full effect with regard to/extends to each individual or to the group as a whole?' *Mbh.* I, p. 473, line 4.

parisamāpti 'completion, end' *KV* on P. 2.3.36; *KV* on P. 6.4.129.

artha° 'completion of meaning'. Term used in the *Arthaśāstra*, see under *vākya*.

parisamāpteḥ 'up to the end (of...)' *KV* on P. 7.4.58.

See *AP* VIII, P. 2.4.1, under 6.

See under *pratyekaṃ ca...*; *pratyekaṃ vākya°*; *vākya°*.

parisamāptyartham 'in order to conclude, put an end to' *KV* on P. 7.2.59.

parispanda Renders *ceṣṭā* 'movement'. See *KV* on P. 2.3.12.

parispandana 'energy'. Term used in the *Mahābhāṣyadīpikā*.

See *PASPA*, p. 212.

parihāra 'answer', i.e., removing a difficulty, 'refutation' *Mbh.* III, p. 214, line 22; p. 242, line 15; p. 316, line 15; *Padamañjarī* on *KV* on P. 7.3.80.

Opp. *cud-* 'to raise an objection'.

parihṛ- *parihriyate* 'is refuted'. Said of an objection. *Nyāsa* on *KV* on P. 7.2.8.

parītta *pari* + *dā*, P. 6.3.124; 7.4.47.

paro'kṣa 'what lies outside one's view'. Defines *lIṬ*, P. 3.2.115.

parokṣatā 'condition of not being a witness (of the action stated)' (Kaiyaṭa) .

See *PASPA*, p. 133.

paropadeśa 'the second/later mention (of *h* or *r* in the *Śivasūtras*)' *Vts*. I and IV on *Śivasūtra* 5. *Mbh*. I, p. 28, lines 10-11.

See under *h*.

Opp. *pūrvopadeśa*.

parjanyaval lakṣaṇapravṛttiḥ 'the procedure of rules is like the rain'.

See *Mbh*. I, p. 196, line 15, *kṛtakāri khalv api śāstraṃ parjanyavat. Tad yathā. Parjanyo yāvad ūnaṃ pūrṇaṃ ca sarvam abhivarṣati* 'indeed, grammar works like the rain. To explain, the rain falls equally on places lacking in water and on places full of water (like dry land and the sea)'. That is, rules become applicable also where their application is superfluous. Example *rāmā + nUṬ + ām → ramāṇām*.

See *Bālamanoramā* on *SK*, No. 290, on P. 7.3.113. The stem final *ā* is already long. Still, P. 6.4.3, which prescribes vowel lengthening, becomes applicable.

Nyāsa on *KV* on P. 8.4.54. The rules of grammar which do in fact what has been done (already), are like the rain.

See *PN*, *pbh*. 111. E. g., replacing *au* by *au*. See *AP* XIII, P. 7.4.83, under 6 (*ḍoḍhaukyate*).

See *AP* IX, P. 6.4.123, Note on interpretation, under 5; P. 7.3.17, under 4 (replaced by *ā*).

parṇaśuṣivat 'like in *parṇaśuṣ*' *Mbh*. III, p. 355, line 1. Analysed as *parṇa + śuṣ + ṆiC + KviP* (P. 3.2.76), a *KviP*- derivation of the causative where *luk* of *ṆiC* is applied by P.6.4.51, resulting in *parnaśuṣ* 'a wind which causes the leaves to dry up / to shrivel'.

See *SK*, p. 530, *uṇādisūtra* 190. Here *luk* of *ṆiC* is assumed. See *AP* XIII, P. 7.4.65, under 5.

See under *bahulam anyatrāpi saṃjñāc chandasoḥ*.

parnaśuṣ '(a wind) which causes the leaves to dry up'. See *AP* XIII, P.7.4.65, under 5.

°***paryanta*** 'up to (inclusive)' P. 7.2.91.

paryavaso- Renders *avasthā-*, *Padamañjarī* on *KV* on P. 6.4.1.

paryādayaḥ *Mbh*. I, p. 416, line 24. A *gaṇa* prescribed for the sake of cp. formation by *Saunāgavārttika* H[8]. See *TA*, p. 194.

paryādayo mlānādyarthe caturthyā *Bhāṣyavārttika* on P. 2.2.18, *Mbh*. I, p. 416, line 24.

paryāpti 'being equal to/a match for' *Vt*. II on P. 2.3.16.

See under *alam*.

paryāya 'application in turn' *Mbh*. I, p. 297, line 6; *Mbh*. III, p. 242, line 22.

See *BDA*, p. 15, and Introduction, under 5.2.2, pp. xlviii; *KĀRA*, pp. 15, 113; *AP* IV, pp. 16, 41, 81.

'taking turns' *AP* VI, p. 35.

Opp. *yaugapadya; samāveśa*.

paryāyaśabdānāṃ lāghavagauravacarcā nādriyate '(in the use of) synonyms the question of their shortness or length is not taken into account', *PN*, *pbh*. 122.

paryāyeṇa Adv. 'alternatively' *KV* on P. 2.3.9.

Used in P. 7.3.31 as a synonym of *anyatarasyām*.

paryudasta 'excluded, not included' *KV* on P. 7.2.102.

paryudāsa **1.** 'negation' *Mbh*. III, p. 215, line 5. See *ATA*, Notes (50) and (56). What is negated is a noun, not a verb like *bhavati*. See *STHĀNI*, Pt. I, n. 898. So *paryudāsa* is not a prohibition. E.g., *abrāhmaṇo netavyaḥ* 'somebody other than a brahmin is to be brought'. Brahmins are excluded. But this does

not mean that goats or cattle are to be brought. It means that somebody similar to a brahmin is to be brought, like a *kṣatriya*. E.g., *apratyaya* in P. 1.2.45, for which see *Vts* XIII-XV on this rule. When explained as *paryudāsa*, it is taken to mean *yad anyat pratyayāt* 'something other than a suffix'. When explained as *prasajyapratiṣedha*, it is taken to mean *pratyayo na* '(but) not a suffix'. Patañjali favours the first alternative.

2. 'exclusion of the item under discussion; other than x, excluding x, excepting x' *Vt.* III on P. 1.1.37; *Vt.* VIII on P. 7.3.85. Is taken as part of the *vidheya*, *AP* XII, P. 7.3.13; 7.3.16; 7.3.17.

KV on P. 7.3.15, end. *Paryudāso na bhavati = pratiṣedhasya paryudāso na bhavati = pratiṣedha eva bhavati*. See *Padamañjarī* on *KV* on P. 7.3.15. The word in question is *aparimāṇa* 'other than (signifying) *parimāṇa*'.

KV on P. 7.3.85. See *AP* XII, P. 7.3.85, under 7.

See *AP* XI, P. 7.2.107, under 5.

Compare *PN, pbh.* 74, *tadbhinna + tatsadṛśa*; *AP* IX, P. 6.4.128, under 5 and 6.

pradhānatvaṃ vidher yatra pratiṣedhe 'pradhānatā / paryudāsaḥ sa vijñeyo yatrottarapadena nañ // The Vyaktiviveka of Rājanaka Mahimabhaṭṭa. Trivandrum 1909, p.38, lines 5-6.

3. According to *SK*, No. 3332, forms like *akṛtvā* come under *paryudāsa*.

E.g., *anāti* in P.6.4.151, 'when something other than long *ā* (but still similar to that) follows'. See *STHĀNI*, Pt. I, pp. 288, 291.

E.g., *asarvanāmasthāna*, P. 1.4.17. See *Mbh.* I, p. 319, line 13, *yad anyat sarvanāmasthānāt* '(the designation *pada* applies to a stem followed by) what is other than a *sarvanāmasthāna* ending'. See *AP* IV, P. 1.4.17, under 8.

E.g., *anīpsita* means 'other than *īpsita*'. See *Bh.* No. 8 on P. 1.4.50.

E.g., *acaṅi*, P. 7.3.56.

E.g., *aviciṇṇalṅitsu*, P. 7.3.85. See *KV* and *Nyāsa* on this rule.

See P. V. Kane, Vol.V, Pt. II. p. 1243.

See *STHĀNI*, Pt. II, Note (60), end; *AP* III, P.1.3.20, under 9; *AP* IV, P.1.4.50, under 7, and P.1.4.57, under 5; *AP* V, P.2.1.7, under 6; *AP* VIII, P.2.4.6, under 5, e.g., *aprāṇin* 'other than *prāṇin*'; *AP* IX, P. 6.4.106, under 6; P. 6.4.127, under 5; P.6.4.171, under 6.

°*sāmarthyāt* 'on the strength of (assuming) *paryudāsa* "exclusion" (as the meaning of the particle *a*)' *Vt.* III on P. 6.4.171.

See under *ato 'nyatra*.

Opp. *prasajyapratiṣedha*.

paryudāsāt 'by way of exception' *KV* on P. 1.2.46. The previous rule says that the name *prātipadika* applies to a form which does not end in a *pratyaya* (*apratyaya = apratya-yānta*). P. 1.2.46 says that, still, this name does apply to *kṛdanta* and *taddhitānta* stems.

°***paryudāsena*** 'with the exception of...' Kaiyaṭa on *Bh.* No. 24 on *PASPA*.

paś- *Dhp.* 1.936. According to *KV* on P. 7.4.86, is a *sautra* verbal base.

paśudvandva 'a *dvandva* formed of words signifying domestic animals'. Is optionally taken to refer to a single item, P. 2.4.12. See *KV* on P. 2.4.2.

paśunā yajeta 'one should sacrifice with (one) sacrificial animal'. See *SA*, Note (121); *STHĀNI*, Note (146); Joshi - Roodbergen (d) 1996, p. 77.

paśunā rudraṃ yajate 'he offers a goat to Rudra' *Mbh.* I, p. 331, line 3. See *KĀRA*, p. 125.

paśyA- Substituted for *dṛś-*, if a *Śit* suffix follows immediately. P. 7.3.78.

paśyanti bhṛtyā rājānam 'the servants see the king'. *AP* III, p. 117.

pā- **1.** (*pibati*) *Dhp.* 1.972. *pā* + *ŚaP* *pib* + *a* (P. 7.3.78). See *AP* XIII, P. 7.4.4(a), under 2.

pā + *ṆiC* *pā* + *yUK* + *i* (P. 7.3.37). See *AP* XIII, P. 7.4.4(b), under 4.

See *AP* X, P. 7.1.74, under 8.

2. 'to protect' *Dhp.* 2.47. Is *lugvikaraṇa*, see *PN*, *pbh.* 90; *AP* XII, P. 7.3.37, under 4.

Caus. *pālayati*. *Vt.* II on P. 7.3.37. See *AP* XII, P. 7.3.37, under 3.

See Whitney, § 1042 m.

°***pā*** For the deletion of *ā* in the masc. declension apply P. 6.4.64.

Shortening of *ā* in the ntr. declension by P. 1.2.47.

Compare Whitney, § 351, under *jās*.
See under *kīlālapā*.

pākṣika 'belonging to an alternative, optional' *KV* on P. 1.2.36.

pākṣika eva doṣaḥ 'the defect depends only on the view taken' *Mbh.* III, p. 93, line 7.

pācchabda *nāsti kevalaḥ pācchabda iti. Ayam asti pādayater apratyayaḥ pāt* 'there is no single word *pāt*. (But) it is there, (in the case of) the zero suffix (*KviP*) added after (the *ṆiC* formation) *pādayati*' *Mbh.* I, p. 187, line 19.

pāñcanāpiti 'son of five barbers'. Derivation, *KA*, p. 27.

pāñcamika 'treated in the fifth *adhyāya*' *Nyāsa* on *KV* on P. 2.4.33.

pāṭha **1.** 'recitation'.

2. Short name for *gaṇapāṭha, dhātupāṭha* or *sūtrapāṭha, Mbh.* I, p. 92, lines 21, 23; *Mbh.* I, p. 259, line 10.

3. = *gaṇapāṭha*, *Vt.* III on P. 1.1.27; *KV* on P. 7.2.102.

4. 'reading (of a verbal base or nominal stem in a *gaṇa*)' *KV* on P. 2.4.59.

adādau pāṭhāt 'because ... is read in the *adādi* (2nd class verbal bases) list. *Nyāsa* on *KV* on P. 6.4.15.

pāṭhakramād arthakramo balīyān 'the order (of words) according to the purpose (of the injunction) is stronger than the order (of words) according to recitation' (Kaiyaṭa) A *Mīmāṁsā* maxim.

See *STHĀNI*, Pt. II, n. 231

pāṭhaviśeṣalakṣita '(a Vedic text, *grantha*) characterized by a special way of recitation (*padapāṭha*, *kramapāṭha*, etc.)' *KV* on P. 7.3.66.

pāṇighātaṃ vedīṃ hanti 'he beats the altar with his hand' A *ṆamUL* formation by P. 3.4.37. Is a *nitya* (*upapada*) *tp.* cp. by P. 2.2.19. Example quoted by the *KV*.

See under *daṇḍopaghātaṃ gāḥ kālayati*.

Pāṇini **1.** Mentioned by name, *Mbh.* I, p. 6, lines 14-15, *bhagavataḥ pāṇiner ācāryasya lakṣaṇam* 'the body of rules of the revered teacher Pāṇini'.

bhagavān pāṇiniḥ, see *Vt.* IV on P. 8.4.68, the very last *Vt.* in the *Mbh.* Mentioned as *dākṣīputra*, *Mbh.* I, p. 75, line 13. According to *Bhāṣyavt.* on P. 7. 3. 107 (*Mbh.* III, p. 340, line 15), a son is named after his mother because his mother's name is famous. See *AP* XII, P. 7.3.107, under 6.

Author of the A., a generative, prescriptive grammar, but not necessarily in its present form. With the help of a finite number (about 4000) of rules and an infinite number of linguistic

elements he derives an infinite number of (pitch-) accented Sanskrit words fit for use in communication. The correct derivation guarantees the correctness of the words derived.

Mentions the language he analyses as *bhāṣā*, in opposition to *chandas*, the Vedic language used in ritual. For differences between the two see Katre (a), pp. 26-27.

Open eye for the regularities in Sanskrit as a language. Phrases the regularities observed by way of rules. Detailed analysis of forms. Then designs a mechanism, a device to rebuild the elements obtained from analysis into forms actually used in language.

"Je aufmerksamer man Pāṇini's Grammatik studirt, um so mehr wird man über den Scharfsinn und die glückliche Bewältigung des ungeheueren Stoffes erstaunen. Sie is in ihrer Art ein Meisterstück ersten Ranges". Böhtlingk, *Pāṇini's Grammatik*, Einleitung, p. xvi. Compare L. Bloomfield, *Language* 1933, p. 11, "one of the greatest monuments of human intelligence".

Influence on Western phonetics, see Allen, 1953, Introduction, pp. 1-4.

Did he know writing? How to keep account of the mass of details required for *prakriyā* ? See the verbal base *likh-* and the example *vilikha* 'inscription', *KV* on P. 3.1.135. See Böhtlingk, *op. cit.*, Einleitung, pp. x-xii. P. Thieme, 1935, pp. 120-130. See *Dhp.* 6.73, *likhA akṣaravinyāse*.

Knowledge of works in the *Kṛṣṇa-yajurveda* tradition. See P. Thieme 1935, p. 64; *PRĀTI*, p. 105.

Pali has preserved certain idioms, lost in Sanskrit, and Pali has instances for some of Pāṇini's rules which have not been verified from Sanskrit texts.

2. Name : Derivation of name, *Padamañjarī* on *KV* on P. 4.2.64, *paṇin tasya apatyam = paṇinaḥ, tasya yuvāpatyaṃ pāṇiniḥ*, 'greatgrandson of Paṇina'.

   Derivation, see *AP* IX, p. 420.

   See under *vyapadeśa*.

3. Date : We do not know Pāṇini's date except with a broad margin, 6th-4th cent. B.C. We do not possess literature certain to be of that period, the chronology is uncertain, so it is difficult to check Pāṇini's usage. See O. Böhtlingk, *Pāṇini's Grammatik*. Leipzig 1887 (repr. 1964), Einleitung, pp. ix-x.

   5th or 4th cent. B.C. See Böhtlingk, *Pāṇini's Grammatik*, Einleitung, p. x.

   Around 300 B.C.? J. Wackernagel, *Altindische Grammatik* 1896, Einleitung, p. xxxiii.

   L. Bloomfield, *Language* 1933, p. 11, "somewhere round 350-250 B.C."; p. 63, "This language, known as *Sanskrit*, was spoken round the fourth century B.C...".

   P. Thieme, *Pāṇini and the Veda*. Globe Press : Allahabad 1935, p. 80, two facts for determining the position : (1) Pāṇini stands nearer to the Vedic than to the so-called classical literature, (2) Kauṭilya quotes Pāṇini, and also used a language which is younger that the language of the A. (reference to art. by Lüders). Still, a broad margin is left.

   Agrawala [2]1963, pp. 360-361, refers to names of persons or groups of persons mentioned in *sūtras*; pp. 383-386, references to Buddhism; p. 477, "The majority of scholars are inclined towards the fifth and the fourth century

B.C. The view taken in this work is that a date nearer the fifth century B.C. appears more probable.."; p. 478, "The references to... specifically Buddhist terms... suggest that Pāṇini came after the Buddha."; p. 478, "...in favour of assigning to Pāṇini a date about the middle of the fifth century B.C.".

See P.V.Kane, Vol. I, Pt. I, 1968, p. 79 (450-400 B.C.), and G. Cardona (a), 1976, pp. 260-261.

H. Scharfe, *Grammatical Literature : A History of Indian Literature*. Vol. 5. Fascicule 2. Wiesbaden 1977, p. 88, 5th or 6th cent. B.C., and Chapter II. P. Thieme, rev. of T. Burrow, *The Sanskrit Language*, in : *Kleine Schriften*, Teil 2, Wiesbaden 1971, p. 697, the language of Pāṇini is far more akin to Vedic prose than to that of classical literature.

P. Kiparsky 1970, p. 186, Data from the *Upaniṣads* and the *Sūtra* literature, representing the border between late Vedic and early classical Sanskrit, have been given priority wherever it was available, because this is the general period to which Pāṇini himself must be assigned.

And Yājñavalkya, see *The Śatapatha-Brāhmaṇa,* trsl. Eggeling, Pt. I, 1882, Introd. pp. xxxv-xxxix.

And *Kāṭhaka-Saṁhitā*, see P. 4.2.122 and *PASPA*, n. 575.

4. Place of birth : According to tradition, the region of the Indian subcontinent called Gandhāra, now in Pakistan. See Agrawala, [2]1963, p. 10, and G. Cardona (a), 1976, p. 268.

5. Geographical data : Agrawala [2]1963, Appendix II (pp. 494-521); *The Historical Atlas of South Asia*. The University of Chicago Press : Chicago and London 1978. Edited. by J. Schwarzberg, p. 167, col. 3, p. 168, col. 2, *India as Revealed by Pāṇini's Aṣṭādhyāyī*. Reference is to the *Gaṇapāṭha*. Here territories (*janapadas*), professional corporations and tribal confederations (*saṅgha*) are listed. In addition, 504 names of towns in the area between the Vitastā and the Vipas rivers in the Punjab are mentioned. (p. 167, col. 3); p. 168, col. 2, Pāṇini does not mention the satrapies of the Achaemenid empire within which he lived or even this empire itself; p. 168, col. 1, mention of *brāhmaṇaka* in the sense of a political unit administered by brahmins in P. 5.2.71.

6. Predecessors : How much did Pāṇini borrow from his predecessors - he mentions ten of them -, and to what extent did he innovate? Since the pre-Pāṇinian grammars have been lost, the answer rests on inference from the A. only. For the pre-Pāṇinian grammarians see G. Cardona (a), pp. 148-153.

7. Aim : Pāṇini's aim in composing his grammar the way he did it must have been to fix correct Sanskrit usage once for all. The spread of the Prakrits in northern India may have contributed to the need felt such a grammar. According to tradition, the standard for correct Sanskrit usage was found in the usage of the *śiṣṭas*, the learned brahmins of Pāṇini's days. After they have gone we have only Pāṇini's grammar. We are *lakṣaṇaikacakṣuṣka* 'having only the rules to guide us'. Pāṇini's grammar lays down (*lakṣayati*) the procedure of standard Sanskrit word and sentence formation (*saṃskāra*).

The aim of the A. is *prakriyā*. reached in Pāṇini does not start from meaning of the intention of the speaker, but from the simplest analytical elements, like *bhū* + *lAṬ*. Meaning, i.e., lexical meaning, comes only as the output of the *prakriyā*, together with the fully derived form.

Compare P. Thieme, "Pāṇini and the pronunciation of Sanskrit". *Kleine Schriften*, Teil 2. Wiesbaden 1971, pp. 612, 617.

8. Method : Pāṇini states no linguistic theory, and is not bothered by historical considerations. He is short on theory, but long on analysis, namely, of an inflected, accentuated language which he calls *bhāṣā*. It is the language spoken by the brahmin community in the North-West of the Indian subcontinent in Pāṇini's days. In fact, the detail is enormous, see e.g., the rules for reduplication, P.7.4.59, ff., Language, any language, is governed by rules. So the question before Pāṇini was, which are the rules, and which are the examples?

The general method applied by Pāṇini in his grammar is described by P. Thieme, *Kleine Schriften,* Teil 2. Wiesbaden 1971, pp.524-25, as follows : "Pāṇini verfahrt in seiner Grammatik umgekehrt wie wir. Wir pflegen vom ferigen Wort auszugehen and nacheinander die Elemente abzutrennen um schlieszlich das unanalysierbare Element übrigzubehalten. (...) Pāṇini geht von jenen unalysierbaren Elementen aus, erhält durch Anfügung von Suffixen und durch Inkraftsetzung grammatischer Operationen Verbaloder Nominalstamm und durch weitere Anfügung das fertige Wort. (...) Die Voraussetzung für die Anwendung seiner Regeln ist lediglich die Bekanntschaft mit den Wurzeln. Deshalb hat er sie in seinem Dhātupāṭha seiner Grammatik vorangestellt".

See O. Böhtlingk, *o.c.*, Einleitung. pp. xiii-xvi; J. Wackernagel, 1896, Einleitung, pp. lxvii-lxxii; S.D. Joshi(a).

The grammatical data obtained from word analysis are usually provided with tag letters (*anubandhas*) for technical grammatical purposes, like *Kta-KtāvatU,* to which a technical name (*saṁjñā*) is attached, like *niṣṭhā* (P. 1.1.26).

Pāṇini's vocabulary is partly *laukika* 'non-technical' taken from *vyavahāra* 'daily usage', partly shastric, technical, whether defined (*śiṣya* 'taught') or not (*aśiṣya* 'not taught'). Compare P. 1.2.53-57. The *laukika* vocabulary is used in phrasing meaning conditions in the *sūtras* prescribing the sense in which the word under derivation is derived. The non-defined technical terms are taken from a variety of sources, among them *prātiśākhyas* and earlier works on grammar lost to us.

Not all forms derivable by Pāṇini's system, are attested in usage. See under *anabhidhānāt*. The system over-applies. There are accidental gaps and systematic gaps.

Pāṇini must have explained his method of linguistic analysis to his students, by way of an oral *vṛtti*. No written *vṛtti* has survived. Apart from the rules as formulated, the *vṛtti* must have contained the examples on which the rules have been based. At present our only sources for the examples are the *Mbh.*, Candragomin and the *KV*.

9. Techniques : The basic analytical technique is the verbal base-suffix

analysis supplemented by the concepts of *aṅga*, the pre-suffixal stem, *dhātu*, and *pratyaya*. Here the basic, morphological unit which decides the lexical meaning is the *dhātu*. A list of verbal bases, a *dhātupāṭha* is an essential part of Pāṇini's analysis. Fact is that not all Sanskrit nouns can be derived from a verbal base. Still, an attempt at derivation of etymologically unclear nouns is made by the *Uṇādisūtras*. For unanalysable words see under *avyutpanna*, *uṇādi*, Yāska and Śakaṭāyana.

Pāṇini accounts for lexical word meaning by having recourse to a *dhātu*. Grammatical meaning (*kartṛ*, *karman*, etc.) is accounted for by *pratyayas*. But in the *taddhita*-section a theory of *lup*-deletion is developed to account for lexical meaning. This is typically un-Pāṇinian. See Joshi - Roodbergen (a), and *AP* II, p. 86, under 7 and 8.

Five further important techniques applied in the analysis are substitution (*ādeśā*), treatment of the substitute as the original form (*sthānivadbhāva*), augmentation (*āgama*), deletion (*lopa*), which is a particular form of substitution, and *abhihita-anabhihita* for passivization. See *STHĀNI*, Pt. I, p. 194, and see under the relevant entries. See *ANA*, 3-6. As regards the formulation of the rules and their ordering in a sequence, the basic tool is *anuvṛtti*, q.v.

10. <u>*Prakriyā*</u> : Pāṇini's grammar is not just an analysis of a language and the formulation of rules based on the analysis. It is also a generative calculus, which is actually the main thrust of his grammar. The A, is a generative grammar, in contrast with the paradigmatic type of grammar developed in Greece and Rome. This generative calculus is known as *prakriyā*. In the *prakriyā* from elements obtained by analysis a finished word is derived by means of operations in successive stages. This is strongly reminiscent of a mathematical procedure known as algorithm in number theory. Here, in a finite number of stages the answer to a problem belonging to a class which has an infinite number of members is produced in a finite number of steps. In principle, the calculus can be performed by a machine provided with a tape, as shown by A. Turing in 1937. The machine scans the tape and can change its internal state according to the information received from the tape. Any step in the process is thus determined by the actual state of the machine and the information provided by the scanned tape at a given moment. See *VIBHA*, Introduction, pp. xix-xxi. In this calculus the output of a rule (*vidhi-sūtra*) forms the input for the application of the following rule until no rule any longer applies. The order of rule application is (a) random : earlier rules in the numerical order can be freely applied after later rules, (b) strict (*asiddha*) : the order of application follows the numerical order. The random order especially imposes severe demands on the formulation of the rules to prevent a conflict of more than one rule becoming applicable at the same time. But, since conflict of rules cannot be ruled out in the *siddha*-section, a means must be found to solve the conflict. Conflict procedure is regulated by special conventions (*paribhāṣās*).

In the word-formation process word-elements resulting from analysis are

combined again to form a finished word (*pada*). This term is defined as that linguistic form which ends in a case ending (*suP*) or in a finite verb ending (*tiṄ*) (P. 1.4.14). Words are derived, generated through a series of pro-forms upon which substitution, augmentation and deletion procedures operate on different levels from syntax - Sanskrit is an inflected language - to audible, usable, spoken form. The abstract shape is changed at the final level into actual speech forms by applying sandhi rules. See *VIBHA*, Introduction, pp. vi-xv, xvii-xviii; *PRĀTI*, pp.69-71, where an example is discussed showing how the levels of meaning and form are linked; *AP* I, pp. 59-60.

See under *prakriyā*; *krameṇa anvākhyāna*; *padasaṃskāra*; *vākyasaṃskāra*.

11. Economy : Pāṇini's economy does not lie in saving half *mātrās*, but (a) in phrasing his rules in such a way that they are purged of all information which is available elsewhere in the A., (b) in phrasing his rules in such a way that they fit into the scheme of *utsarga* and *apavāda*, (c) in applying *anuvṛtti*, and (d) in the ordering of the rules in two main sections, *siddha* and *asiddha*.

12. Tradition : *Kācaṃ maṇiṃ kañcanam ekasūtre grathnāti bālā na hi tad vicitram / vicāravit pāṇinir ekasūtre śvānaṃ yuvānam maghavānam āha* 'no wonder that the girl strings together glass, gems and gold, for Pāṇini who ought to know better has spoken of a dog, a youth and Indra in the same *sūtra*' (P. 6.4.133). See K. C. Chatterji, *Patañjali's Mahābhāṣya*. Calcutta 1972, p. 143.

13. Concordance : For a concordance of Pāṇini's *sūtras* and *Mbh*.-passages see P. C. Lahiri, *Concordance Pāṇini-Patañjali (Mahābhāṣya). Indische Forschungen*. Heft 10. M. & H. Marcus. Breslau 1935.

14. New developments in Pāṇinian studies : (1) Option words, P. Kiparsky 1979, (2) The role of *ca* and *anuvṛtti*, see *FANU*, (3) The rejection of the traditional interpretation of P. 1.4.2 (see *AP* IV, pp.14-15, 28.35), (4) The *utsarga-apavāda*-principle (see *AP* IV, pp.19,28), (5) the *siddha*-principle and the extended *siddha*-principle, (6) *antaraṅgabahiraṅgabhāva* (see *AP* IV, p. 32), (7) *sthānivadbhāva*, (8) principles of rule ordering (see *AP* IV. p. 34).

15. General literature : L. Bloomfield, *Language* 1933, p. 11-12; Agrawala [2]1963, pp. 17-18, and Chapter I; L. Renou, "Pāṇini *Current Trends of Linguistics*. 5", *Linguistics in South Asia*. Mouton : The Hague-Paris 1968, pp. 481-498; H. Scharfe, *Grammatical Litera-ture*. Wiesbaden 1977, pp. 101-114 in *A History of Indian Literature*, Vol. V, Fasc. 2; H. Scharfe, *Grammatical Literature, A History of Indian Literature*. Wiesbaden 1977. Vol. V, Fasc. 2, pp. 101-119; S.D. Joshi (c), 1978, pp. 667-674; P. Kiparsky (a) 1979, Chapter II; *FANU*, pp. 193-194, for *saṁjñā, adhikāra, paribhāṣā*; G. Cardona, *Pāṇini. His Work and its Tradition*. Vol. I, *Background and Introduction*, Delhi, Motilal Banarsidass, 1988, pp. 469-628. See further under *Aṣṭādhyāyī*; *upadeśa; vyākaraṇa*.

pāṇinīya Means *pāṇinā prokta* 'propounded by Pāṇini' *Mbh*. I, p. 12, line 5.

See *PASPA*, *Bh*. No, 128.

pāṇinīyaśikṣā A short treatise on phonetics belonging to the Pāṇiniyan tradition. Author

and data of composition unknown. See *Sk*, Chaukhamba Sanskrit Pratisthan, Delhi, 1984, pp. 637-674.

Pāṇinisūtras May be treated like *chandas*. If so, then reference may be to *vyatyaya* 'interchange (of linguistic categories'. *Padamañjarī* on *KV* on P. 7.2.75.

See *AP* XI, P. 7.2.75, under 2.

pāṇineḥ siddham 'it can be handled by Pāṇini' *Vt*. V on P. 7.1.3. Here *siddham* is not a past participle, but a derivation in the sense of *bhāva*, therefore rendered as 'handling', and *pāṇineḥ* is an agentive genitive by P. 2.3.65.

See under *bhagavataḥ pāṇineḥ siddham*.

pāṇḍava *paṇḍor ḍyaṇ vaktavyaḥ*. *Iṣṭi* on P. 4.1.168, *Mbh*. II, p. 269, line 13.

pātrādi A *gaṇa* mentioned in a *Bhāṣya-vārttika* on P. 2.4.30, *Mbh*. I, p. 480, line 12. According to the *Padamañjarī* on *KV* on P. 2.4.17, this is an *ākṛtigaṇa*. The *KV* mentions only 3 items. Since it is a *gaṇa* mentioned in a *Vt*., it is not mentioned in the *gaṇapāṭha*. See *AP* VIII, P. 2.4.30, under 6.

pātrādibhyaḥ pratiṣedhaḥ A prohibition of the option for the fem. ending *ṄīP* after *dvigu* cps formed with *pātra*, etc. They are neuter forms only. Statement in *Mbh*. I, p. 480, line 12.

pāda → *pād* as the *uttarapada* of a *bv*. cp., P. 5.4.140. E.g., *dvipāt*, q.v.

Replacement in final position of a *bv*. cp., P. 5.4.138-140.

°***pāda*** Honorific word added after a name.

See under °*miśra*.

pādona '(the eighth *adhyāya*) less one *pāda*' *Mbh*. III, p. 385, lines 1, 2).

See under *sapādasaptādhyāyī*.

pāpakti A proper name *Mbh*. I, p. 154, line 20.

See *STHĀNI*, Pt. II, n. 348.

Derivation, *STHĀNI*, Pt. II, p. 99.

pāraskarādi P. 6.1.157.

pārāyaṇa P. 5.1.72.

Is the recitation of a Vedic text without attending to its meaning. See V. S. Agrawala ^{2}1963, p. 293. See *PASPA*, n. 280.

KV on P.7.2.26, *vṛttaṃ pārāyaṇaṃ devadattena*.

See under *śabdapārāyaṇa*.

pārikhīya 'belonging to a region in which there are ditches' *Mbh*. I, p. 153, line 25.

Derivation, *STHĀNI*, Pt. II, Note (41).

pāribhāṣika 'technical (grammatical)' (*alaukika*, *śāstrīya*) *Nyāsa* on *KV* on P. 7.2.97.

See under *akṛtrima*.

pāriśeṣya 'process of elimination' *Nyāsa* on *KV* on P. 7.2.38.

See *STHĀNI*, Pt. II, n. 225 (Kaiyaṭa).

pāregaṅgam 'across the Gaṅgā'. See *ATA*, Note (80).

pārṣṇika 'what comes later'. E.g., in *nīlasya ghaṭasya svāmī*, in the Pāṇinian analysis which has no rule for apposition, we first have to construe *svāmī* with each word separately. Thereafter (*pārṣṇika*) we understand that *nīla* and *ghaṭa* are co-referential (*samānādhikaraṇa*).

See under *takṣakasya sarpasya*.

pārśvaka 'one who desires by fraudulent means' P. 5.2.75.

pāvakādi *Gaṇa* mentioned in *Vt*. II on P. 7.3.45.

piṇḍaka Mentioned in *KV* on P. 4.4.50 by way of explaining *avakraya*. As explained by Padamañjarī, *paṇḍaka* is a kind of import tax.

Pit P. 3.1.4 (*anudātta*). E.g., *tiP, siP, miP* (P. 3.4.78); *ŚaP* (P. 3.1.68).

Pit pratyayās are unaccented by P. 3.1.4. The 2nd sg. imp. ending *hi* replaces *siP* and is *Pit* by *sthānivadbhāva*. But P.3.4.87 declares *hi* to be *apit*. If *apit*, then *Ṅit* by P. 2.1.4. If *Ṅit*, then the condition *kṅiti* applies (as in P. 6.4.37). If P. 6.4.37 applies, then deletion of the nasal in final position of a verbal base takes place. P. 3.4.88 says that in the Veda *-hi* is preferably *apit*. So it is marginally *Pit*.

If *Pit*, then not *Ṅit* (*aṅit*), P.1.2.4. See *AP* IX, P. 6.4.16, under 2. Therefore *guṇa-vṛddhī* are not prohibited by P. 1.1.5, but applied by P. 7.3.84 or 86. See *KV* on P. 7.1.45 and *AP* X, P. 7.1.45, under 2. For *apit/aṅit/ṅit*, see *AP* IX, P. 6.4.36, under 4.

If *Pit*, then not *Kit* (P. 1.2.5). Therefore *guṇa* (P. 7.3.84) is allowed. E.g., *cakṛtha*→ *cakartha*.

See under *thaL*.

Opp. *apit*, P. 1.2.4.

pitāputravat 'in the manner of father and son' *Mbh*. I, p. 172, line 6. The question is about what is the general and what is the particular.

See under *sāmānya*.

pitṛdevatya 'ceremony in honour of the ancestors on the 8th day after full moon' *Vt*. IX on P. 7.3.45.

pitṛyam 'property inherited from the father' *KV* on P. 7.4.27.

piṭharapākavāda A *Nyāya-Vaiśeṣika* theory on the role of atoms in the process of baking. It holds that the change of colour as of the part itself, under the influence of fire. See under *pīliucchatā-vyapti*.

Pittva See *KV* on P. 7.1.35, and *AP* X, P. 7.1.35, under 5.

A substitute which is *Ṅit* does not inherit the property *Pittva* from a *sthānin* which is *Pit*.

See under *LyaP, AP* X, P.7.1.37, under 2.

pitsati Alternative desid. form of *pat-* 'to fly', 'to fall'.

Derivation: *pit+saN*→*pist+s* (P. 7. 4. 54)→*pist* + *pist* + *s* (P. 6.1.9)→ °+*pist* + *s* (P. 7.4.58)→*pi°t* + *s* (P. 8.2.29). See *AP* XI, P. 7.2.49, under 4.

pipaṭhī 'one desirous to recite' *Mbh*. I, p. 153, line 7.

Derivation, *STHĀNI*, Pt. II, Note (29). The lengthening rule P. 8.2.76 is to be applied in stage (13).

piparti Quotation form of *pṝ* - 'to fill' (*Dhp*. 3.4). Used in P. 7.4.77.

pipaviṣate 'he wants to clean' (Kaiyaṭa) Derivation, *STHĀNI*, Pt. II, p. 148.

piba 'drink' (imp. 2 sg.). Derivation, *STHĀNI*, n. 21; Note (91).

pīlu Masc. 'tree', ntr. 'fruit'. See *Mbh*. III, p. 268, line 9; *KV* on P. 7.1.74; *AP* X, P. 7.1.74, under 7.

See note on *Bālamanoramā* on *SK*, No. 322 on P. 7.1.75 (Vol. I, 1994, p. 77).

pīlucchaṭāvyāpti 'the pervasion (of the baking fire) in the collection of (individual atoms (of clay in a pot)'. As a result, the colour of the pot is changed. Reference is to the *Nyāya-Vaiśeṣika* theory of atoms (*pīlupākavāda*). See *Tarkasaṃgraha of Annaṃbhaṭṭa*. Edited by the late Y.V. Athalye, together with Introduction and Critical and Explanatory Notes by M.R. Bodas. Second Edition. *Bombay Sanskrit Series* No. LV, Bombay 1918, pp. 157-159.

Opp. *piṭharapākavāda*.

puṃvat 'treated like a masc. word' P. 6.4.34; 7. 1.74.

Vt. II on P. 7.1.74 says that the word *puṃvat* is stated in this rule in order to prohibit shortening. But once it is accepted

that shortening (P. 1.2.47) and the insertion of *nUM* (P. 7.1.73) are operations which are applicable to neuter stems only, *puṃvadbhāva* necessarily implies the prohibition of the two operations. Thus *Vt.* II is not required.

See under *arthātideśa*; *liṅga*.

puṃvadartha 'gender like the masc.' *Mbh.* III, p. 152, line 24.

puṃvadbhāva 'treatment like a masc. word'.

See *AP* VI, pp. 63-64; *AP* XII, P. 7.3.27, under 6.

See under *bhasyāḍhe taddhite*.

puṃs **1.** For the *prakriyā* of the sg. nom. see *AP* X, P. 7.1.89, under 3.
See under *pumān*.

2. A masc. gender word.

3. The masc. gender. See P. 7.2.111 (*puṃsi*). Compare *striyām* 'in the fem. gender'.

pUK P. 7.3.36 (before *ṆiC*, for verbal bases in long *ā*). See *AP* IX, P. 6.4.155, under 7. If *pUK*, then *guṇa* by P. 7.3.86. The function of the *anubandha K* is defined by P. 1.1.46.

puganta Causative bases formed with the augment *pUK* by P. 7.3.36. For the verbal base vowel apply P. 7.3.86.

See *AP* XII, P. 7.3.36, under 3.

pucchādi Enumeration in P. 3.1.20.

pucchādiṣu dhātvarthe ity eva siddham *Gaṇasūtra*, *Dhp.* 10.395.

Puṇyarāja From Kashmir. Date unknown, presumably after Helārāja. See G. Cardona, *Pāṇini : A Survey of Research*. Indian Reprint 1980, pp. 245, 298-299.

putram anuśāsti dharmam 'he teaches his son *dharma*' *Mbh.* I, p. 334, lines 13-14.

Passive: *putraḥ anuśiṣyate dharmam*. See *KĀRA*, p. 183.

On the question of *pradhānakarman* and *guṇakarman* see *KĀRA*, p. 184.

putrādi A *gaṇa* mentioned in *KV* on P. 4.1.104. E.g., *putra* + *aÑ* → *pautra* (P.7.2.117; 6.4.149).

putrikā 'daughter adopted to raise male issue by a son-less father' *Manusmṛti* 9.134 a, 135 b.

putrīyati 'he wants to have a son of his own'. A *KyaC*-derivation by P. 3.1.8.

See *AP* XIII, P. 7.4.33, under 2.

punaḥ pāṭhaḥ 'the later *pāṭha*' *Mbh.* I, p. 92, lines 21, 23.

See under *gaṇapāṭha*.

Opp. *pūrvaḥ pāṭhaḥ*.

punaḥpravṛtti 'repetition, repeated performance of an act' *Mbh.* III, p. 57, line 9.

punaḥprasaṅga 'possibility of (becoming applicable) again, re-applicability'. An earlier, superseded rule becomes applicable again, *Vt.* III on P. 7.1.72; *Vt.* III, Pt. 1, on P. 7.2.1; *Mbh.* III, p. 347, lines 5 and 7.

punaḥprasaṅgo nāma sa bhavati yatra tenaiva kṛte prāpnoti tenaiva cākṛte, *Mbh.* III, p. 348, lines 5-6. The rule superseded must be the same rule which is re-applied.

See *PN*, *pbh.* 39, which allows re-application of an earlier rule.

Mbh. III, p. 266, line 10 (on P. 7.1.73. See *AP* X, P. 7.1.73, under 8.

See *KV* on P. 7.1.50, and *AP* X, P. 7.1.50, under 3; *KV* on P. 7.1.77, and *AP* X, P. 7.1.77, under 4.

See *TA*, n. 449; See *AP* IV, p. 18; *AP* X, P. 7.1.50, under 3; P. 7.1.77, under 4; *AP* XIII, P. 7.4.9, under 5.

punaḥprasaṅgavijñāna 'the understanding that an earlier, superseded rule can be applied again' *Vt.* III on P. 7.1.82; *Vt.* III on P. 7.4.10; *Mbh.* I, p. 140, line 11.

See *PN*, *pbh.* 39.

See *STHĀNI*, Pt. I, n. 471; *AP* XIII, P. 7.4.10, under 7 (*Vt*. III).

punaḥprasaṅgavijñānāt siddham 'we can manage on account of understanding that (a superseded rule) has scope for application again' (so as to derive the desired form) *Vt*. II on P. 7.1.82 = *PN, pbh*. 39. *Punaḥprasaṅga* is one word. See *KV*o n P. 6.4.101.

See *PN*, Pt. I, p. 26.

punaḥśruti 'restatement for the sake of emphasis'. See *SA*, n. 380; *ATA*, n. 586; *KĀRA*, p. 141.

punar 'for the second time'. See under °*bhāva* (*dhi*°).

See *ATA*, Note (36); n. 304.

Ādyudātta, *gaṇasūtra* on P. 1.1.37.

punarādheya 'to be renewed'. Said of the sacrificial fire. For the derivation see *ATA*, Note (34).

punarukti 'repetition' *uktasyāviśeṣeṇa dvitīyam uccaraṇam* 'a second statement without difference from what has already been said', see *Kauṭilya Arthaśāstra* 2.10.60.

See *ATA*, n. 870.

See under *apunarvidhāna*; *punarvacana*.

punargrahaṇa 'the repeated mention of an item which is already available from a earlier rule'. Emphatic restatement = re-enforcement. The repetition must have a purpose, otherwise it would be redundant. It may serve to discontinue an item from a previous rule.

KV on P. 7.2.44, *punar vāgrahaṇa*. The repeated mention of *vā* serves to discontinue *liṅsicoḥ* from P. 7.2.42.

KV on P. 7.2.52, *punar iḍgrahaṇa*. The repeated mention of *iṬ* serves to discontinue an option allowed by an earlier rule, and to turn the present rule into a *nitya* rule.

See *Nyāsa* on *KV* on P. 7.2.58, *punar iḍgrahaṇa*.

See under *punarvacana*.

punargrahaṇaṃ jñāpanārtham 'the mention again (of a word, which strictly speaking is not necessary) is in order to give us a clue' *KV* on P. 2.4.66.

punarvacana 're-statement, re-enforcement' *Vt*. I on P. 3.3.12, *punarvacanam... anivṛttyartham* 'so that (the rule concerned) is not set aside/debarred (by another rule)'.

Actually superfluous, because something has already been enjoined. But rules in grammar cannot be without purpose. Therefore a deeper significance is assumed. It may rule out something, or the re-statement has an emphatic value, as expressed by *eva*. Compare *TA*, p. 128; *STHĀNI*, Pt. I, n. 581.

punarvacanam anityatvajñāpanārtham 'the re-statement (of P. 1.1.40 and 41) in the *sūtrapāṭha* after they have already been stated in the *gaṇapāṭha* (*svarādi*, nos.72 and 73) serves to inform us that (these *sūtras*) are not invariably applicable' *KV* on P. 1.1.41.

See *AP* IX, P. 6.4.135, pp. 362, 363.

See under *punarukti*.

punarvidhāna 'restatement, emphatic statement'. Term used in *Vt*. I on P. 3.1.10.

Assumed to provide a *jñāpaka* 'clue' *Mbh*. II, p. 141, line 4.

Sometimes assumed to be a meaning of *ca* in the sense of *eva*. See *ANA*, Note (113), and n. 355.

See under *punarvacana*.

punārājaḥ 'A new king'. For the derivation, see *ATA*, Note (32).

pumān 'a masc. word'. Equivalent of *puṃśabda*, *Mbh*. III, p. 268, lines 5, 6. *KV* on P. 7.1.74.

purastād apakarṣaḥ 'anticipation'. An irregular type of *anuvṛtti*. See Pāṭhak - Chitrao, s. v. *apakarṣa*. What is stated in a following rule is dragged back to the preceding rule, *KV* on P. 2.3.39; or otherwise, the preceding rule is an anticipation of the following rule.

See *KV* on P. 3.2.87.

See *PN, pbh*. 59.

See *VIBHA, Bh*. No. 2 on P. 2.3.29.

purastād apavādā anantarān vidhīn bādhante nottarān 'special rules which precede (the rules prescribing operations which are to be superseded by the special rules) supersede (only) those rules which stand nearest to them, not the subsequent rules' *Mbh*. III, p. 69, lines 5 - 6 = *PN, pbh*. 59, which adds *nottarān*.

purā sūryasyodetoḥ ādheyaḥ '(the sacred fire) is to be placed (in the fire-place) before the rising of the sun' *Mbh*. I, p. 414, line 14; p. 469, lines 20-21. Quote from the *Kāṭhaka-Saṁhitā*. See *TA*, n. 617.

See under *udetoḥ*.

purāṇaga *VP* 1.46 (ed. W. Rau, 1977) 'a follower of tradition' ; *VP* I, p. 53 (on 1.45).

purīṣa 'cow dung'. May be applied in the construction of an altar. For a text saying so see *KV* on P. 2.4.28(b), under 5.

puruṣa **1.** 'man'. Defined as *lomaśaḥ smṛtaḥ* 'known as hairy' in *kārika* quoted in *Mbh*. II, p. 196, lines 4-6.

Bṛhadāraṇyaka Up. 1.4.1, *ātmaivedam agra āsīt puruṣavidhaḥ* 'in the beginning this (universe) was the *ātman* only in the form of *puruṣa*'.

Etymology : *yat pūrvo 'smāt sarvasmāt sarvān pāpmana auṣat tasmāt puruṣaḥ* 'because before all this he burnt (*oṣati*) all evils, therefore (he is called) *puruṣa*'.

2. (in grammar) 'person'. Compare P. 1.4.101, *prathamamadhyamotta-māḥ*. The term *madhyamapuruṣa* is used in *Vt*. 5 on P. 3.4.2.

puruṣaniyama 'restriction regarding the (grammatical) person' *KV* on P. 1.4.105. See *AP* IV, p. 244.

See under *niyama*.

puruṣārambha 'rule phrased by an individual person', i.e., by a *sūtrakāra*. It assigns a technical meaning to a term known from usage, or it imposes a restriction on ordinary usage. See *Mbh*. I, p. 112, line 21, *dṛṣṭāntasya puruṣārambho nivartako bhavati* 'a *puruṣārambha* sets aside (even) an illustration taken from daily uage'. E.g., when determining the order in which items enumerated in a rule are to be connected for the application of a rule, ordinary usage is not followed, but a rule from grammar is applied. The *puruṣārambha* meant here is P. 1.3.10, which lays down the one-to-one correspondence principle.

See *Mbh*. I, p.133, line 26, p.134, line 1.

See *STHĀNI*, Pt. I, n. 108.

Opp. *lokavyavahāra*.

Puruṣottamadeva Author of the *Bhāṣāvṛtti* and several other grammatical works, among them a *Laghuparibhāṣāvṛtti*. Second half 12th cent. See *PN*, Pt. I, In-troduction, pp. 5-6, 9.

puroḍāśa 'sacrificial cake'. See *PRĀTI*, n. 339; *PASPA*, n. 682.

purohitādi *Gaṇa* mentioned in P. 5.1.128. The suffix prescribed is *yaK*.

puṣ- See under *vyatyapukṣata*.

puṣādisūtra P. 3.1.55. A *gaṇa* within class IV conjugation verbal bases, Nos. 73-137 in the *Dhp*. Here the suffix *aṄ* is added by P. 3.1.55.

KV on P. 6.4. 120.

See *Nyāsa* on *KV* on P. 2.4.37.

puṣkarasad *Vt.* III on P. 7.2.117. Mentioned in the *anuśatikagaṇa* (P.7.3.20), under no.9.

See *AP* XI, P. 7.2.117, under 5 (*Vt.* III).

puṣkarādi *Gaṇa* mentioned in P. 5.2.135. The suffix prescribed is *inI*.

puṣya 'name of a constellation'. Derivation, see *VIBHA*, Note (82).

puṣyamāṇavāḥ *Mbh.* III, p. 288, line 18 (in quotation) 'people born under the asterism Puṣya' (?). Refer to P. 4.3.37 (?).

Puṣyamitra Overthrew the last Maurya king and founded the Śuṅga dynasty. His reign is dated 187-151 B.C. Residence in Pāṭaliputra. Mentioned in *Mbh.* II, p. 34, line 6; p. 123, lines 3-4, in Kālidāsa's *Mālavikāgnimitra*, and in several Buddhist sources. Known for his performance of the Vedic *aśvamedha* sacrifice. He was succeeded by his son Agnimitra.

pū- *Dhp.* 9.12, *pūÑ-*. Shortening of vowel, P. 7.3.80. See *AP* X, P. 7.1.5, under 3.

pūga 'a group of labourers/craftsman, P. 5.3.112. See Agrawala [2]1963, pp. 438-439.

pūjārtham 'in order to show respect / reverence' *Mbh.* I, p. 105, line 9. Reference is to the mention of a teacher in a *sūtra*, e.g., Gālava. in P. 6.3.61, etc. Later on this was interpreted to mean that the rule concerned is optional.

See *KV* on P. 7.3.99. The *Nyāsa* here says *pūjārthaṃ na tu vikalpārtham*. The reason stated is that *aṬ* and *iṬ*, which are genderless and cover the same domain, cannot be applied together. Therefore, even without the mention of the name of a grammarian, it should be clear that there is an option.

See under *ācāryadeśaśīlane ca tadviṣayatā*; *kīrtyartham*.

pūjārthe 'in the sense of showing respect'. See *AP* XII, p. 53.

pūraṇa 'ordinal' Lit. 'completing (the corresponding count number)'. See *KV* on P. 5.2.48, *pūryate 'nena'* it is completed by that'. E.g., the item which completes the count number twenty is the twentieth. See *AP* IX, P. 6.4.142, under 3.

pūrṇa Is a *nipātana*, because otherwise P. 8.2.57 would prohibit *ṇatva*.

Derivation: see *AP* XI, P. 7.2.27, under 4.

For *pūrta*, see *AP* X, p. 222.

See under *pṝ-*.

pūrṇa āhūti 'the invocation which completes', i.e., the last invocation of a sacrifice'.

pūrtāḥ piṇḍāḥ 'fully prepared, rounded balls of rice offered to the ancestors' *KV* on P. 7.1.102.

pūrtta 'completed', *pūrṇa* 'filled'.

For *ṝ* → *ū* see under *raparatva*.

pūrva **1.** Is a *dikśabda* and governs the abl. By P. 2.3.29. See *AP* XII, P. 7.3.44, under 2.

pūrveṇa eva siddhe 'although we can manage by the preceding rule' *Nyāsa* on *KV* on P. 7.3.16.

2. (In grammar) 'immediately preceding'. See *STHĀNI*, Pt. I, Note (137).

3. 'The single substitution of the preceding vowel' *Vt.* XXIX on P. 1.1.56.

See *STHĀNI*, Pt. I, n. 502.

See under *pūrvatva*.

4. Place in a cp., see under *guṇakriyāśabda*.

°***pūrva*** 'preceded by'. See under *paripūrva*.

Cps with *pūrva* are formed by P. 2.2.1 (*ekadeśisamāsa*).

pūrvaḥ pāṭhaḥ 'the earlier *pāṭha*' *Mbh.* I, p. 92, lines 21, 22-23.

See under *gaṇapāṭha.*

Opp. *punaḥ pāṭhaḥ.*

pūrvaṃ hy apavādā abhiniviśante paścād utsargāḥ *Mbh.* III, p. 111, line 12.

PN, pbh. 62.

pūrvam apavādāḥ pravartante paścād utsargāḥ. Parihṛtyāpavādaviṣayam utsargāḥ pravartante 'first special rules are applied, then the general rules. After having avoided the domain of the special rules the general rules apply' Nāgeśa on *KV* on P. 7.1.4. See *PN, pbh.* 62.

pūrvaṃ dhātuḥ sādhanena yujyate paścād upasargeṇa 'a verbal base is first joined with a *sādhana*, thereafter with a preverb' *Mbh.* III, p. 93, lines 23-24; *KV* on P. 7.4.10. The explanation is that the *sādhana* produces / brings about the action, and that the action is specified by the *upasarga*.

The opposite view, first the preverb, then the *sādhana*, is rejected by Patañjali, *Mbh.* III, p. 93, lines 22-23. See *AP* XIII, P. 7..4.10, under 8.

Sādhana means *kāraka,* as expressed by the finite verb ending. See *TA*, n. 867 and see under *sādhana.*

See *Padamañjarī* on *KV* on P. 6.1.135.

pūrvaṃ dhātur upasargeṇa yujyate paścāt sādhanena 'first the verbal base is connected with the preverb (and) subsequently with (a suffix conveying the sense of *sādhana*' *Mbh.* I, p. 417, line 22; *Mbh.* III, p. 93, lines 22-23.

See *TA*, Notes (156-157); *AP* XIII on P. 7.4.10, under 8.

pūrvakāya 'front part of the body'. See *TA*, p. 12.

pūrvatrāsiddha *Vt.* I on P. 8.2.1. In the *pūrvatrāsiddha* section *vipratiṣedha* (conflict-procedure by P. 1.4.2) does not hold good, because for practical purposes the *para* rule is not there. That is to say, it is assumed to be *asiddha* as far as the application of an earlier rule is concerned.

See *AP* IX, P. 6.4.22, under Excursus III, 3; *AP* IX, P. 6.4.42, under 7.

See under *vipratiṣedha.*

pūrvatrāsiddhatvanivṛttyartham 'in order to avoid the application of a *tripādī* rule which is *asiddha* "regarded as not having taken effect" when the question is of applying a non-*tripādī* rule' *KV* on P. 7.2.20.

pūrvatrāsiddham 'with regard to the (application of an operation by) an earlier rule (after the application of a later rule, the operation by earlier rule is regarded as) not established'. For *asiddham* supply *kāryam* '(grammatical) operation'. *Asiddham* is to be interpreted as *asiddhavat* 'regarded as not established'. An important grammatical fiction in the A. It means that after the application of a later rule in the *tripādī*-section the application of an earlier rule (whether in the *sapāda*°- or in the *tripādī*-section) is not allowed. However, this fiction does not hold good in the case of conflict. (simultaneous applicability, *samakāla*) between a *sapāda*°-rule and a *tripādī*-rule, or between two *tripādī*-rules, the *sapāda*°-rule or the earlier *tripādī*-rule prevails. Compare *ATA*, p. 82, under B. For example, in the stage *vac* + *ti* both P. 8.2.30 and P. 8.4.40 apply simultaneously. But P. 8.2.30 prevails, so that there is no occasion for P. 8.4.40 any more. In the cp. formation stage *aja* + *ādi* both P. 6.1.101 and P. 8.4.68 apply simultaneously. For the application of P. 6.1.101 the *a* (in final

position of *aja*) is *virṛta*. But if P. 8.4.68 is applied first, this *a* would be *saṃvṛta*, and P. 6.1.101 could not be applied. However, the application of P. 6.1.101 is desired. Therefore this rule must prevail.

Note that in these examples *asiddha* does not mean that first the later rule is applied and then considered to be *asiddha* from the point of view of the earlier rule. But it means that it practically non-existent.

pūrvatrāsiddhe ca 'also, (*sthānivadbhāva* is prohibited) when (the question is of applying a rule mentioned in the section headed by *pūrvatrāsiddham*' *Vt*. III on P. 1.1.58.

But see *STHĀNI*, Pt. II, Note (45).

pūrvatrāsiddhe na sthānivat 'in the *pūrvatrāsiddha* section *sthānivadbhāva* is not applied' *Vt*. III on P. 1.1.58.

KV on P. 7.3.73.

See *STHĀNI*, Pt. 1, n. 570; *AP* XII, P. 7.3.73, under 5.

pūrvatva **1.** See under *paratva*.

2. 'The (single) substitution of the preceding (vowel)' *STHĀNI*, Pt. I, p. 135 (Kaiyaṭa). See under *pūrva* **2**.

pūrvanipāta 'taking the first place in a cp. irregularly' *Mbh*. III, p. 214, line 12. (*arjuna* having less syllables should come first).

Vt. III on P. 2.2.35; *Vt*. I on P. 2.2.36..

Mbh. I, p. 91, lines 5-6, a numeral takes first place in a *bv*. cp.

See *KV* on P. 3.2.126. The word *lakṣaṇahetoḥ* in the rule provides an instance.

Opp. *paranipāta*.

pūrvanipātaprasaṅga 'the undesired possibility of occupying the first place' (Kaiyaṭa).

See *STHĀNI*, Pt. II, n. 171.

pūrvanipātavyabhicāra 'irregularity in placing a cp. constituent first'. Irregular order of the cp. constituents in a. cp.. The regular first constituent appears in second place. *KV* on P. 3.2.126.

pūrvapakṣin 'disputant in a technical discussion who phrases objections and questions, and generally the *prima facie* view'.

See *SA*, Introd., p. 11, n. 9; *AP* IX, P. 6.4.14, under 7.

See under *siddhāntin* and *siddhāntyekadeśin*.

pūrvapada 'the first member of a cp'. *Mbh*. I, p. 376, line 22.

Opp. *uttarapada*.

pūrvapradhāna 'having the meaning of the first cp. member as the main meaning' *Mbh*. I, p. 410, line 11. See *TA*, Note (66).

Opp. *uttarapadapradhāna*.

pūrvayoga 'the previous rule'. Supply : applies before a case ending only. *KV* on P. 7.2.92.

pūrvarūpaikādeśa 'the single substitution in the form of the preceding (vowel)'. *STHĀNI*, Pt. I, n. 508, and p. 136.

pūrvaliṅgatvāt 'because the gender (of the cp.) is decided by that of its first member' *Vt*. III on P. 2.4.11.

pūrvavidhi 'a grammatical operation applicable to an element that immediately precedes' P. 1.1.57. For the sequence of elements required see *STHĀNI*, Pt. I, Note (93). Exceptions to P. 1.1.57 stated by P. 1.1.58.

Two possible explanations: (1) *pañcamīsamāsa, pūrvasmād vidhiḥ*, (2) *ṣaṣṭhīsamāsa, pūrvasya vidhiḥ*.

pūrvasya vidhau, Nyāsa on *KV* on P. 7.3.50. The *KV* on this rule interprets *pūrva-vidhau* as *pūrvasmād uttarasya vidhau*.

Re-interpretation by Patañjali and *KV*. See *AP* XII, P. 7.3.50, under 5.

See *AP* I, P. 1.1.57, under 4.

pūrvavipratiṣiddha 'set aside/overruled by the earlier rule' *Vt*. II on P. 2.4.12. Which says that in the case of *śāsvatikavirodha* P. 2.4.9 prevails over P. 2.4.12.

pūrvavipratiṣedha 'a conflict in which the earlier rule prevails'. Idea first mentioned by Kātyāyana who shows that in a considerable number of cases the traditional *paravipratiṣedha* conflict solving principle does not work, that is, does not give us the desired result. But, according to Patañjali, the assumption of *pūrvapratiṣedha* is not required, because *para* means *iṣṭa* 'desired'. See *KA*, n. 843.

For Kātyāyana's regular use of the term *pūrvavipratiṣiddham*, see *STHĀNI*, Pt. II, n. 477.

Holds good in the *aṅgādhikāra*, according to Patañjali (*Mbh*. I, p. 306, line 1). See under *aṅgādhikāra*.

For a critical discussion of *pūrva*- and *paravipratiṣedha*, see *AP* IV, pp. 20-28.

See *AP* X, P. 7.1.6, under 6 (*Vt*. III); *KV* on P. 7.1.12, and *AP* X, P. 7.1.12, under 5; *KV* on P. 7.4.10, and *AP* XIII, P. 7.4.10, under 5.

Opp. *paravipratiṣedha*.

pūrvavipratiṣedhena 'according to conflict procedure in which the earlier rule prevails' *Mbh*. III, p. 275, line 24.

pūrvasaṁkhyā 'earlier number'. E.g., 2 is earlier than 3. *KV* on P. 6.4.94.

Opp. *uttarā saṁkhyā*.

pūrvasavarṇa 'substitution of a following sound by a sound belonging to the same class as the immediately preceding sound'.

(1) Of vowels : P. 6.1.102.

(2) Of consonants : Apply P. 1.1.50. See *AP* X, P. 7.1.39, under 2.

E.g., *ud-sthāna*→ *ud-tthāna*(*pūrvasavarṇa, aghoṣa, d*-class)→ *ut-thāna*

Patañjali's idea (*bhāṣya* on P. 7.1.39) of applying *pūrvasavarṇa* to the example *ārdre carman* is wrong. Derivation :

(1) *carman*+*Ṅi*

(2) *carman*+*d* (replacement of *Ṅi* by *pūrvasavarṇa*, according to Patañjali).'

The reasoning is as follows. The *pūrva* sound is *n*, which is *ghoṣa* and nasal. The following *i* (*Ṅi*) is *ghoṣa*. The nearest *savarṇa* of *i*, given the preceding *n*, is *d*, which is also *ghoṣa*. Then apply P. 1.1.50.

(3) *carman* + ° P. 8.2.23 applicable. The result is *carman*.

pūrvasavarṇadīrgha *KV* on P. 7.1.25, refers to P. 6.1.102.

pūrvasūtra **1.** 'an earlier system of grammar' *Ślokavt*. on *Śivasūtra* 8, *Mbh*. I, p. 36, line 10; *Mbh*. I, p. 248, line 18.

See Agrawala [2]1963, p. 526.

See under *vṛddha*.

2. 'a rule phrased by a *pūrvācārya*, a pre-Pāṇinian *sūtra*' *Mbh*. III, p. 247, line 12; *KV* on P. 7.1.18 (in *kārikā* quoted from *Mbh*.).

pūrvasūtreṣu ca ye 'nubandhā na tair ihetkāryāṇi kriyante 'by the *anu-bandhas* used in the *sūtras* of the *pūrvācāryas* the effects of *it* are not brought about in this (grammar of Pāṇini)' *Mbh*. III, p. 247, line 12 (on P. 7.1.18). That is to say, Pāṇini uses his own *anubandhas*.

See *AP* X, P. 7.1.18, under 6.

pūrvāṅgavadbhāva 'treatment as part of the preceding *aṅga*' *Vt*. IV-XI on P. 2.1.2.

See *ATA*, n. 131.

pūrvācārya 'a pre-Pāṇinian grammarian'. For terms (*saṃjñās*) used by *pūrvācāryas*. See Agrawala [2]1963, pp. 346-349.

Traditionally, a rule attributed to a *pūrvācārya* in the A. is considered optional. See G. Cardona, *A Survey*... 1976, p. 146.

See *AP* XI, P. 7.2.63, under 4, for the way in which the option is argued.

pūrvādi P. 7.1.16. A *gaṇa* containing nine pronominal adjectival stems. See *AP* X, P. 7.1.16, under 2. Not included in the *gaṇapāṭha*. Belongs to the *sūtrapāṭha*.

See P. Kiparsky (a) 1979, pp. 83-85.

pūrvānta 'occurring in final position of the preceding linguistic unit/*aṅga*'. E.g., if *Ṭ* had not been added to the augment *rUṬ*, the *r* could be the final element of the immediately preceding unit, like *śer-ate*, instead of *śe-rate*.

Vt. VI on P. 1.1.47.

E.g., P. 7.1.50 assumes the derivational order of elements as *aṅga* + (*Jas* + *asUK*), but Patañjali proposes to change this order into (*aṅga*+*asUK*) + *Jas*. Here (*aṅga* [that is, *pūrva*] + *asUK*) becomes *aṅga* with regard to *Jas*. Derivation :

(1) *pūrva*+*as*)+ *Jas* P.7.1.50.

(2) *pūrv ās* + *as* P.6.1.101.

But in stage (2) P. 6.1.97 applies, which results is *pūrvasas*. This is not desired. See under *yaṃ vidhiṃ praty upadeśa 'narthakaḥ*...

KV on P. 7.3.37.

See under *parādi*; *pūrvāntakaraṇa*.

pūrvāntakaraṇa 'adding (an augment) in final position of the preceding element (and not in initial position of the following element)'.

KV on P. 7.3.36. E.g., *a* + *dī*+ *dā-pUK* +*ṆiC* + *CaṄ* + *t*. Do we add *p* to *i* (of *ṆiC*), or to *dā-*? We add *p* to *dā-*.

pūrvāparībhūta 'that which has become later in relation to what was earlier'. Reference is to the *bhāva* 'becoming' expressed by an *khyāta* 'verb'. Term used by Yāska's *Nirukta* 1.1.

pūrvāparībhūta is a *Cvi*-formation.

pūrvopadeśa 'the first/earlier mention (of *h* or *r* in the *Śivasūtras*). *Vts*. III and V on *Śivasūtra* 5.

See under *h*.

Opp. *paropadeśa*.

pūrvaiṣukāmaśama Example in *KV* on P. 7.3.14.

pṛcchatau susnātādibhyaḥ 'in the sense of someone asking whether somebody has bathed well' *Vt*. II on P. 4.4.1. The suffix is *ṭhaK*

See under *sukhaśayana*.

pṛthak 'apart from'. Construed with an abl. and optionally with an instr., P.2.3.32.

See *VIBHA*, Note (48).

pṛthaktvena 'according to each single form / as a single form' *Vt*. III on P. 6.4.174.

pṛthakpada 'a separate word' (not part of a cp.) *Padamañjarī* on *KV* on P. 6.4.10.

pṛthakparihāra 'a separate removal/ refutation (of a difficulty/objection)'. That is, a *Vt*. separately answers a difficulty/objection raised, and not two *Vts*. combined do so. *Mbh*. III, p. 304, line 12.

Opp. *ekaparihāra*.

pṛthagartha 'having a separate meaning' *Vt*. II on P. 2.1.1. See *SA*, pp. 50, 52.

See under *ekārthībhāva*.

pṛthagbhāva 'being separate (from)' *Vt*. II on P. 2.3.21.

pṛthagyogakaraṇa 'presenting as a separate rule, mention of (x by way of) a separate

sūtra'. The question is, why not combine with a previous or following rule? *KV* on P.6.4.26; 6.4.11; 7.1.64.

pṛthvādi *Gaṇa* mentioned in P. 5.1.122. The suffix prescribed is *imanIC* in the sense of *bhāva* (P. 5.1.119).

pṛṣodarādīni P. 6.3.109. *Gaṇa* of irregular cps in which part of a cp. constituent is dropped or changed. The cps are taken as correct Sanskrit, because they belong to the usage of the *śiṣṭas*.

Compare *pṛsodarādi* with *uṇādi* procedure.

See *Cāndravyākaraṇa* 5.3.127.

pṝ- *Dhp*. 10.15. Causative *pārayati*, *ṆiC*, *vṛddhi* by P. 7.2.115.

Pūrayati is derived from a different verbal base, namely, *pūrī-*, *Dhp*. 4.43; 10.261; in the sense of *āpyāyana*.

The participle *pūrita* (marginally allowed by P. 7.2.27) is derived from *pṝ-* *Dhp*. 10.15; and so is *pūrṇa* (P. 7.2.27). For long *ṝ*→*u*→*ū* apply P. 7.1.102; 1.1.51; and 8.2.77.

pailādi *Gaṇa* on P. 2.4.59 (*ākṛtigaṇa*). See *KV* on P. 2.4.58 (for Audumbari as part of the Śālva country).

paurava Derived by *pūror aṆ vaktavyaḥ, iṣṭi* on P. 4.1.168, *Mbh*. II, p. 269, line 12.

paurvāparya 'sequence' (e.g., as prescribed by P. 1.1.66 for the technical use of a locative)' *Vt*. IV on P. 2.4.35 and *Nyāsa* on *KV* on this rule; *Vt*. IX on P. 1.4.109.

pra° **1.** Used to indicate the beginning of an action, *ādikarman*. *KV* on P. 7.2.17, *praminna/pramedita* 'one who has started to grow fat'.

Causes *ṇatva*, P.8.4.20. E.g., *pravāhaṇa*. See *AP* XII, P.7.3.28 (b), under 4.

2. Cp. formation with *pra*, etc., by *Vt*. IV on P. 2.2.18. See *AP* XIII, P. 7.4.46, under 7.

prakaraṇa **1.** 'section' *KV* on P. 2.4.2. Here the section is P. 2.4.2-16.

2. 'topic' in a statement quoted by Patañjali, *Mbh*. III, p. 186, line 1.

3. '(non-linguistic) situation (in which a statement is made' *Mbh*. I, p. 81, line 2.

4. 'context (provided by an utterance)'. E.g., *ākāraprakaraṇāt* 'because the context deals with *ā*', *Vt*. I on P. 7.1.86.

5. (in *Mīmāṁsā*) 'context'. See *KA*, n. 741; *PASPA*, n. 137..

The mention of *prakaraṇa* may serve to justify the assumption of *maṇḍūkapluti*. See under *avarṇaprakaraṇa*.

prakaraṇagrantha 'introductory text (to a *śāstra*)'. E.g., *Mīmāṁsānyāyaprakāśa, Vedāntasāra, Laghusiddhāntakaumudī*.

prakaraṇabheda 'division of the subject / topic'.

prakaraṇānuvādin 'one who lays down (a line of conduct) in a particular context'.

See *PASPA*, p. 157.

prakarṣa 'higher degree (of a quality)'. According to Nāgeśa, three types. See *KA*, n. 895.

See *AP* V, pp. 64-65.

prakarṣayoga 'connection with a higher degree (than normal)'. Is not assumed in the *kāraka*-section. See *KĀRA*, n. 326.

prakarṣeṇa 'specifically'. E.g., *prārabdhāḥ* = *prakarṣeṇa ārabdhāḥ* 'specifically undertaken' *Nyāsa* on *KV* on P. 7.4.92.

prakalpaka 'suitable, effective, working' *Vt*. XV on P. 1.1.66-67.

prakāra **1.** 'type, kind, variety' *Nyāsa* on *KV* on P. 1.3.1, *prakāras tu sādṛśyam*. A meaning attributed to *°ādi/prabhṛti* in the designation of *gaṇas*.

2. 'a kind of, somewhat'. Sense conveyed by doubled adjectives, P. 8.1.12. Examples: *paṭupaṭu* 'sharpish', *paṇḍita-paṇḍita* 'a kind of pandit'.

bhedaḥ sādṛśyaṃ ca 'difference and similarity', *KV* on P. 8.1.12. Compare *KV* on P. 6.4.144 (*sāyamprātika*). See *ATA*, n. 495.

'similar form, similar case' *KV* on P. 7.4.65.

See *ATA*, n. 495.

3. 'method, manner' *ko 'yaṃ prakāraḥ* 'what funny way (of formulating a *sūtra*) is this?' *KV* on P. 7.1.18 (in *kārikā*). N.B. The *Nyāsa* explains that *ka* is used in the sense of *kutsā*.

Mbh. III, p. 267, line 7, *kaścid anyo 'pi prakāraḥ...nāmeti* 'we go by some other method, namely (*pratyaya-lakṣaṇam*)'.

tatprakāra 'the method for that' *avatārikā* on *Kir.* 1.8.

4. The mood of a verb.
5. 'qualifying attribute'.
6. The generic quality which inheres in and which determines/characterizes the individual. E.g., *ayaṃ ghaṭaḥ*. This is the statement of a cognition of a pot as qualified by *ghaṭatva* 'pot-ness'. Here the pot is *anuyogin* 'the bearer of the qualifying property', whereas *ghaṭatva* is the *pratiyogin*'. See *Tarkasaṃgra-hadīpikā* on *Tarkasaṃgraha by Annaṃ-bhaṭṭa*. Translated and Elucidated by G. Bhattacharya. Progressive Publishers : Calcutta 1976, p. 330.
7. (in *Navyanyāya*) 'qualifier, specifier (of a concept)'. See under *viśeṣaṇa*.

See under *aparipūrṇaguṇa*; *ādi*; *bhūvādayaḥ*.

See G. Palsule 1961, p.32, n. 19, p. 50.

prakāraka 'that which qualifies'.

prakārayāṃ cakāra See under *yat prakā-rayāṃ cakāra*.

prakārārtham '(merely) serves for illustration'.

prakāravidhi 'a type/kind of rule' *Nyāsa* on *KV* on P. 7.3.47

prakṛta 1. 'mentioned for the first time, original(ly) mention(ed) *Mbh.* III, p. 181, line 2.

kva prakṛtam 'where (in which rule) has (the word concerned) been mentioned for the first time?' *Mbh.* III, p. 214, line 23 ('introduced'); p. 220, line 4.

2. 'what has been introduced by/forms part of the context (e.g., of a rule), topic, subject of discussion, matter under discussion', *Mbh.* I, p. 498, line 9, *Ślokavt.* 3 on P. 6.4.12 - 13; *Mbh.* III, p. 186, line 11; *Nyāsa* on *KV* on P. 7.1.87.

prakṛta iṭ 'the *iṬ* which has already been introduced', namely, by P. 7.2.35, in distinction from the special *iṬ* = *ciṇvat iṬ* by P. 6.4.62. *KV* on P. 7.2.37.

prakṛtam anuvartate 'we can have the form under discussion from *anuvṛtti*' *Mbh.* III, p. 270, line 3; p. 314, line 20.

prakṛtam apekṣya 'having taken into account the matter introduced'. E.g., in the case of P. 4.1.2, this matter is the case endings.

3. (In the context of *anuvṛtti*) 'an element or elements introduced earlier which are to be continued'. See *STHĀNI*, n. 353.
4. 'what is known, we already have...' *Mbh.* III, p. 198, lines 16-17; 'what is generally known' (as opposed to what has been specially prescribed). *KV* on P. 6.4.62.

Nyāsa on *KV* on P. 2.4.20. In order to interpret *kanthā* as *kanthāntaḥ*, *kanthā* has to qualify *tatpuruṣaḥ*. But in P. 2.4.20 *kanthā* goes with *uśīnara*.

Therefore the *tadantavidhi* cannot be applied to *kaṇṭhā* as part of the rule. It can only be applied to *kaṇṭhā* as a qualifier of *tatpuruṣa* which is the topic of the discussion.

See *AP* IV, P. 1.4.21, under 10 (p. 77).

prakṛtārtha 'a matter which forms the topic of discussion' *Vt.* III on P. 7.1.23 (refers to *aṅga*).

prakṛtārthaviśeṣaṇatvāt 'because x functions as a qualifier of the topic under discussion'. Part of *Vt.* III on P. 7.1.23. See *AP* X, p. 53.

prakṛti **1.** (in grammar) 'the original, primary, non-derived form/verbal base', a linguistic item in its unconjugated/ uninflected state, a base/stem' *Dhātu* or *prātipadika*. *KV* on P. 7.2.26.

na kevalā prakṛtiḥ prayoktavyā na kevalaḥ pratyayaḥ 'a mere stem is not to be used nor a mere suffix' *Mbh.* I, p. 234, lines 15-16.

2. (in philosophy) = *upādānakāraṇam* 'material cause' *KV* on P. 5.1.12.

3. (in sacrificial ritual) *prakṛti* and *vikṛti*, see *PASPA*, Note (12).

Opp. *vikṛti*. See *STHĀNI*, Pt. I, n. 633.

prakṛtigrahaṇe ṇyadhikasya grahaṇam 'when a verbal base is mentioned in a rule, mention is (also) of that base plus *ṆiC*' *PN*, *pbh.* 91.

See *AP* XII, P. 7.3.56, under 5.

prakṛticaR / °jaŚ 'an original *caR/jaŚ* sound', *KV* on P. 6.4.120. See *SK*, No. 2182 on P. 8.4.54. The point is that an original sound in initial position of a reduplication is still replaced by a *caR/jaŚ* sound, by P. 8.4.54.

prakṛtiniyama See under *niyama*.

prakṛtipāṭha 'recitation of (a linguistic item in its) original form'. Renders *upadeśa*, *Padamañjarī* on *KV* on P. 7.2.10.

prakṛtipratyayanimittaka 'conditioned by (both) a stem and a suffix (and therefore *bahiraṅga*)'. See P. 7.1.5, under 6 (*Vt.* V).

prakṛtibhāva 'retaining the original form' P. 6.4.163 ff. The original stem remains unchanged (refer to P. 6.4.167, *prakṛtyā* is continued from P. 6.4.163); *KV* on P. 7.3.4.

For the continuation of *prakriyā* compare P. 6.1.122. See *STHĀNI*, Pt. I, n. 508.

Exception to (1) P.6.4.144, (2) P.6.4.148. See *AP* IX, P.6.4.135, under 6.

In P. 6.4.163 prohibits *ṭilopa* by P. 6.4.155. See *AP* X, P. 7.1.72, under 7.

prakṛtilakṣaṇa 'dependent on the (original) stem' *Mbh.* III, p. 300, line 8.

Opp. *pratyayalakṣaṇa*.

prakṛtivad anukaraṇam *PN*, *pbh.* 36.

prakṛtiviśeṣaṇa *Astīti prakṛtiviśeṣaṇam* 'the word *asti* qualifies the stem (which happens to be *asti*), *KV* on P. 5.2.84.

Prakṛti-prātipadika. In the present case the *prātipadika* is *asti*. Reference is to *astimat* 'existing'. Here *asti* is the stem/ *prātipadika* which is qualified. That is to say, not any stem, but *asti* only. The word *asti* in the rule restricts the stem to *asti* only. Why? Because otherwise the mention of *asti* would or redundant.

prakṛtisvara 'the original accent (not 'the accent of the stem)'; P. 6.2.139. *Vt.* X on P. 2.4.81, the *udātta* accent of the original stem (as opposed to that of the suffix, *pratyayasvara*) is considered to be stronger.

In *prakārayām* the original accent is on -*ām*.

See P. 6.2.137, *prakṛtyā*.

See P. 6.2.139. The final member of a *tp*. cp. (P. 6.2.123) ending in a *kṛt*-suffix, when the cp. begins with a *gati*, retains its

original accent. E.g., *pra* + *kṛ*+ *ṆvuL*→ *prakáraṇa*. See *AP* X, P. 7.1.65, under 3.

prakṛtya Traditional derivation, see *AP* IV, pp. 172-173.

See *AP* X, P. 7.1.37, under 2.

prakṛtyanta 'the simplex verbal base'. No secondary derivation like *ṇijanta*. *Nyāsa* on *KV* on P. 7.2.26.

prakṛtyantara 'a different stem', i.e., a verbal base, *KV* on P. 7.3.35'.

prakṛtyarthaniyama 'restriction regarding a verbal base or a (suffix) meaning'. See *AP* III, P. 1.3.12, under 8. See under *niyama*.

Opp. *pratyayaniyama*.

prakṛtyarthaviśeṣaṇapakṣa 'view (regarding P. 4.1.3) that fem. suffixes are added to a stem denoting a substance qualified by the female sense'. See *VP*, 3.14.169 (ed. W. Rau, 1977); *VP* III, Pt. 1, 1974, pp. 202-203.

prakṛtyā **1.** 'by nature' (adv.). *Mbh*. I, p. 452, line 3.

See under *prakṛtyādayaḥ*.

2. = *prakṛtibhāva* 'the original form remains unchanged/isretained' P. 6. 4.163-169. Used as an adverb, *Vt*. I on P. 2.3.18. See P. 6.4.163, under 3.

prakṛtyādayaḥ '*prakṛti*, etc.'. A *gaṇa* mentioned by *Vt*. I on P. 2.3.18.

See *VIBHA*, Note (2).

prakṛtyāśraya 'dependent on/conditioned by the stem/the verbal base itself'. E.g., P. 7.2.10.

See *AP* XI, P. 7.2.36, under 11.

Opp. *pratyayāśraya*.

prakṛtyāśrayapratiṣedha 'prohibition (of *iḍāgama*) based on properties (like *ekāc*/ *anekāc*, mentioned with *udātta* or *anudātta* in the *Dhp*.) of the stem/verbal base *aṅga*' *KV* on P. 7.2.13.

prakṛtyupapadopādhi *Vt*. I on P. 3.1.1. See under *pratyayādhikāre* ...

prakṛṣṭa 'conveying the sense of a higher degree' *Mbh*. II, p. 190, line 3. Said of a comparative.

prakṛṣyakutsita 'vehemently abused ' *Vt*. I on P. 2.3.16,

praklp- **1.** 'to fashion, form, produce' *Mbh*. I, p. 16, line 10 (*prakalpayet* 'may produce').

Caus. *prakalpita* 'caused to be fashioned'. Said of images, *Mbh*. II, p. 429, line 3.

2. 'to form in the mind, to form an idea of' *Mbh*. I, p. 463, line 2; *Mbh*. III, p. 272, line 11; *PN. pbh*. 63.

Caus. *prakalpya* 'after having formed an idea of', 'after having determined' *Mbh*. I, p. 463, line 2.

prakalpayiṣyati 'he will assume x to represent...', 'he will interpret x as...'. Reference is to Kātyāyana. *Mbh*. III, p. 303, line 22.

prathamāyāḥ ṣaṣṭhīm prakalpiṣyati 'instead of a nom. a genitive will be assumed', i.e., the nominative will be transformed into a genitive. *Mbh*. III, p. 311, line 23.

3. 'to work, be applicable, be effective, to fit'.

na prakalpante '(actions which are mutually dependent) do not work' *Mbh*. I, p. 40, line 21.

na prakalpete 'the two (notions) do not work, cannot be applied' *Mbh*. I, p.172, line 3; p. 287, line 1.

na prakalpate '(the designation)' does not fit' *Mbh*. I, p. 61, line 21.

4. Caus. (+ acc.) 'to turn into' *Mbh*. I, p. 16, lines 12-13.

(+ gen.+ acc.) 'to put x (acc.) in place of y (gen.)', 'to change x into y' *Mbh*. I, p. 408, lines 2-3.

praklpti **1.** 'applicability, effectiveness' *Vt.* XVII on P. 1.1.66-67; *PN, pbh.* 51.

2. 'the correct coming into being' *KV* on P. 7.1.27. See under *niṣpatti*.

3. 'assumption' *KV* on P. 7.1.52; the *Nyāsa* here explains it as *prakalpita*.

4. *viṣayapraklptyartham* 'serves to define the exact domain / scope' *KV* on P. 7.3.3.

prakrama **1.** A way of reciting the Veda, like *kramapāṭha*.

2. 'register of voice (like low, middle and high)'.

samāna° 'having a the same register of voice' *Vt.* II on P. 1.2.29. See *AP* II, p. 48.

prakramābheda 'uniformity, non-difference of procedure' *KV* on P. 6.4.90.

prakrānta *VP.* 3.3.25 (ed. W. Rau, 1977) *prakrānto 'rthaḥ* 'the point one wants to make'.

prakriyā **1.** Is *vyākaraṇarītyā śabdasādhanam* 'the processing of words according to grammar'. Is the main aim of the A. See under Pāṇini **10**.

Derivational procedure in steps. For the steps see *AP* XIII, P. 7.4.10, under10 (view of the *KV*). In deriving a finite verb : (1) Add a *lakāra* after the verbal base, (2) Replace the *lakāra* with a finite verb ending, (3) If the *lakāra* is *lIṬ*, then reduplicate the verbal base. Take into consideration the possibility of *rūpasthānivadbhāva*, i.e., the original form of the verbal base, (4) Add the preverb, (5) Add the augment *sUṬ*, to the preverb, as in *sam-s-kṛ*.

Is a means of teaching the A. It assumes an order of earlier / later when introducing the word-building elements. In this order it does not become clear at which point or points conflicts of rules occur, because a conflict presupposes simultaneity of appli-cation.

Shows the morphological analysis in stages. See *AP* XIII, P. 7.4.10, under 7 (clash with semantics).

Left-right order of inroducing elements in the word-building process. See Roodbergen 1991, pp. 313-314.

See *PRĀTI*, pp. 70-71; *VIBHĀ*, Introd., pp. ix-xii. *STHĀNI*, Pt. I, n. 727.

2. The output (result of application) of one rule becomes the input (that which is operated upon) of another rule. This is the principle of *prakriyā*. The question now is, in which order should the rules be applied, whether according to their numerical order, or not? For the general order of application see *FANU* 1984, pp. 192-93. Then the question is how to solve a conflict of rules.

3. For the order (*krama*) of *prakriyā*, see *KV* on P. 7.1.34 and *AP* X, P. 7.1.34, under 4. Goes back to the *bhāṣya* on P. 7.1.34.

First introduce the word-building elements, then start operating on them. See Note on P. 7.3.56 : (1) Replace *upadeśa* elements, (2) Generally apply word-building rules (reduplication, augment) before substitution rules. Here the exception are *saṃprasāraṇa* rules. They take precedence over reduplication rules. First establish the final form of the verbal base.

After adding a *lakāra* (like *lUṄ*) first add all elements dependent on the *l*-element, like *ClI*, then *sIC*, then whatever is further required, then only the finite verb endings.

For the order in case of a preverb and in case of *lIṬ*, according to the *KV*, see *AP* XIII, P. 7.4.10, under 10.

In the *vākyasaṃskārapakṣa* the effect of conflict-procedure can be shown clearly, because here all elements required for the word-building process have been put side by side, and the question of conflict arises immediately: which rule to apply first to a given element out of two rules which apply at the same time? The answer is given by the *siddha*-principle. See Joshi-Roodbergen (b), 1987, p. 544, n. 8.

See under *āgama*; *dvitva*; *samprasāraṇa*.

Before adding an augment apply rules (like *saṃprasāraṇa* rules) which change the form of the verbal base. like *yaj*→ *ij*. Only then add the augment : *ā*+ *ij*. This also happens in the case of *lopa* of *a* prescribed for the verbal base *as-* by P.6.4.111, as in *santi*.

See the *prakriyā* of *jaglau*, *AP* X, P.7.1.34, under 3. First *tiP*→*ṆaL*→*au*, then reduplication substitution rules.

See *VIBHA*, Introduction, pp. xvi-xviii on the role of the symbol *l*.

4. Two levels, see *AP* IV, P.1.4.100, under 8.

Stages of the *prakriyā* in commentatorial literature, like the *SK*, are indicated by *iti sthite* 'in this stage' (the following rule becomes applicable).

5. According to Bhartṛhari, the work of ignorants, *VP* 2.13 (ed. W. Rau, 1977) *śabdasya na vibhāgo 'sti kuto 'rthasya bhaviṣyati / vibhāgaiḥ prakriyābhedam avidvān pratipadyate* 'a word cannot be divided, how much less a meaning? (Only) an ignorant sets forth a split-up in the form *prakriyā* by means of divisions'. See *STHĀNI*, Pt. I, n. 734.

6. See S.D. Laddu, "How early were the Handbooks on Derivation (*prakriyā*) in Sanskrit Grammar?" *ABORI*., Vol. LXVIII. Poona 1987, pp. 593-601.

See *STHĀNI*, Pt. II, Note (60) for practical applications; *AP* IV, p. 34; *AP* IX, P. 6.4.22, under 11, derivation of *āsan*; P. 6.4.111, under 7.

See under *pratyaya*; *lāvasthā*; *vākyasaṃskārapakṣa* and *saṃskṛ-*; *sthānivadbhāva*.

Prakriyāsaṃgraha by Abhayacandra, first half 14th cent. See *Śākaṭāyana-Vyākaraṇa*, Bhāratīya Jñānapīṭha Prakāśana. Delhi 1971. Introduction by A. Birwé, p. 107, recast of the *Śabdānuśāsana* by Śākaṭāyana.

Ibid., p. 3, a commentary of the *Kaumudī* type.

See Aufrecht, *Catalogus Catalogorum*. s.v.

praghasa 'one who eats', meaning equivalent of *prātti* 'he eats'. The final *a* represents the *kṛt* (agentive) suffix *aC* prescribed by P. 3.1.134 after *pacādi* verbs.

pracayasvarita An *anudātta* vowel which immediately follows after an *udātta* one becomes *svarita*, P. 8.4.66. E.g., in *ālambhyā*, if *lá* is *udātta* and *yā* is *anudātta*, *yā* becomes *svarita*. Compare Whitney, §85, dependent *svarita*. The term *pracayasvarita* is not used in the A.

See *AP* X, P. 7.1.65, under 7.

See under *jātyasvarita*.

pracch- 'to ask'. Quoted as *pṛcch-* in P. 6.1.16, a *saṃprasāraṇa* rule.

Compare *Vt*. I on P. 7.4.90.

praṇayana 'making known, informing' *KV* on P. 4.1.117.

prati Used in the sense of *vīpsā*, P. 1.4.90.

prati° 'a small quantity of'. See *ATA*, *Bh*. No. 2 on P. 2.1.9.

pratikūlībhāva *prapūraṇa*° 'the opposite of filling'.

See under *prapūraṇa*.

See G. Palsule 1961, p. 137.

pratikṛti 'a model, likeness' P. 5.3.96.

pratijñā- 'to acknowledge'.

pratijñānunāsikyāḥ pāṇinīyāḥ 'the followers of Pāṇini accept nasality by convention'. Semivowels may be nasalised also.

See under *yavalapare yavalā* ...

pratidiv- 'to stake'. Construed with a gen. or an acc. E.g., *śatasya śataṃ pratidīvyati* 'he stakes one hundred (items)'. See *PRĀTI*, p. 98.

pratidīvne 'for the opponent of a dicing game' *KV* on P. 1.1.58.

Derivation, *STHĀNI*, Pt.II, pp. 9-10, 59.

pratidvandvibhāva 'correlative' (said of the terms *antaraṅga* and *bahiraṅga*) *Mbh.* III, p.191, line 6.

pratiniyata 'confined to one or more particular cases' *TA*, p. 18.

pratinirdiś- (pass.) 'to be concerned with, to have to do with'+ nom. *Mbh.* II, p. 367, line 24.

pratipatti 'understanding' *Mbh.* I, p. 5, line 25.

pratipattyartham 'in order to make us understand' *KV* on P. 6.4.158.

aṅgakārya° '(to make us) understand/ to inform us of an operation to be performed on an *aṅga*' *KV* on P. 6.4.2.

pratipattikarman 'action at the end of a sacrifice in which utensils are disposed of'. See *PASPA*, n. 681.

pratipattigaurava 'complexity of understanding' *KV* on P. 7.2.35.

pratipattyartham 'in order to make us understand that reference is to... / to inform us that ...' *KV* on P. 6.4.3; *KV* on P. 7.2.100.

pratipattṛ 'the receiver of information, listener' Kaiyaṭa on *Mbh.* on P. 2.4.3.

Opp. *prayoktṛ*.

pratipad- *pratipādayati* 'conveys' *KV* on P. 6.4.123.

pratipadapāṭha 'word-for-word recitation' *Mbh.* I, p. 5, line 25.

pratipadam 'with reference to specifically mentioned words'. E.g., *puṃsaḥ pratipadaṃ kāryaṃ* 'a grammatical operation specified by the word *puṃsi* (in the rule concerned)' *Mbh.* III, p. 267, line 21.

pratipadavidhāna 'prescribed with reference to particular words' *Vt.* IV on P. 2.4.12; *Mbh.* I, p. 412, lines 22-23 (°*vidhānā*).

pratipadavidhānā ṣaṣṭhī 'the genitive ending as directly, expressly prescribed'.

See *TA*, p. 124; *PR TI*, p. 81.

See under *śeṣalakṣaṇā ṣaṣṭhī*.

pratipadokta 'stated as a specific/particular wordform (not the result of rule-application); specifically stated as such (in the *Dhp.*)' *KV* on P. 7.3.51. See *AP* XII, P. 7.3.57, under 5.

See *PN, pbh.* 105.

pratipādana 'presentation (by means of language), reference' *KV* on P. 2.4.32.

pratiprasava 're-enforcement'.

See *TA*, n. 471 and p. 131; *BDA*, p. 129.

See under *punarukti* (*BDA*, p. 128), *punarvacana*.

pratiprasū- (pass.) 'to be enjoined again, to be re-stated ' *KV* on P. 3.1.32.

pratibandhaka 'one who/which prevents'.

See under *prāpaka*.

pratibhā- ...*iva pratibhāti* 'appears as if...' Kaiyaṭa on *Bh.* No. 5, on P. 2.1.16.

'seem, appear' Śaṅkara on *Bhagavadgītā* 3.12 (ed. D.V. Gokhale, Second

Revised Edition. Poona Oriental Book Agency : Poona 1950, p. 47, line 27).

na... mā pratibhānti 'they do not occur to me, do not come to my mind' *Chāndogya Upaniṣad*. 6.7.2 (Śvetaketu speaks, when ordered by his father to recite Vedic *mantras*).

bubhukṣitaṃ na pratibhāti kiṃcit 'a hungry man cannot think of anything (but food)' *Mbh*. I, p. 444, line 11.

pratibhā **1.** 'instinctive, intuitive understanding' *VP* 2.143-152 (ed. W. Rau) (143) 'given the separate understanding of the meanings (of the constituent words) a totally different *pratibhā* originates. That they mention as having been brought about by means of the word meanings, namely, the sentence meaning ',(145) Causes an *upaśleṣa*, so to speak, of meanings, (147) Is accepted as *pramāṇa* by everybody, (149) Is the instinct which works in animals, causing the male cuckoo to modify its sound, and animals to build nests in springtime, (151) Results from *āgama* 'tradition' helped by *bhāvanā* 'imagi-native force', (152) Is sixfold, as it arises from one's own nature, belonging to a Vedic school, study, *yoga*, *adṛṣṭa*, or is instilled by particular persons.

See *Yogasūtras* 3.34.

See Dasgupta, 1922, pp. 342-343, a kind of cognition directly by the mind (*manas*) without the help of the senses; a flash of true insight. Like "I feel sure that x".

'intuitive insight which occurs suddenly, without reflection'. See W. Ruben, *Die Nyāyasūtras. Abh. f. d. Kunde des Morgenlandes*. XVIII. Bd. Nr. 2. Leipzig 1928 (Klaus Reprint Ltd. 1966), p. 86.

See S. Kuppuswami Sastri, *A Primer of Indian Logic*. Madras 1961, Notes p.171, "the innate capacity of the mind to immediately perceive certain things...". Immediately, that is, without the help of sense organs. The cognition thus formed has the character of absolute certainty.

See G. B. Palsule, "Bhartṛhari's concept of *vākya* and *vākyārtha*", *Proceedings of the Winter Institute on Ancient Indian Theories on Sentence-meaning*. 1980, pp. 4-5, "the sentence meaning which comes to us in a flash of intuitive understanding in which the word meanings are combined in a whole".

See G. Kavirāj, "The Doctrine of *Pratibhā* in Indian Philosophy", *ABORI*., Vol. V, 1924, pp. 1-18, 113-132.

2. 'residual traces of the excercise of speech in the previous birth', 'faculty of speech with which a child is born'; 'a child's spontaneous, unreflected response to a situation'.

See K. A. Subramania Iyer, *VP* I, Poona 1965, p. 110 (on *VP* 1.122).

3. 'power of imagination, fantasy'.

See *Kāvyādarśa of Daṇḍin*, Edited with an Original Commentary by Vidyābhūṣana Pt. Rangacharya Raddi Shastri. B.O.R.I., 1938, p.105, on stanza 1.103, *naisargikī ca pratibhā* 'and poetic imagination is innate'. The commentary explains *pratibhā navanavollekhaśālinī prajñā* '*pratibhā* is an insight marked by a totally new (way of) referring (to something)'.

In modern Marathi 'talent, gift', especially in the case of artists.

Opp. *apratibhā*.

pratiyatna P. 2.3.53. The *KV* explains *pratiyatna* as *sato guṇāntarādhānam* 'adding a different quality to a thing'.

pratiyogam 'with regard to each and every rule' *Mbh.* I, p. 119, line 11.

pratiyogin **1.** 'counterpart, competitor' *Mbh.* I, p. 405, line 3.

'counterpart' *Mbh.* I, p. 405, line 9. See *KA*, p. 232.

See under *anuyogin.*

See under *vyapekṣā.*

2. (in logic) 'the counterpositive', like fire which is always absent in a lake. See D.H.H.Ingalls, *Materials for the Study of Navya-Nyāya Logic : Harvard Oriental Series*. Vol. 40. Cambridge Mass. 1951, p. 55.

pratirūpaka 'having the same shape, homophonous', i.e., not having the aphearance (of a *nipāta*). *Gaṇasūtra* in *cādayaḥ*, no. 146 in Böhtlingk's edition.

pratiloma See under *prātilomya.*

pratividhā- 'to counteract, find a solution for (difficulties)'.

pratividhāsyate 'a solution will be found in...' *Mbh.* III, p. 8, lines 6-7; p. 353, line 13.

pratividhātavya 'a special provision has to be made (so as to prevent something)' *KV* on P. 7.1.2.

pratividhāna 'refutation, counterargument' *Nyāsa* on *KV* on P. 7.1.90 (Benares ed., Vol. V, p. 635).

pratividheya 'a special provision has to be made'. We cannot justify the form desired by the existing rules.

Mbh. I, p. 271, line 12 ; *Mbh.* III, p. 23, lines 16-17, *tadartham eṣā paribhāṣā kartavyā pratividheyaṃ doṣeṣu* 'for that purpose this *pbh.* must be made, (but) for the difficulties it entails a solution must be found'.

pratiṣidh- 'to overrule' *KV* on P. 6.4.19.

pratiṣiddha 'contradictory, involving contradiction' *Vt.* V on P. 7.2.37.

pratiṣedha **1.** 'prohibition'. When a rule prescribes or prohibits something, the question is always whether the statement concerns the immediately preceding rule, or all preceding rules belonging to the same section. Here *PN, pbh.* 61, applies which says that a rule prescribes or prohibits only that (operation) which is nearest to it in another rule.

See *AP* V, P. 2.1.52, Note (45); P. 2.1.52, under 6; *AP* IX, P. 6.4.85, under 4.

See *Vts.* III, IV and VI on P. 7.1.33 (prohibition by a special statement).

For conjoint prohibition see *AP* IX, P.6.4.126, under 2. Reference is also to P.1.1.5.

In case of prohibition mention of *anuvṛtti* is not required. See *AP* IX, P. 6.4.126, under 2.

See under *apratiṣedha*, *vipratiṣedha.*

2. 'negation' *Mbh.* III, p. 262, line 5 (on P. 7.1.62, which contains two negations, (*na* and *aliṭi*).

3. 'rejection'. See under *avadhāraṇa-pratiṣedha.*

4. 'preventing, debarring' *Mbh.* III, p. 296, line 12.

5. = *virodha* 'conflict'. But there is no conflict, when substitutes prescribed by special rules apply to *sthānins* different from those prescribed by the general rule. See *ANA*, *Bh.* No. 9 on P. 2.3.1 and Note (10). See *AP* XI, P. 7.2.117, under 6.

See under *nivṛtti.*

pratiṣedhaniyama 'restrictive prohibition'. Reference is to P. 7.2.13. *KV* on P. 7.2.45. See *Nyāsa* here.

pratiṣedhasūtra '*sūtra* stating a prohibition'. In such a case the *KV* does not indicate the *anuvṛtti*. See under *yad uktaṃ tan na bhavati*.

pratiṣedhārtha 'serving to have a prohibition of...' *KV* on P. 7.2.61.

pratiṣedhārtham 'for the sake of prohibition, in order to prohibit' *Vt*. I on P.7.1.68; *KV* on P. 7.1.35.

pratiṣṭhā- 3 sg. aor. *pratyaṣṭhāt* 'became established' *KV* on P. 2.4.3.

pratisūtraṃ hy anuvartamāno lopaśabdo bhidyate 'according to the *sūtra* in which it is to be continued the word *lopa* may have a different etymological sense (*bhāvasādhana* or *karmasādhana*)' *Nyāsa* on *KV* on P. 6.4.156.

pratī- (pass.) *pratīyante* 'are perceived understood' *Mbh*. I, p. 178, line 2.

pratīyamāna 'being perceived as, being understood'. See *PASPA*, n. 368.

(pass., caus.) *pratyāyyante* 'they are caused to be understood, they are conveyed' *Mbh*. I, p. 178, line 3.

pratīka 'a word or words quoted for a subsequent discussion'. See *KA*, n. 432.

pratyaṅgavartin 'acting in the manner of nearest things first' *Mbh*. I, p. 145, line 13.

See *STHĀNI*, Pt. I, p. 212.

pratyañc Derivation : (1) ((*prati* + *ancU*) + *KviN*)) + *sU*, P. 3.2.58, (2) ((*prati*+ *anc*) + °)) +*s*, P. 6.1.67, (3) (*prati* + *a°c*) + *s*, P.6.4.24, (4) (*prati*+*a-nUM-c*)+*s*, P. 7. 1. 70, (5) (*praty* + *an°*)+ *s*, P.6.1.77, (6) *pratyan*+ °, P.8.2.23, (7) *pratyaṅ*, P. 8.2.62.

Derivation of the pl. acc. : (*prati* + *ac*) + *as* (pl. acc.). Delete *a* of *ac* by P. 6.4.138. The *i* of *prati* is lengthened by P. 6.3.138.

pratyabhivāda 'responding to a respectful greeting (when, not talking to a *śūdra*)' P.8.2.83. *Mbh*. I, p. 3, line 7 (in quotation). *KV* on P. 8.2.83, *abhivādaye devadatto 'ham, bho āyuṣmān edhi devadattā* **3**.

See PASPA, n. 149.

See under *abhivāda*.

pratyaya **1.** 'suffix' as opposed to *prakṛti* 'stem'. Basic linguistic category in the A.

Derivation of the term:

(1)	*i*	+ suffix	
(2)	*e*	+ suffix	
(3)	*ay*	+ suffix	
(4)	*prati*	+ *ay*	+ *a*
(5)	*praty*	+ *ay*	+ *a*
	pratyaya.		

The *upasarga* is added in stage (4) only, not in stage (2). Adding the *upasarga* in stage (2) would lead to *pratī*+ suffix **prataya*.

2. Forms a section-heading (P. 3.1.1) valid up to the end of the fifth *adhyāya*.

3. Main division, *kṛt* and *taddhita*. *Strīpratyaya* is a separate kind of suffix.

4. May be provided with an *anubandha* or *anubandhas*. In the case of *taddhitas* the *pratyaya* may consist of an element which is to be replaced + *anubandha*. E.g., *ḍh* in *ḍhaK*, *ph* in *phiÑ*. Note that the element to be substituted is not to be printed with capitals. Only the *anubandha* is. See *AP* X, P. 7.1.2.

5. Is usually added after the stem, P. 3.1.2. Forms one unit with an augment, *PN*, *pbh*. 11. See *AP* IX, P. 7.1.3, under 7 (*Vt*. V); P. 7.1.6, under 6 (*Vt*. IV).

See under *tadantavidhi*.

6. Distinguish between derivational and inflectional suffixes. The latter have a syntactic function (finite verb endings, case suffixes), the first have not.

For word-derivational suffixes (*kṛt* and *taddhita*) see Katre (a), pp. 99-117.

7. According to P. 3.4.1, the time sense in which *kṛt*-suffixes are added in *upa-pada* derivations is retained irrespective of the tense of the main verb in a sentence with which they become connected. Reference is to the suffixes prescribed from P. 3.2.84-123 in the sense of the past (*bhūte*). E.g., we derive the word *agniṣṭomamayājin* in the sense of 'one who has performed the *agniṣṭoma* sacrifice' with the suffix *inI* by P. 3.2.85. But this past tense of *agni-ṣṭomayājin* does not stop us from connecting it with a future verb form in a sentence. See *Mbh*. II, p. 168, lines 14-16. See under *dhātusaṃbandhe*.

pratyayagrahaṇaparibhāṣā Reference is to *PN, pbh*. 23. *Nyāsa* on *KV* on P. 6.4.131.

pratyayagrahaṇe na tadantagrahaṇam Part of *PN, pbhs*. 25 and 27.

pratyayanimittaka 'conditioned by a suffix (only, and therefore *antaraṅga*)', i.e. requiring relatively less elements.

See *AP* X, P. 7.1.6, under 6 (*Vt*. V); *AP* XI, P. 7.2.80, under 10.

Opp. *prakṛtipratyayanimittaka*.

pratyayaniyama 'restriction regarding the (use of a) suffix (to convey a particular meaning)' *Vt*. II on P. 1.4.21.

Identical with *vibhaktiniyama*, see *PRĀTI*, p. 49, Note (41).

E.g., *bahuṣu eva bahuvacanam* 'the plural suffixes convey the sense of plural only', is an instance of *pratyayaniyama*, whereas *bahuṣu bahuvacanam eva* 'the plural number suffixes only convey the sense of plurality' is an instance of *arthaniyama*. Another example : *karmaṇi eva dvitāyā* 'the second case endings convey the sense of *karman* only', whereas *karmaṇi dvitīyā eva* 'only the second case endings convey the sense of *karman*' is an instance of *arthaniyama*.

See *PRĀTI*, pp. 14, 28; Notes (41), (42); *AP* III, P. 1.3.12, under 8; *AP* IV, p. 77.

See under *niyama*; *pratyayāvadhāraṇa*; *vibhaktiniyama*

Opp. *prakṛtyarthaniyama*.

pratyayaniṣedhe 'in the domain of a prohibition of suffixes' *Vt*. V on P. 7.3.44.

See *KV* on P. 7.3.44.

pratyayamātra **1.** '(a *pada*) consisting of a suffix only' *KV* on P. 7.4.50.

In *vyatise* the whole verbal base *aṅga as* has been deleted. Therefore, the suffix *se* (*as* + *se*) only remains, and is considered to be *padādi* as far as P. 8.3.111 is concerned (no *ṣatva*). See *AP* XIII, P. 7.4.50, under 3.

2. 'a mere suffix (whether *sarvanāmasthāna* or not, except *Śi*)' *Nyāsa* on *KV* on P. 6.4.12 (Benares ed., vol. V, p. 343).

pratyayalakṣaṇa '(a grammatical operation) conditioned by a suffix (which is deleted)' P. 1.1.62. That operation is still applicable. That is to say, if *lopa* takes place of a suffix, then the operations dependent on the presence of the suffix still take effect. Exception to P. 1.1.63.

See *AP* I, p. 105, *pratyayaṃ gṛhītvā ... śabdaṃ gṛhītvā ... tat.. mā bhūd iti*.

See under *gohitam*; *varṇāśraya*.

pratyayalakṣaṇatā Counters the effect of the *siddha*-principle, see *AP* I, p. 98.

Note that P. 1.1.62 does not apply to speechsounds.

See under *varṇāśraye nāsti*.

pratyayalakṣaṇatva 'the status of being dependent on a suffix'. See P. 6.4.132, under 7.

pratyayalakṣaṇapratiṣedha 'the prohibition of rules conditioned by a suffix after the suffix has been deleted (by P. 1.1.63)', that is, the prohibition of P. 1.1.62, namely, by P. 1.1.63. *KV* on P. 7.1.37; *KV* on P.7.3.76.

pratyayavidhi 'rule prescribing a suffix', that is, a rule stated in the *adhyāyas* 3-5 of the A. *Vt*. II on P. 6.4.114. *Nyāsa* on *KV* on P. 7.3.47.

Opp. *aṅgavidhi*, P. 6.4.1; 6.7.4.

pratyayavidhyartham 'for the sake of the application of a suffix' *Vt*. I on P. 7.1.58.

pratyayaviśeṣa 'a particular suffix' *Nyāsa* on *KV* on P. 6.1.135 (*KV*, Benares ed., Vol. IV, p. 614).

pratyayasthāt First word of P. 7.3.44. *Ślokavt*. II on P. 7.2.107.

pratyayasvara 'accent prescribed for a suffix (by P. 3.1.3)' that is, *ādyudātta*. But case endings and *Pit* suffixes are *anudātta*, e.g., *NīP*. *Padamañjarī* on *KV* on P. 2.4.70.

+ *satiśiṣṭa* *Vt*. IX on P. 6.1.158.

See *AP* IX, P. 6.4.37, under 5 (on *upadeśa*).

See under *prakṛtisvara*.

pratyayādhikāra 'a section heading by means of a suffix'. Device used in the *taddhita*-section, P. 4.1-5.1, in combination with *arthādhikāra* for the ordering of rules.

pratyayādhikāre prakṛtyupapadopādhīnām apratiṣedhaḥ 'in the section devoted to suffixes (i.e., up to the end of *adhyāya* V) a prohibition of (the designations) *prakṛti* 'stem', *upapada* 'accompanying word' or *upādhi* 'limiting condition (for the application of a rule)' is purposeless/not required' *Vt*. I on P. 3.1.1. That is to say, with the exception of the three categories mentioned, all other ele-ments in the rules concerned will be labelled *pratyaya*.

See under *upādhi*.

pratyayāntaram '(*aK*, which is) a different suffix (namely, from *aṄ* by P. 3.1.86)' *Mbh*. III, p. 243, line 10.

See *AP* X, P. 7.1.6 (on *Vt*. II).

pratyayārtha 'the meaning of a suffix'. Refirence is to P. 1.2.56. Dismissed from grammar, *tad aśiṣyam*, P. 1.2.53.

pratyayārthapakṣa View that it is the fem. suffix which expresses the fem sense

See under *prakṛtyarthaviśeṣaṇapakṣa*.

pratyayāvadhāraṇa 'a restriction imposed on suffixes / case endings' *Vt*. I on P. 2.3.50.

See under *pratyayaniyama*..

pratyayāśraya 'dependent on / conditioned by a suffix'. E.g., *kiti* (P. 7.2.11 and 12), *liti* (P. 7.2.13), *niṣṭhāyām* (P. 7.2.14).

See *AP* XI, P. 7.2.36, under 11.

Opp. *prakṛtyāśraya*.

pratyayāśrayapratiṣedha 'prohibition (of *iḍāgama*) based on (properties of) the suffix (i.e., the finite verb ending, like *Pit*, *aPit*, *Ṅit*, P. 1.2.4, *Kit*, P. 1.1.5)' *KV* on P. 7.2.13. See *AP* XI, P. 7.2.13, under 5.

Opp. *prakṛtyāśraya*.

pratyayopadeśakāla '(at) the time of the original enunciation of a suffix'. That is to say, the suffix in question is not introduced without being replaced by *ika*, etc. *Padamañjarī* on *KV* on P. 7.3.50. See *AP* X P. 7.1.2, under 5.

pratyartham 'with regard to each and every object' *Vt*. XXX on P. 1.2.64. 'because words are applied with regard to each and every object'.

pratyavayavaṃ ca vākyaparisamāpteḥ 'and because a sentence

(meaning) fully applies to each constituent part' *Vt.* XII on P. 1.1.1. See *SA*, Note (121).

Compare Bhartṛhari, *VP* 2.18 and 2.43 (ed. W. Rau, 1977).

See under *pratyekaṃ vākyaparisamāptiḥ*..

See *SA*, Note (124).

pratyavasāna 'taking food' P. 1.4.52. See *KĀRA*, Note (168).

pratyākhyā- 'to reject'.

pratyākhyāyante 'can be dispensed with' *Mbh.* I, p. 295, line 18.

pratyākhyānavādin 'advocate of the view that (the rule) is to be rejected'.

See *ANA*, Note (12).

Opp. *ārambhavādin*.

pratyācakṣ- 'to reject' *KV* on P. 7.4.12.

pratyādayaḥ '*prati*, etc.'. A *gaṇa* mentioned in *Vt.* I on P. 2.3.8 (*prati*, *pari*, *anu*). See *ANA*, Note (78).

pratyāpatti **1.**'return to/retaking of/reinstatement of (the original form)' *Vt.* VI on P. 3.1.26.

2. Reference to the re-instatement rule P. 8.4.68. *Mbh.* I, p. 14, line 2.

See *PASPA*, p. 196, and *Bh.* No. 153.

pratyāyaka 'that which conveys meaning' *PASPA*, Kaiyaṭa on *Bh.* No. 67.

pratyāyana (ntr.) 'communication' *Nyāsa* on P. 2.4.3.

pratyārambha 'annulment, counterprescription' *Mbh.* III, p. 300, line 8.

pratyāsatti **1.** 'proximity, nearness (in sense)'. A means to establish reference. See *BDA*, n. 807. E.g., the word *karman* in P. 1.3.14 is taken in the sense of *kriyā*, because *kriyā* is nearer in sense to *dhātu*. See *Nyāsa* on *KV* on P. 1.3.14. 'nearness (in sense between the verbal base and the form derived)'. Like between *kruś-* 'to howl' and *kroṣṭṛ* 'howler, i.e., jackal', *KV* on P. 7.1.95.

2. 'phonological nearness (between dental and labiodental)' *KV* on P. 7.1.102.

pratyāsanna **1.**'near (in sense), closely related' *KV* on P. 2.4.5; *Nyāsa* on *KV* on P. 1.3.14.

2. 'directly connected'. See *PASPA*, n. 790.

pratyāhāra 'abbreviative designation'. Term used in *Ślokavt.* on *Śivasūtra* 5. *Mbh.*I, p. 32, line 13.

Over-application, *AP* X, P. 6.1.124, under 5.

pratyudāharaṇa 'counterexample'. Example in which the rule concerned is not applicable because of a condition which it contains. One of the three constituents of *vyākhyāna*, *Mbh.* I, p. 11, line 23.

Opp. *udāharaṇa*.

pratyekaṃ parisamāpyate 'extends to every single item' *Mbh.* I, p. 360, lines 15-16. Said of *ākṛti* 'generic form'.

pratyekaṃ vākyaparisamāptiḥ 'a sentence meaning fully applies to each (word)' *SA*, *Bh.* No. 137.

See under *pratyavayavaṃ ca vākyaparisamāpteḥ*.

pratyekaṃ vākyaparisamāptir dṛṣṭā 'a sentence (meaning) fully applies to each and every word (separately)' *Mbh.* I, p. 369, line 16.

See under *pratyavayavam*...

pratyekaṃ vṛddhiguṇasaṃjñe bhavata iti vaktavyam 'the statement should be made that the designations *vṛddhi* and *guṇa* refer to each vowel separately (and not to a group of vowels)' *Mbh.* I, p. 41, line 5.

prathama (-ādi) 'the first *varga* "class" of consonants' *Vt.* III on P. 6.4.120. Re-

ference is to verbal bases beginning with a consonants(*caY*).

prathamatas 'for the first time' *KV* on P. 2.4.3.

prathamā (Or-*ma*) Sc. *vibhaktiḥ*.

1. Term used by Pāṇini for the 1st person (= 3rd person) of the finite verb endings, P. 1.4.100.
2. Also used for the nom. case endings, P. 1.2.43; 7.2.88.
   See the discussion in *Vts*. 10-13 on P. 2.3.1.
   Compare P. 2.3.46, *prātipadikārtha*, *liṅga*, *parimāṇa* as notions conveyed by the nom. case ending.

prathamāntavigraha 'analysis (of a cp.) by means of the nom. case ending (added after the main member)'. In the *prakriyā* the nom. case ending is added after each member in the first stage, regardless of the case ending of the cp. as a whole finally decided upon. See *BDA*, n. 127.
Opp. *parinisṭhitavibhaktivigraha*.

prathamābhāva 'use of the nom. case ending' *Vt*. IV on P. 2.3.1.
See *ANA*, n. 48.

prathamāsamartha 'a semantically connected word in the nominative case' *KV* on P. 5.2.84.

prathamopasthitasya tyāge mānābhāvaḥ 'first come, first served'. Lit. 'with the exception of the one who present himself first, there should be no pride'. See Palsule 1961, p. 81.

pradarśanārtham 'in order to provide an illustration'. Other examples are also found. *KV* on P. 7.3.62. 'in order to provide an indication (only)' That is, forms other than the ones quoted are also found. Merely illustrative, not a complete enumeration. *KV* on P. 7.2.34.

pradhāna **1.** (*Mīmāṁsā*) 'primary'. Said of actions in a sacrifice.
See *PASPA*, n. 683.
Opp. *guṇa* 'subsidiary'.

2. 'the predominant meaning conveyed by a cp. constituent'.
3. 'the cp. constituent conveying that meaning'. In connection with the members of a cp., *Mbh*. I, p. 378, line 24 - p. 379, line 3.
4. 'the main meaning'. In a *bv*. cp. the *anyapadārtha* is the predominant meaning. Therefore the meanings of the cp. constituents here are subordinate. Compare *Padamañjarī* on *KV* on P. 7.1.21. Means *arthapradhāna* 'the main (cp. member) as far as meaning is concerned' *Nyāsa* on *KV* on P.7.1.55. The question of *pradhāna* and *upasarjana* is dismissed from grammar by P. 1.2.56-57.
   See under *pradhānakarman*.
   Opp. *apradhāna* 'subordinate'.

pradhānakartṛ 'the main agent' *Mbh*. I, p. 452, line 20.
See *VIBHA*, Notes (8), (10).
Opp. See under *apradhāna* **3**.

pradhānakarman 'the main object' *Ślokavārttika* (viii) on P. 1.4.51. See *KĀRA*, Notes (124), (150).
See under *karman*.
Opp. *apradhānakarman*, *guṇakarman*.

pradhānaśiṣṭa 'taught as the main thing' *Mbh*. I, p. 20, line 22 (on P. 3.1.11); *KV* on P. 7.3.119.
Opp. *anvācayaśiṣṭa*.

pradhānāpradhānayoḥ pradhāne kāryasaṃpratyayaḥ *PN, pbh*. 97.
See under *priyāṣṭānaḥ*.

pradhvaṃsānityatā 'non-permanence due to destruction'. One of the three forms of *anityatā*. See under *anityatā*.

prapañca **1.** 'amplification of a rule, a more detailed, elaborate statement specifically enumerating the instances to which the rule applies'. E.g., P. 2.1.58, see *Mbh*.I, p. 400, line 8.

See *PASPA*, p. 168 (Kaiyaṭa); *AP* V, pp. 75, 82.

2. 'special case' *AP* VIII, P. 2.4.28 (b), under 6.

prapañcārtham 'for a more detailed (but not essentially required) explanation', *KV* on P. 7.2.34. *Nyāsa*: *vistareṇānvākhyānam* 'explanation in greater detail', 'in order to elaborate'.

prapūraṇa 'filling', namely, of the pail used for milking. A meaning ascribed to *duh-* in the *Dhātupāṭha*. See G.Palsule 1961, p. 137.

Sometimes explained in the opposite sense of 'emptying', namely, of the cow's udder. See under *pratikūlībhāva*.

prabhūta 'much, considerable' *KV* on P. 2.4.33.

prabhūtādi *Gaṇa* mentioned in *Vt*. II on P. 4.4.1.

°***prabhṛti*** 'starting from', e.g., P. 2.1.17; 2.4.11. Added after the first word of a *gaṇa*. Always in the ntr. when used in the nom. See *AP* V, p. 35.

pramattagīta '(a stanza) composed by a crazy person' *Mbh*. I, p. 3, line 5.

pramāṇa 'authoritative source of knowledge (like *śabda*)' *KV* on P. 2.4.3.

loko 'vaśyaṃ śabdeṣu pramāṇam 'daily usage necessarily is our authority regarding words' *Mbh*. I, p. 241, lines 8-9.

When is a tradition (*smṛti*) *pramāṇa*? See *KV* and *Nyāsa* on P. 2.4.8.

pramāṇīkaraṇam 'making/turning/accept-ing (somebody) into / as an authority' *Mbh*. I, p. 39, line 4.

pramādapāṭha 'wrong, mistaken reading' *KV* on P. 2.4.67. *Nyāsa*, *anārṣaḥ pāṭhaḥ*.

prayāja **1.** Name of a sacrifice. See *PASPA*, n. 154.

2. 'the initial oblation' P. 7.3.62. See *The Veda of the Black Yajus School*. Trsl. A.A. Keith. *H.O.S*. Vol. 18, p. 205, ff., p. 215 ff.

See *PASPA*, n. 154.

Opp. *anuyāja*.

prayāsa *kiṃ prayāsena* 'what is the use of making the (extra) effort of...?' *Tattvabodhinī* on *SK*, No. 385, on P. 7.2.90. See *AP* XI, P. 7.2.90, under 6.

prayuj- *na prayojayataḥ* 'the two are not used', i.e., not quoted as examples, *KV* on P. 7.3.47

+ present participle. Used to indicate a causative or a double causative. *KV* on P. 6.4.93.

Caus. *prayojayati* 'causes to put in use, motivates' *Mbh*.I, p.68, line 16; *prayojayanti* 'they cause...to apply' *PN*, *pbh*. 16.

prayoktṛ 'the one who provides information, speaker' *Mbh*. I, p. 343, line 1.

Opp. *pratipattṛ*.

prayoktṛdharma 'the attitude of the speaker' *KV* on p.8.1.8. An early reference to pragmatics.

Nyāsa on *KV* on P. 8.1.8, *yo vākyaṃ prayuṅkte tasyaite dharmā guṇaviśeṣā ity arthāḥ. Prayoktṛdharmatvaṃ ca teṣāṃ prāyoktari vṛtteḥ*.

Opp. *abhidheyadharma*.

prayoktrī Sc *vivakṣā* 'diction' *Mbh*. II, p. 342, line 20.

prayoga 'the use of words, usage found in language' *Vt*. XXXI on P. 1.2.64; *KV* on P. 7.3.35.

naiṣo 'sti prayogaḥ '(this form) is not found in usage' *Mbh*. III, p.262, lines 16-17.

Upadeśād dhi śabdarūpaṃ niścīyate laukikād vā prayogāt 'we determine the form of a word on account of grammatical instruction or from ordinary usage' *Nyāsa* on *KV* on P. 6.4.14.

Opp. *aprayoga*.

laukika° 'daily, common (non-technical grammatical) usage' *Mbh.* I, p. 337, line 17.

°*prayoga* See under *upadeśaprayoga*.

prayoganiyama 'restriction on usage' *Mbh.* I, p. 39, line 17. Grammar does not intend to put a restriction on usage. See under *vyākaraṇa*.

prayogaviṣaya 'the domain in which words are used' *Mbh*, I, p. 9, line 20. What follows is an inventory of the domain.

See *PASPA*, pp. 137-138.

prayogānusaraṇa 'agreement in usage'. That is, conveyance of the same meaning by different words. *KV* on P. 2.4.21.

The *Nyāsa* explains it as *prayoga-lakṣaṇa* 'use in a wider, more general sense'.

°*prayojaka* 'that which causes...' *SK*, No. 2667, on P. 3.1.12.

prayojakakartṛ 'the agent who instigates / causes (somebody else to act)' P. 1.4.55 .

See *KĀRA*, pp. 166, 213; *AP* III, p. 115.

See under *hetumat*.

Opp. *prayojyakartṛ*.

prayojana **1.** 'special purpose' *Mbh.* III, p. 203, line 4; *naikaṃ prayojanaṃ yogārambhaṃ prayojayati* 'one single purpose does not motivate the phrasing of a rule' i.e., a rule may have more than just one purpose.

2. 'practical application' *KV* on P. 6.4.1. *prayojanaṃ nāma tad vaktavyaṃ yan niyogataḥ syāt* 'by "purpose" (that operation) is to be stated which necessarily applies' *Mbh.* I, p. 113, line 26; *Mbh.* III, p. 261, lines 15-16.

3. 'useful purpose, merit' (opp. to *doṣa* 'demerit')' *Mbh.* I, p. 486, line 17.

4. 'intention', i.e., intended for. The *taddhita*-suffix is *thaÑ*. See *AP* XII, P. 7.3.8, under 5.

prayojya Derivation, *AP* XII, P. 7.3.68, under 3.

prayojyakartṛ 'the prompted/caused agent' See *Mbh.* II, p. 32, lines 2-3. The example is *pācayaty odanaṃ devadatto yajñadattam* 'Devadatta causes Yajñadatta to cook rice porridge'. Here Yajñadatta is the *prayojya-kartṛ*.

See *KĀRA*, pp. 166, 213; *AP* III, p. 115.

Opp. *prayojakakartṛ*.

prayojyakarman 'object in the form of the prompted agent'.

See *KĀRA*, p. 213.

pravac- 'to proclaim' *KV* on P. 7.3.66 (the *NyaT* form is *pravācyam*).

See *AP* XII, P. 7.3.66, under 4.

pravācya Name of a particular text or text genre. *KV* on P. 7.3.66. See *AP* XII, P. 7.3.66, under 4.

pravāhanityatā 'flow-like continuity' (Kaiyaṭa). See *PASPA*, n. 335.

praviśa piṇḍīṃ praviśa tarpaṇam 'enter (the house), (eat) a sweetmeat; enter (the Gaṅgā), (perform) a libation of water (to the deceased ancestors)' *Mbh.* I, p. 111, line 23. With the quotation Patañjali means to illustrate that parts of sentences are used for whole sentences, *Mbh.* I, p. 111, line 22.

Compare *KĀRA*, p. 124, 215.

pravṛt- **1.** 'to proceed'.

2. 'to function' (as =instr.).

na pravartate 'does not work'.

3. 'to be applicable'.

4. (+ loc.) 'to serve for'.

pravṛtta 'provided with' (+ instr.) *Nyāsa* on *KV* on P. 2.1.57

pravṛtti **1.** 'activity' *KV* on P. 2.3.51; = *vyāpāra*, *Padamañjarī* on *KV* on P. 6.4.16.
2. 'the active life' as opposed to *nivṛtti*, see *Mahābhārata* 12.10, 2-5; *Gītā* 18.30; Manu 5.56.
3. 'undertaking of an action' *Vt.* XIV on P. 3.1.26; *KV* on P. 1.3.45.
4. 'procedure' *ācāryapravṛttir jñāpayati* 'the procedure of the teacher provides a clue' *Mbh.* I, p. 218, lines 17-18.
°*bhedena* 'by a different procedure / functioning' *KV* on P. 6.4.16. Here the different procedure refers to (a) *viśeṣya-viśeṣaṇabhāva* : *ajantasya aṅgasya*, (b) *sthānivadbhāva* : *ajādeśasya gameḥ* 'of *gam-* functioning as the substitute of a vowel (namely, *i* in *iṆ*)'.
5. 'inclination towards' *Mbh.* I, p. 8, line 7.
6. 'application' (of a designation or rule)' *Vt.* VI on P. 2.4.62, *bahuvacanāntasya pravṛttau dvyekayoḥ* 'when a plural word is applied in connection with one or two (items)'. See also *Vt.* VII on P. 6.4.16.
ekavacanadvivacanāntasya pravṛttau bahuṣu 'when a singular or dual word is applied in connection with many (items)'.
See *KV* on P. 1.4.1.
Opp. *apravṛtti*.
7. 'use' *Mbh.* I, p. 19, lines 20-21. There are four uses of words, *jāti, guṇa, kriyā, yadṛcchā*; *Mbh.* I, p. 19, lines 20-21.
8. = *vṛtti*, explained as secondary (*taddhita*) stem formation, *Vt.* VI on P. 1.4.3. *pravṛttikāla* '(at) the time when... is applied' Kaiyaṭa on *Bh.* No. 38 on P. 1.1.59.

pravṛttinimitta **1.** 'the reason why a particular word is applied to/is used to refer to a particular thing' *KV* on P. 5.1.119.
Yadyogād dravye śabdaniveśaḥ tat pravṛttinimittam 'on account of which connection/relation a word is applied to a thing, that is the *pravṛttinimitta*', *Padamañjarī* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619).
Why do we use words in particular meanings? What is the reason for using the word *go/gauḥ* with reference to a cow? One answer (given by the Naiyāyikas) is that we recognize *gotva* 'the universal cow-quality' (a *jāti*) in the animal. We recognize a universal quality indicated as *gotva* in a particular individual. That is why we use the word *go* to refer to the individual item noticed. Compare *BDA*, n. 515; *PRĀTI*, n. 116; *PASPA*, p. 83.
2. Is not identical with reference. See *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619, line 29, *grāmaṇayanaṃ prati kartṛtvam* is the *pravṛttinimitta* of the word *grāmaṇī*.
3. See *KV* on P. 7.1.74, where *arthe* is explained as *pravṛttinimitte*. A *bhāṣitapuṃska* word must have the same meaning, i.e., *pravṛttinimitta*, as the corresponding masc. word.
See under °*tva*; °*nimittaka*; *bhāva* (P. 5.1.119).

pravṛttinimittabheda 'difference in the cause of application of a word to a thing-meant'. E.g., *vyākaraṇa* 'grammar', *vaiyākaraṇa* 'grammarian'.

pravṛddhādayaḥ *Mbh.* I, p. 417, line 3. A *gaṇa* prescribed for the sake of cp. formation by a *Saunāgavārttika*. See *TA*, p. 195.

praśasya Replaced by *śra*, P. 5.3.60 or by *jya*, P. 5.3.61.

praśna 'question'. Derivation, *STHĀNI*, Pt. I, p. 147.

praśnākhyāna 'question and answer' *Vt.* III on P. 2.3.28.

See *VIBHA*, Note (33).

praśne prativacane 'in a question - answer situation' *Nyāsa* on *KV* on P. 2.4.3.

praśliṣṭanirdeśa 'statement in which *praśleṣasandhi* has been applied', i.e., an additional vowel is assumed. *Mbh.* I, p. 139, line 8.

See *Nyāsa* on *KV* on P. 6.4.119.

See *PRĀTI*, p. 157; *STHĀNI*, Pt. I, pp. 104, 116; *STHĀNI*, Pt. II, pp. 87-88; *AP* IX, P. 6.4.119 (b), under 4.

praśleṣa **1.** 'assuming an additonal phoneme (which has disappeared)' *AP* IX, P. 6.4. 119 (b), under 3.

2. = *praśleṣasandhi* *KV* on P. 7.2.11. See under *varṇ-*.

praśleṣasandhi Non-Pāṇinian device, like *maṇḍūkapluti* and *yogavibhāga*. Applied by later grammarians to justify an interpretations which the original text of the *sūtra* does not provide. One phoneme is substituted for a preceding one and an (assumed) following one. The phonemes are usually vowels.

Mbh. I, p. 469, lines 14-15; *KV* on P. 7.3.39.

In the case of the *anubandha Ś*, *Vt.* IV on P. 2.4.32; *Vt.* I on P. 7.1.27.

Mentioned by *KV* on P. 7.2.11 in the case of the consonants *g* and *k*.

E.g., long *ṝ* in P. 7.4.11, explained as short *ṛ* + long *ṝ*, by P. 6.1.101.

See Whitney, § 84 d.

See *TA*, n. 160; *STHĀNI*, Pt. I, p. 33; *AP* XIII, P. 7.4.60, under 7.

prasakta **1.** 'that which has a chance to apply' *Vt.* IV on P. 1.1.60; *Mbh.* I, p. 457, line 13; *KV* on P. 7.1.18 (in *kārikā* quoted from *Mbh.*).

2. 'that which has an undesired chance to apply' *Mbh.* I, p. 112, line 15.

prasaktanivṛttiḥ prasaktā 'one runs the risk of doing away with...' *Mbh.* I, p. 112, line 15.

prasaktavya 'to be applied' *Mbh.* III, p. 224, line 24. Renders °*prasaṅga*.

prasakti °*abhāva* 'absence of something where it is actually proper)'. See *AP* IV, P.1.4.63, under 9; *Nyāsa* on *KV* on P.1.4.63.

prasaktikriyā 'taking advantage of the occasion' *AP* V, P. 2.1.40, under 6.

prasaṅktavya 'to be undesirably arrived at' *Mbh.* I, p. 465, line 12.

See *PRĀTI*, n. 308.

prasaṅga **1.** (in *Mīmāṁsā*) 'the single performance of a subsidiary action to help a primary action other than the one to which it belongs'. See *JMS* 12.1.1-6. See under *tantra*; *prāsaṅgika*.

2. 'possibility, chance of scope, domain for application (of a rule) + gen.' *Vt.* I on P. 1.4.2; *Mbh.* I, p. 159, lines 2-3, *ko hi śabdasya prasaṅgaḥ. Yatra gamyate; cārtho na ca prayujyate* 'which is the domain of application of a word? (There) where its meaning is under-stood, but (the word itself) is not used' *KV* on P. 7.1.37.

samāsa° 'possibility of cp. formation' *KV* on P. 2.2.19.

See *STHĀNI*, Pt. I, Note (30), on the meaning (*sthāne*) of the gen. case ending. See under *prasaṅge*.

3. 'undesired chance / possibility' *Vt.* II on P. 2.4.79; *Vt.* II on P. 6.4.130; *Vt.* II on P. 6.4.135; *Vt.* IV on P. 6.4.52; *Vt.* III on P. 7.1.95-96.

Refers to a possibility of application which is not desired and which is prevented by a rule, *Vt.* IV on P. 6.4.52; *Vt.* I on P. 7.4.82.

śeṣa° 'the undesired consequence is that (the word) *śeṣa* (would apply to = loc.)' *Vt.* I on P. 7.4.60.

See *Ślokavt.* on P. 6.4.19, *Mbh.* III, p. 185, line 20.

See under *aniṣṭaprasaṅga* and *vipratiṣedha*; *prasaṅgāt*, *prasaṅge*; *prāpti*; *vyapadeśa*.

4. 'undesired consequence'.

°*vākya* 'reduction *ad absurdum*'. Typical of Nāgārjuna's reasoning.

prasaṅgatva 'having a chance to apply (which is not desired)'. Said of a rule. *Ślokavt.* on P. 6.4.110, *Mbh.* III, p. 216, line 26.

Compare *prāpnoti*, *Mbh.* III, p. 217, line 2.

prasaṅgāt **1.** 'because it would follow that... (which is not desired)' *PASPA*, Kaiyaṭa on *Bh.* No. 13.

2. (adv.) 'incidentally' *PASPA*, Kaiyaṭa on *Bh.* No. 152.

°***prasaṅgitva*** 'the status of becoming applicable' *Nyāsa* on *KV* on P. 7.1.23. *kṛtākṛtaprasaṅgitva* 'whether or not (another rule) has scope for application', Nāgeśa, *PN*, *pbh.* 42.

prasaṅgin 'having scope for application' (said of a rule) *PN, pbh.* 46.

prasaṅge 'when there is a possibility (of...)' *KV* on P. 7.3.1.

prasaṅge bhavati 'comes within the domain of application' *Mbh.* I, p. 127, line 17.

yo yasya prasaṅge bhavati 'a person who acts in somebody's place/capacity' *Mbh.* I, p. 132, line 25.

prasajyapratiṣedha 'having considered the possibility, one rejects', i.e., a prohibition of what could be applicable. Here the negation is to be construed with the copula : 'it is not that the case that'. Denies the copula "is/are". E.g., *abrāhmaṇa* is interpreted as 'he is not a brahmin'. *Paryudāsa* negates a noun meaning, like *abrāhmaṇa* 'a non-brahmin, other than brahmin'.

Prasajyapratiṣedha prohibits, *paryudāsa* excludes. See *KV* on P. 7.3.44, *asupaḥ*; *KV* on P. 7.3.85; *STHĀNI*, Pt. I, n. 898. *AP* XII, P. 7.3.44, under 11; *AP* XII, P.7.3. 85, under 7.

See *Mbh.* I, p. 412, lines 3-4, *prasajyāya kriyāguṇau tataḥ paścān nivṛttiṃ karoti* 'after having applied an action or quality, one stops it from applying'. The example is *āsaya śāyaya bhojayānekam* 'provide a bed, provide a seat, provide food, (then he blocks that by saying) *anekam* 'not to (just) one'. Here *āsaya,* etc. represent *prasajya,* whereas *anekam* represents the *pratiṣedha*.

See further *ATA*, Note (50); *TA*, p. 107, n. 411; *KĀRA*, n. 494; *AP* IX, P. 6.4.127, under 5 (vs. *na bhavati*; P. 6.4.171, under 10.

Opp. *paryudāsa*.

prasañj- **1.** 'be applicable'.

2. 'be applicable, which is not desired'.

3. 'be the undesired consequence'.

prasajyate 'there would be an undesired possibility (of x...)' *Mbh.* II, p. 196, line 6.

Nyāsa on *KV* on P. 7.1.90 (*KV*, Benares ed., Vol. V, p. 635).

prasāraṇa *Vt.* I on P. 6.4.13; *Vt.* III (second part) on P. 7.2.1; *Mbh.* III, p. 278, line 11; p. 286, line 9 (on P. 7.2.14).

See under *saṃprasāraṇa*.

prasiddhi *prasiddhaye* 'in order to establish' *KV* on P. 7.2.81.

prasiddher avivakṣātaḥ karmaṇo 'karmikā kriyā 'a verb is (called) *akarmaka* "not having a *karman*" on the basis of (the *karman)* being wellknown (or) on the basis of *avivakṣā* "(the speaker) not wishing to mention (the *karman*)"' *VP*, 3.7.88 cd. (ed. W. Rau, 1977).

Quoted by the *Padamañjarī* on *KV* on P. 7.4.57.

°*prastha* Final part of a place name, see Agrawala ²1963, p. 69 (Hindi °*pat*).

prāk **1.** 'up to exclusive' *Mbh.* III, p. 228, line 9, *prāg bhāt* 'up to the section introduced by *bhasya*' (P. 6.4.129); *KV* on P.7.2.85; *KV* on P. 5.4.7, *tamabādayaḥ prāk kanaḥ* 'tamap, etc., up to *kaN* (P. 5.3.95)'.

For the abl. construction apply P. 2.3.29.

For the derivation of the word *prāk*. See *VIBHA*, p. 50.

Vt. I on P. 2.4.67. Limit exclusive. Here a prohibition holds good up to a certain point. After that point no prohibition..

According to P. Kiparsky 1979, p. 37, used in an exclusive sense in the A. See examples quoted, p. 37.

2. 'up to inclusive' Patañjali uses the phrase *saha tena*, i.e., *bhasya adhikāreṇa saha. Prāk* in P. 1.4.56, *prāgrīśvarāt*, includes P. 1.4.97.

3. *Avyayībhāva* cp. formation by P. 2.1.12. Both **1** and **2** are known to Patañjali.

See *AP* IX, P. 6.4.46, under 1.

See under *ā*.

4. Why mentioned? *Vts.* I-III on P. 4.1.83. Is mentioned in an *adhikāra* so that the suffix concerned need not be repeated in each and every role belonging to that section.

prāṅkṣu For *k* apply P. 8.3.28. Not mentioned by Whitney, § 408.

See under °*liṅkṣu*.

prāg abhyāsavikārebhyo 'ṅgādhikāraḥ 'the *aṅgādhikāra* goes up to the changes of the reduplication syllable'. View mentioned by Kaiyaṭa on *Vt.* III on P. 6.1.2 (*NSP* ed. Vol. V. 1945, p. 13, col. 2).

prāk tataḥ = *prāk ṭeḥ* *Ślokavt.* 1 d, on P. 7.2.102, *Mbh.* III, p. 309, line 18.

prāk śatāt 'up to 100' *Bhāṣyavt.* on P. 6.3.47, *Mbh.* III, p. 161, line 17.

prākāra 'wall' (of a city), *Mbh.* I, p. 342, line 22.

prākārīyā iṣṭakāḥ 'bricks suitable to build a wall' *KV* on P. 5.1.16. No product - material relation here.

prāg amutaḥ samāveśo bhavati 'up to (P. 3.4.71) there is co-application (of two designations, *kartṛ* and *karman*)' *Mbh.* II, p. 179, line 7.

prāg bhād asiddhatvam If *asiddhatva* is valid up to the end of the *bha*-section, (P.6.4.175), then P.6.4.148 and 149 come within this section. *Mbh.* III, p.228, line 9.

prāgdiśīya Refers to *taddhita*-suffixes introduced from P. 5.3.1-26 (incl.).

prāg vṛtteḥ 'before the word-integration process has started' *Mbh.*I, p. 227, line 5 (in a *Ślokavārttika*). See under *vṛtti*.

prāṅ- or ***prāṅk-*** See P. 8.3.28 (before a *śaR* sound; in *pada*-final position),

See under *k*.

Whitney, § 408, notes *prākṣu* only for the pl. loc. The preferred form is *prāṅkṣu*, P. 8.3.28. Compare °*liṅkṣu*, P. 7.4.28.

prācām **1.** Supply *deśe* 'in the country (of the Easterners)'. See *KV* on P. 7.3.24. See Agrawala ²1963, p. 39, division

between *prācya* and *udīcya*. The border is formed by the river Sarasvatī.

2. Supply *prayoge* 'in the usage (of the Easterners)' *AP* I, P.1.1.75, under 3; *AP* VIII, P. 2.4.66, under 3; *AP* XII, P. 7.3.14, under 2.
3. Also interpreted as 'according to the opinion of the eastern grammarians'. See *Nyāsa* on *KV* on P. 7.3.24.

See under *vibhāṣitam*.

prācīna 'a place in the east' *Mbh*. I, p. 137, line 19. Derivation, *STHĀNI*, Pt. I, n. 331.

prācya and ***prāñc*** See *AP* VIII, P. 2.4.66, under 3.

prāñc- pra + añcU (*Dhp*. 1.203). Takes *KviN*, P. 3.2.59. *NUM* by P. 7.1.70.

For the derivation of *prāṅ*, see *AP* X, P. 7.1.70, under 3.

°***prāṭ*** See *AP* IX, P. 6.4.19, under 7 (*śabda*°).

prāṇa *Ṇatva* by the special rule P. 8.4.19. See *AP* XI, P. 7.2.76, under 3 (d).

prāt tumpatau gavi kartari 'when preceded by *pra* (the verbal base) *tump-* "to injure" (takes the augment *sUṬ* as the initial), if a cow is the agent' *Gaṇasūtra*, see *SK* (*NSP* ed. 1942, p. 364), No. 2308, on P. 6.4.48.

prātipadika Derivation : *pratipadam* + *ṭhaK*, P. 4.4.39. See under *ika*.

An *arthavat* wordform which is not *dhātu*, nor *pratyaya*, and which includes *kṛt*, *taddhita* and cp. stems. P. 1.2.45-46. Generally, a non-fem. noun/ pronoun in its uninflected state (*prakṛti*).

A masc. or ntr. nominal stem (as different from a fem. derivation in *Ṅī* or *āP* (*AP* V, P. 2.1.67, under 6) and which may be (P. 2.1.46) *kṛdanta*, *taddhitānta*, or a cp. Fem. stems are not called *prātipadika*. See *PRĀTI*, n. 24.

Stands for five notions, genus, individual, gender, number, noun-verb relation. See Kaiyaṭa, *SA*, p. 13.

See under *pañcaprātipaditrārthapakṣa*.

Uṇādi-derived words are also *prātipadika* in Pāṇini's system.

Mbh. III, p. 135, line 18, *kṛtprakṛtir dhātuḥ* 'a verbal base forms the stem or a *kṛt*-suffix'.

nityasaṃbandhāv etāv arthau prakṛtiḥ pratyaya iti 'these two items have an invariable relation, namely, stem and suffix' *Mbh*. I, p. 219, lines 14-15.

Is basically *antodātta*, see *AP* I, p. 112.

See *AP* X, *Vt*. V on P. 7.1.2.

prātipadikagrahaṇe liṅgaviśiṣṭasyāpi grahaṇam 'given the mention of a *prātipadika*, the mention is also of (a *prātipadika*) qualified by gender' *Mbh*. III, p. 223, lines 11-12 = *PN*, *pbh*. 71; compare *Vt*. XII on P. 7.1.1.

Quoted as a *nyāya* by *Nyāsa* on *KV* on P. 7.3.3.

prātipadikapratyaya 'a suffix (like *ṢyaÑ*) prescribed for / in connection with a nominal stem (only)' *Nyāsa* on *KV* on P. 6.4.173.

Opp. *dhātupratyaya*.

prātipadikād dhātvarthe bahulam iṣṭhavac ca '(*ṆiC* is) variously added to a noun stem in the sense of a verbal base, and the noun stem is treated as if followed by (the suffix) *iṣṭhan*'. That is, it is subject to those operations which apply before *iṣṭha*. *Gaṇasūtra* mentioned in the *Dhp*. under 10.368. See *SK* (*NSP* ed. 1942, p. 426), No. 2573, on P. 7.4.97. Deals with denominatives (P.3.1.21, 25). Böhtlingk's note says that the nominal stem before *ṆiC* undergoes the same changes as before *iṣṭhan*. See G. Palsule 1961, p. 36.

See *Nyāsa* on *KV* on P. 7.2.21.

See *AP* IX, P. 6.4.133, under 7.

See Cardona, *Pāṇini : A Survey..* .Delhi 1980, p. 161.

prātipadikārtha 'nominal stem meaning', nothing beyond gender and number.

Comprises five categories, *jāti* 'genus', *vyakti* 'individual', *liṅga* 'gender', *saṃkhyā* 'number' and *kāraka* 'syntastic case category'.

Special features, see *PRĀTI*, pp. 67, 69.

See *SA*, Note (78); *ATA*, n. 108; *PRĀTI*, p. 5.

See under *pañcakaprātipadikārtha-pakṣa*.

prātilomya 'what goes against the grain' P. 5.4.64.

Prātiśākhya Name of a treatise on phonetics according to a particular recension (*śākhā*) of the text of the Vedas. See B. Liebich, 1919, pp. 30-31 (*Ṛkprātiśākhya*) and pp. 45-47. Starts from the *padapāṭha* (= *prakṛti*), then converts it into *saṃhitā* text by sandhi operations. The rules concerned are phrased as sound x becomes y, where x is stated in the nom. and y in the acc. No substitution (x in the gen. and y in the nom.), as adopted by Pāṇini.

prād ūhoḍhoḍhyeṣaiṣyeṣu *Vt.* IV on P. 6.1.89. Examples :

pra + *ūha* → *prauha*
pra + *ūḍha* → *prauḍha*
pra + *ūḍhi* → *prauḍhi*
pra + *eṣa* → *praiṣa*
pra + *eṣya* → *praiṣya*

Single substitution of *vṛddhi*.

prādayaḥ *Mbh.* I, p. 416, line 18. A *gaṇa* prescribed for the sake of cp. formation by a *Saunāgavārttika*. See under *prādisamāsa*.

prādi **1.** A word class assumed by Pāṇini. Listed under P. 1.4.58. *Prādi* words are also called *gati* (P. 1.4.60) and *upasarga*. Comes under *nipāta*, P. 1.4.58 and 56. See *TA*, n. 698.

2. In *Vt.* I on P. 6.4.155 refers to the substitutes *pra*, etc., for *priya*, etc., taught by P. 6.4.157.

prādisamāsa **1.** Name for a type of cp. formation, *Vt.* IV on P. 2.2.18 and *Saunāgavārttika* E^5 on P. 2.2.18. See *TA*, pp. 188-189 and 193-194; *AP* IX, P. 6.4.167, under 4; *AP* XI, P. 7.2.92, under 4.

2. Applied in a preverb-verb relation. See *Nyāsa* on *KV* on P. 7.2.20 (*pari* + *dṛdha* + *ṆiC*).

The preverb is considered to be a separate unit as far as reduplication (P.6.1.8, ff.) and *iḍāgama* are concerned (P. 6.4.71). See *SK*, No. 2667, on P.3.1.12, *upasargasamānākāraṃ pūrva-padaṃ dhātusaṃjñāprayojake pratyaye cikīrṣite pṛthak kriyate* 'a preceding word (like a preverb) which has a form similar to that of an *upasarga* becomes separate when we wish to add a suffix which causes the designation *dhātu*'.

prādhānya 'the status of being the more important thing' *Nyāsa* on *KV* on P. 6.4.22.

See under *śāstra*.

prādhvam Adv. 'in such a way as to be fit for the road', i.e., suitably, favourably. See *AP* IV, P. 1.4.78, under 4; *AP* X, P. 6.4.169, under 4.

prādhvaṃkṛtya 'after having made (the cart) suitable for the road'. That is, after having bound together the parts with cords. See Agrawala [2]1963, pp. 152- 153. See *AP* IX, p. 423.

See under *pariniṣṭhitavibhaktivi-graha*.

prāp- 1. 'to apply/become applicable' *Mbh.* I. p. 267, line 20; *Mbh.* I, p. 286, line 3; *Mbh.* III, p. 391, line 19, *na prāpnoti* 'does not become applicable'.

See under *aprāpta*.

2. *yat tu tadāśrayaṃ prāpnoti* 'but when the question is of something dependent on that' *Mbh.* III, p. 214, line 20.

3. 'to become applicable, which is not desired'.

prāpnoti 'there would be an undesired chance (for the application of a rule)'. Therefore something has to be prevented or removed. *Mbh.* III, p. 185, lines 9, 13, 22; p. 186, lines 2, 8; *KV* on P.7.1.24; *KV* on P. 7.1.33.

Prāpnoti is used by Patañjali to render *prasaṅga* in a *Vt*. See *Mbh.* III, p. 298, line 15. See under *prasaṅga*.

na prāpnoti 'would not have a chance (for application)'. This is not desired. *Mbh.* III, p. 191, line 7; p. 218, line 15; p. 391, line 19.

prāpayati *Nyāsa* and *Padamañjarī* on *KV* on P. 6.4.155, why *vṛddhi* here but not in *srajayati*? Reference (1) to *PN, pbh* 91 (1), *saṁjñāpūrvako vidhir anityaḥ*. Reference (2) to *PN, pbh.* (92) which says that no two *aṅga*-operations can be applied in one and the same derivation. So either (1) or (2) rules out *vṛddhi* in *srajayati*. But what about *prāpayati*? Here we have *vṛddhi* and *pUK*, which are *aṅga*-operations. No answer, see usage.

prāpayati = *priyam ācaṣṭe* 'he tells the story of a loved one' *Mbh.* III, p. 230, line 8.

See under *aniṣṭhitatva*.

prāpaka 1. '(a rule) which introduces something new not taught before', = *vidhi*, *Mbh.* I, p. 180, lines 21-22. *Vt.* II on P. 1.1.70.

Opp. *niyama*.

2. 'one who/which allows'.

See *STHĀNI*, Pt. II, n. 28.

Opp. *pratibandhaka*.

prāpaṇa 'causing to reach' Kaiyaṭa on *Bh.* No. 11 on P. 2.3.12.

prāpta 1. 'applicable' *KV* on P. 7.2.80. *nitye prāpte lope* 'when *lopa* applies invariably' *KV* on P. 7.3.70.

2. '(already) covered (by another rule)' *nityaṃ prāpta* 'would apply invariably (which is not desired)' *KV* on P. 7.1.12.

See under *prāptavibhāṣā* ; *prāpte*.

Opp. *aprāpta*.

prāptajīvikā 'she who has made a living' *Mbh.* I. p. 409, line 4. Derivation, *TA*, p. 45.

prāptavikalpa See under *prāptavibhāṣā*.

prāptapratiṣedha 'prohibition (of *ṭilopa*) which is applicable (by P. 6.4.170)' *Vt.* I on P. 6.4.171.

See under *aprāptavidhāna*.

prāptavibhāṣā A type of option. An operation which has already been prescribed is made optional in connection with a new linguistic environment. Otherwise the grammatical operation prescribed would have been obligatory.

See *TA*, Note (172); *FANU*, 1984, p. 74; *AP* I, P. 1.1.44, under 6.

See under *vibhāṣā*.

Opp. *aprāptavibhāṣā*.

prāptāprāptavibhāṣā The third type of option mentioned by Patañjali, *Mbh.* I, p. 105, line 23. In some cases an operation is optionally disallowed, whereas in other respects it is optionally allowed. Equivalent of *ubhayatravibhāṣā*.

See *AP* I, P. 1.1.44, under 6.
See under *vibhāṣā*.

prāpti **1.** 'reaching'.
2. 'possibility of application of a rule, chance for (a rule) to become applicable' *Nyāsa* on *KV* on P. 1.4.4.
3. 'outcome of the application of a rule' *KV* on P. 7.4.90 (in *prāptijña*, *Ślokavārttika*).
4. 'applicability of a property', e.g., of *Nittva*, *KV* on P. 7.3.83.
5. 'the undesired chance/possibility of...' *KV* on P. 7.3.7; *Tattvabodhinī* on *SK*, No. 582 on P. 2.3.15.
6. Means *pūrvapakṣa*. Śaṅkara on *Brahmasūtra* 2.3.41, *NSP* Ed. 1948, p. 295, line 25.
aniṣṭarūpa° 'chance of (deriving) an undesired form' Kaiyaṭa on *Bh*. No. 42 on P. 1.1.59.
°*abhāva* 'not being applicable' *Nyāsa* on *KV* on P. 2.4.62.
See under *prasaṅga*.
Opp. *aprāpti*.

prāptijña 'one who knows the (outcome of) the application (of rules)' *Mbh*. I, p. 488, line 19; *Mbh*. III, p. 359, line 17 (in *Ślokavārttika*).
See *KA*, n. 740; *PASPA*, Note (43).
Opp. *iṣṭijña*.

prāpte In connection with *chandas* rules *prāpte* refers to the usage of the *bhāṣā*. *KV* on P. 7.4.30; on P. 7.4.45.
prāpte pūrveṇa prāpte 'since by the previous rule (P. 2.4.77 the prescription) would apply obligatorily (i.e., obligatory *luk-deletion* of *sIC*) (there is no room left for option)' *KV* on P. 2.4.78.
See under *iti prāpte*.

prāpte 'prāpta ubhayatra vā Three kinds of doubt, *Mbh* I, p. 105, line 26, p. 106, line 1. Several times repeated.
See under *trisaṃśaya*.

prāpte cāprāpte ca 'when (*Ṅittva* of *yāsUṬ*) is both applicable and non-applicable' *KV* on P. 7.3.83.

prāptodako grāmaḥ 'a village to which the water has reached, a marooned village' *Mbh*. I, p. 425, lines 1-2. See *ANA*, p. 4.

prābalya 'superior strength' Nāgeśa on *PN*, *pbh*. 48.

prāmāṇya 'authority'.

prāmādikī ukti 'a wrong statement' *SK*, No. 3563, on P. 7.1.43.

prāya 'the majority of cases' *Mbh*. II, p. 343, line 2.

prāyadarśana 'general use' *Vt*. I on P. 2.3.23.

prāyika 'having an approximative value, valid in most of the cases'.

prāyeṇa 'mainly' (adv.) *Mbh*.I, p. 452, line 4.
See under *prakṛtyādayaḥ*.

prārabdha 'undertaken' *Mbh*. III, p. 359, line 17.

prārthayati **1.** 'to wish for something' *Mbh*. I, p. 330, line 23. The second stage in undertaking an action. See *KĀRA*, p. 123, and n. 348.
2. 'to request'.

prālambhi 'it is deceived (by him)' 3 sg. aor. impersonal pass.
Derivation :

(1) *pra+labh* + *CiṆ*	P. 3.1.60
(2) *pra+labh* + *i+ta*(*ātm*.)	P. 3.4.78
(3) *pra+labh* + *i+*°	P. 6.1.104
(4) *pra+lambh+ i*	P. 7.1.64 (no option for inserting *nUM* by P. 7.1.69).

prāsaṅgika **1.** 'associative digression'. Said of rules in the A. Term used by A. Faddegon, *Studies in Pāṇini's Gram-*

mar. Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam. Afdeeling Letterkunde. Nieuwe Reeks. Deel XXVIII, No.1. Amsterdam 1936, pp. 23, 49, 65.

2. 'which happens to be incidentally associated (with a given action)' *VP* 2.77 (ed. W. Rau 1977).

3. A school in Buddhist philosophy, which applies the method of *prasaṅga* 'undesired consequences' to arguments of the opponent and thereby reduces them to absurdity.

prāsāda **1.** 'a high seat, dais'.
2. 'big mansion, haveli, *ANA*, p. 37.
See *AP* VIII, p. 33, reference to *KV* on P. 2.4.21.

prāsāda āste 'he sits on a high seat/dais' *Mbh.* I, p. 442, lines 7-8
See *ANA*, Note (30).

prāsādāt prekṣate *Vts.* I and II on P. 2.3.38; *Mbh.* I, p. 455, lines 5-6 and 20.
See *BDA*, Introduction, p. xxiii; *VIBHA*, Notes (31), (33).

Explained as *prāsādam āruhya prekṣate* 'having mounted the dais he looks around'. Why? What Kātyāyana wants to show is the connection of *prāsāda* with the action of looking around, the *apādāna-kāraka*. He does so by assuming that *prāsāda* is basically the *karman*.

priya Takes the first place in a cp. optionally, *Vt.* II on P. 2.2.35.

gomatpriya Mbh. III, p. 305, line 22. See *AP* XI, P. 7.2.98, under 8.

priyatisā Mbh. III, p. 306, line 9. See *AP* XI, P. 7.2.98, under 8; P. 7.2.99, under 5.

priyaṃvada P. 3.2.38, *vad* + *KHaC*

priyāṣṭānaḥ 'ones to whom eight are dear' *KV* on P. 7.1.21.
Vt. II on P. 2.2.35 for *pūrvanipāta* of *priya* on a *bv*. cp. See *Padamañjarī* on *KV* on P. 2.2.35.

Why hasn't the case ending *Jas* in *priyāṣṭānaḥ* been *luk*-deleted by P. 7.1.22? As explained by the *Nyāsa* on *KV* on P. 7.1.22, in a *bv*. cp. the *anyapadārtha* is the predominant meaning. Since the meanings of the cp. constituents are subordinate, that is, since the meaning of the *ṣaṣ*-word *aṣṭan* is subordinate, P. 7.1.22 does not apply here. This rule prescribes *luk*-deletion of the endings *Jas* and *Śas* after *ṣaṣ*-words (P. 1.1.24). According to *PN, pbh.* 29, this also applies to forms ending in a *ṣaṣ*-word, that is, to cps with a *ṣaṣ*-word in final position. According to *PN, pbh.* 97, when we have the choice between a *pradhāna* and an *apradhāna* meaning in cp.-formation, a grammatical operation is applicable to the word conveying the main meaning. The result of the combination of the two *pbhs* is that the *bv*. cp. *priyāṣṭānaḥ* ends in a *ṣaṣ*-word which, given the *bv*. cp., is *apradhāna*. Therefore, by the interpretation of *PN, pbh.* 97, just mentioned, we should not apply P. 7.1.22. Therefore there is no *luk*-deletion of *Jas* here. In this way the form *priyāṣṭānaḥ* is justified.

prekṣāpūrvakārin 'one who carefully reflects' *Mbh.* I, p. 85, line 11.
See *STHĀNI*, Pt. I, p. 85.

preman Derivation :

(1) *priya*	+ *imanIC*	P. 6.4.157
(2) *pra*	+ *iman*	P. 6.4.157
(3) *preman*		P. 6.1.87
preman.		

preṣaṇa 'urging to act'. See *KĀRA*, n. 917.
See under *adhyeṣaṇa*.

preṣya- 'to summon' P. 2.3.61. Construed with a gen. in connection with *havis*.

praiṣa 'urging (to act)' *Vt.* I. On P. 1.4.55. See under *preṣaṇa*.

protha *udakāntaṃ priyaṃ protham anuvrajet* 'one should accompany a dear traveller up to the water's edge'. Compare a slightly different version in *Śakuntalā*, ed. A. Scharpé, De Tempel : Brugge 1954, p. 57 (Act IV, after stanza 17, Śārṅgarava speaks). *Nyāsa* on *KV* on P. 7.2.2.

proṣṭhapada Name of a constellation, explained as 'whose feet are like those of a bull' by the *KV* on P.5.4.120. Mentioned as a ready-made *bv*. cp, P.5.4.120. See *KV* on P.7.3.10; *AP* XII, P.7.3.10, under 5.

prauḍhivāda 'a rash statement'. See *ATA*, p. 140.

plakṣaḥ 'a *plakṣa* tree', sg. nom. Supply *asti* 'it is'. *Mbh.* I, p. 443, line 8.

plakṣanyagrodha 'a *plakṣa* tree and a *nyagrodha* tree' *Mbh.* I, p. 431, lines 17-18. See *BDA*, Notes (122), (133), the Summary in Note (140), and n. 637.

pluta 'protracted' Said of a vowel, P. 1.2.27-28. See Allen, 1953, p. 83.

pluti 'protraction' *Vt.* I on *Śivasūtra* 2.

pvādi = *pū-ādi* P. 7.3.80. Subdivision of the *kryādi-gaṇa*, conjugation class IX.
See under *lvādi*.

psvān 'one who has chewed' (Kaiyaṭa). The verbal base is *bhas-*.
Derivation, *STHĀNI*, Pt. II, pp. 120-121.

PH

ph Is not an *anubandha*. In initial position of a *taddhita*-suffix is replaced by *āyan*, P. 7.1.2. E.g., *phiÑ* (P. 4.1.154). See *AP* IV, P. 2.4.58, under 4. For the non-use of capital letters see under *ṭh*.

phala **1.** 'fruit, result of action'. Not to be confused with *phāla*.

2. Chief aim / purpose, see P. 1.3.72. When a man cooks, the *pradhānaphala* 'chief aim' is the appeasement of hunger. When he performs a sacrifice, the chief aim is the attainment of something. The cook and the priest may earn money by cooking and sacrificing, but this is not the chief aim of the actions concerned.
See *VP* 3.12.18, *yasyārthasya*... See *VP* III, Pt. ii, 1974, p. 100, 'that fruit for the accomplishment of which actions like cooking are undertaken is their main fruit, and not profit, etc. .
For the distinction between chief aim and incidental aim. *Mbh.* on P. 1.3.72.

3. And *vyāpāra*, see *KĀRA*, Note (107) and n. 446; *AP* III, pp. 119-120. *Vyāpāra* 'activity' which has a *phala* 'effect'. In the case of *pac-* 'to cook' the *vyāpāra* is conducive to *viklitti*, the softening of the rice grains. *Viklitti* is the *phala*. See *Bālamanoramā* on *SK* (a), No. 2738 (P. 1.3.67).

°*phala* *pratiṣedhaphalaṃ cedaṃ sūtram* 'and this *sūtra* works as a prohibition' *KV* on P. 7.2.36.

phalabarhābhyām inac *Vt.* IV on P. 5.2.122. E.g., *phalin, barhin*.

phalaśruti *Mbh*. I, p. 36, lines 16-18, (Why this instruction on phonemes in the *Śiva-sūtras*?) 'this list of phonemes, a list of speech, which blossoms, bears fruit, is adorned all around like the moon and the stars, is to be known as the massed *brahman* "Veda". And in knowing that (list) one obtains the fruit consisting in the merit awarded by (the study of) the Vedas. And his mother and father become honoured in *svarga* and in the present day world'.

phale luk P. 4.3.163, a *taddhita*-suffix in the sense of fruit (like *aÑ*, P. 6.4.139) is *luk*-deleted. See *AP* X, P. 7.1.74, under 10 (*pīlu*).

phiÑ Suffix used to derive *gotra* names, P. 4.1.160. See under *kauravya*.

Replaced by *āyani*, P. 7.1.2. See *KV* on P. 7.3.20, and *AP* XII, P. 7.3.20, under 3 (No. 20).

B

b In initial position of a specified verbal base replaced by *bh* before specified suffixes, P. 8.2.37. See under *baśo bhaś*.

°*bandhu* E.g., *brahmabandhu* 'a brahmin in name(only)', *vīrabandhu* 'a hero in name (only)' *KV* on P. 7.1.54.

bapsati 'they chew' 3rd pl. present tense of *bhas-*.

Shortened derivation :

(1) *bhas+bhas+ŚaP+ ati*			P. P. 6.1.10; 3.1.68; 3.4.78
(2) *bhas*	+ *bhas*	+ °	P. 2.4.74
(3) *bha°*	+ *bh°s*	+ *ati*	P. 7.4.60; P. 6.4.100
(4) *ba*	+ *bhs*	+ *ati*	P. 8.4.54
(5) *ba*	+ *ps*	+ *ati*	P. 8.4.55

bapsati.

Bapsati can only be derived as a pl. form. But in *chandas* the pl. form may be construed with a sg. subject. See *Mbh*. III, p. 213, line 12.

See *AP* IX, P. 6.4.100 (b).

See under *chandas*.

bapsivas 'one who has chewed'. The verbal base is *bhas-*.

Derivation, *STHĀNI*, Pt. II, pp. 122-123. Compare *jakṣivas* (P. 7.2.67).

babdhām 'you (pl.), chew' *KV* on P. 1.1.58. Pl. 2nd person imp. of *bhas-* 'to chew'. Derivation, *STHĀNI*, Pt. II, pp. 11-12.

babhaṇatuḥ With *babhaṇuḥ* example for *Vt*. XII on P. 8.2.6, *Mbh*. III, p. 393, line 12. See *AP* IX, P. 6.4.120, under 4.

See under *abhyāsajaśtvacartvam ettvatukoḥ*.

balavat *Taddhita*-derivation with *matUp*, P. 5.2.136 (in the *gaṇa balādi)*

balāhakād vidyotate 'it is lightening from the cloud' *Mbh*. I, p. 325, line 20.

See *KĀRA*, p. 64.

bavayor abhedaḥ 'there is no difference between *b* and *v*'. See *DSG* ²1970, p. 281, s.v. *b*.

Quoted by Mall. on *Kir*. 15.10.

See *AP* XI, P. 7.2.21, under 2.

baśo bhaṣ 'in place of *b*, *g*, *d* or *d*, a *bh*, *gh*, *dh* or *dh* (is substituted)' under the conditions mentioned in P. 8.2.37.

bahiraṅga **1.** '(a grammatical operation) having an outside cause'. That is, conditioned by an element situated outside the *pada*-boundary.

The term is known to Kātyāyana, *Vt.* X on P. 6.4.22; *Vt.* IV on P. 7.2.107. Therefore he must have known the term *antaraṅga* also.

PN, *pbh*. 50. That which is *bahiraṅga* 'caused by an external element' is regarded as not having taken effect when the question is of applying an operation which is internally conditioned (*antaraṅga*).

See *KV* on P. 7.4.29.

See *AP* IV, p. 32; *AP* IX, P. 6.4.19, under 5; *AP* X, P. 7.1.84, under 5; *AP* XIII, P. 7.429, under 4.

2. 'based on external considerations'. See *STHĀNI*, Pt. I, p. 215.

See under *antaraṅga*.

See under *nān āśrayatva*.

bahiraṅgam api pūrvottarapadayoḥ pūrvaṃ kāryaṃ bhavati paścād ekādeśaḥ 'although it is *bahiraṅga*, the grammatical operation on a *pūrvapada* or *uttarapada* is applied first. Thereafter single substitution takes place'. Clue provided by P. 7.3.22, according to the *KV* on this rule. See *PN*, *pbh*. 53.

bahiraṅgalakṣaṇa 'dependent on/conditioned by an external/outside cause' *Mbh.* III, p.182, line 21; *Vt.* VII on P. 6. 1. 135.

KV on P. 7.4.10; on P. 7.4.29.

Opp. *antaraṅgalakṣaṇa*.

bahiraṅgalakṣaṇatva 'the status of being dependent on (an operation which has) an outside cause' *Vt.* VII on P. 1.1.47; *Vt.* I on P. 7.1.89; *Vt.* IV on P. 7.2.1.

bahiṣaṣ ṭilopaś ca yañ ca *Vt.* IV on P. 4.1.85.

bahu° The *taddhita*-suffix *bahuC* prescribed by P. 5.3.68 in the sense of *īṣadsamāpti* 'near-completion'. E.g., *bahukṛtam* 'almost done'.

See *ANA*, p. 13.

bahuprakṛti '(only if) containing stems used in the plural'. Said of a *dvandva* cp. which is optionally treated as one single item. *Vt.* I on P.2.4.12. See *AP* VIII, P. 2.4.12, under 6.

bahulam **1.** Used 34 times in the A.

2. Does not mean 'often', but 'irregularly, variously'. This is the traditional interpretation. The implication is that a precise rule cannot be stated. See *AP* V, P. 2.1.32, under 5.

See *KA*, p. 156, Note (107), under 2. *Bahulam* says, in effect, that it is impossible or difficult to formulate a precise rule. See P. 2.1.57, under 3. See *Padamañjarī* on *KV* on P. 2.1.32, *avyāptyativyāptiparihārārtham* 'to avoid under and overapplication (of a rule)'.

KV on P. 2.1.32, *sarvopādhivyabhicārārtham* 'for the relaxation of all restrictive conditions'.

In a rule dealing with cp.-formation *bahulam* does not prescribe the cp. in a special meaning. Therefore in such a rule the word *samartha* can be continued.

See *AP* V, P. 2.1.12, under 5; P. 2.1.57, under 3.

3. Cancels option words. In P. 2.1.32 the word *vā* is temporarily cancelled. In P. 2.1.58 *vā* is continued again.

Bahulam cancels *vā*, but *vā* does not cancel *bahulam*. The cancellation of *vā*, etc., by *bahulam* has not been stated in *FANU*. Should be added as a new convention.

Bahulam is never continued in the next rule. E.g., *bahulam* in P. 2.1.57 is not continued.

bahulam anyatrāpi saṃjñācchandasoḥ *Uṇādisūtra*, No. 190 (*SK*, p. 530). Quoted by Kaiyaṭa on the *bhāṣya* on P. 7.4.65 for *ṇiluk*.

See under *parṇaśuṣivat*.

bahulam etaṃ nidarśanam A *sūtra* mentioned in the *Dhātupāṭha* under 10.392. See G. Palsule, 1961, pp. 117, 237.

bahulaṃ saṃjñāchandasor iti vaktavyam 'the statement should be mae that (replacements are) variously (made) when a conventional meaning is to be conveyed and in *chandas*'. Reference to *Vt*. XI on P. 2.4.54 (Kaiyaṭa)'.

See *STHĀNI*, Pt. I, n. 213.

bahulaṃ chandasi Continued as a whole by *ca* in P. 2.3.63 from P. 2.3.62. In P. 2.3.64 there is no *ca*, so *bahulam chandasi* is discontinued. In P. 6.4.76 *bahulaṃ chandasi* is continued as a whole.

Taken as one expression belonging to the *vidheya*, *AP* VIII, P. 2.4.39, under 2; P. 2.4.74 (a), under 4. Against P. 2.3.62, under 2, where *bahulam* is taken with the *uddeya* and *chandasi* with the *vidheya*.

As part of the *vidheya* in *AP* VIII, P. 2.4.73 and 74 (a) because it qualifies *luk*.

The part *bahulam* discontinues a previous *vibhāṣā*. See *AP* X, P. 7.1.9, under 2.

See *AP* VII, P. 2.3.63, under 3; P. 2.3.64, under 2; *AP* VIII, P.2.4.28 (b), under 3; P. 2.4.73, under 1 and 3; P. 2.4.39, under 3; P. 2.4.73; P. 2.4.76; *AP* IX, P. 6.4.75, under 5; P. 6.4.128, under 2 (non-*chandas* rule).

See *AP* X, P. 7.1.103, under 2.

See under, *chandas*; *vidhisūtra*.

bahulaṃ nirdarśanam *Gaṇasūtra*, *Dhp*. 10.392.

See *SK*, No. 2574 (*NSP* ed., p. 428). See under *curādāv adanta...*

bahuvacana Defined by P. 4.1.102 as a plural *sUP* suffix. See *AP* XII, P. 7.3.103, under 2.

anirjñāte 'rthe bahuvacanaṃ prayoktavyam 'the plural is to be used when the thing-meant is not definitely known' *Mbh*. I, p. 427, lines 9-10.

Plural used to show respect, see *Padamañjarī* on *KV* on P. 7.3.49, *gurutvād tu bahuvacanam*.

bahuvrīhi **1.** Is formed of *samānādhikaraṇa* words by *Vt*. X on P. 2.2.24. See *BDA*, n. 12.

In a *bv*. cp. the *anyapadārtha* is the *pradhāna* meaning. The constituents' meanings are subordinate. See *Padamañjarī* on *KV* on P. 7.1.21.

For different varieties of *bv*. cps see *Vts* X-XV on P. 2.2.24 and *BDA*, Introducrion, pp. li-liv, and pp. 65-71.

The first component may be a genitive word in the sense of a mass (*samudāya*), or a manufacturing process (*vikāra*). *Vt*. XIII on P. 2.2.24. E.g., *keśacūḍaḥ*, *suvarṇālaṁkāraḥ*. See *Mbh*. I, p. 424, lines 1-2.

2. Do we add *matUP* in the constituent analysis of a *bv*.? See *BDA*, n. 193.

The *taddhita*-suffix *kaP* may be added, P. 5.4.154.

3. *Bv*. cps in *-as* lengthen the prefinal vowel by P. 6.4.13-14. Not so in *tp*. cps. See *AP* IX, P. 6.4.14, under 5.

Bv. cps in *-an* do not take *NīP* in the fem., P. 4.1.12.

Fem. ending *ḌāP* added to cps in *-an*, like °*rājan*. *ḌāP* is *Ḍit*, so apply P. 6.4.143. See *AP* X, P. 7.1.54, under 3, *bahurājā*.

See under *anyapadārtha*; *atadguṇa-* and *tadguṇasaṃvijāna*.

bahuvrīhir nimittaṃ tatpuruṣo nimittī 'the *bv*. cp. is the conditioning form, the (internal) *tp*. cp. is the conditioned form' *Mbh*. III, p. 373, line 12. See *SA*, p. 188. The point is that the (internal) *tp*. cp. Is prescribed on the condition that an *uttara-pada* follows (P. 2.1.51).

Accent, P. 6.1.223, superseded by P.6.2.1. See *ATA*, Notes (93), (95).

bahuvrīhau sarvanāmasaṃkhyayor upasaṃkhyānam *Vt*. I on P. 2.2.35. Quoted by *Nyāsa* on *KV* on P. 7.1.98 as *sarvanāmasaṃkhyor upa°*. See *BDA*, p. 219.

bahūrji 'having much vigour' *Vt*. IV on P. 7.1.72. Ntr. pl. nom. / acc. in *Śi*.

Derivation, see *AP* X, p.7.1.72, under 7.

According to some grammarians, the form *bahūrñji* is also acceptable.

bahvapekṣa '(operation) requiring (relatively) more causes', i.e., *bahiraṅga*. *PN, pbh*. 50.

See *PN*, Pt. I, text, p. 80, line 7; Pt. 2. trsl. p. 228.

Opp. *alpāpekṣa*.

bādh- 'to set aside'. One rule/operation sets aside another rule/operation in case of a conflict. *Nyāsa* on P. 6.4.111. E.g., a *nitya* rule sets aside an *anitya* rule, a *bahiraṅga* rule may set aside an *antaraṅga* rule, *PN, pbh*. 52.

bādhata eva 'totally sets aside/ excludes' *KV* on P. 7.3.30.

bādhakāny eva nipātanāni 'ready-made forms definitely set aside (the same forms as regularly derived by rule application' *PN, pbh*. 110.

Maxim quoted by the *Nyāsa* on *KV* on P. 6.4.70 as *bādhakāny api nipātanāni bhavanti*. Here the *Nyāsa* calls it a *pakṣa* 'alternative view'.

See *Mbh*. I, p. 87, line 6, *bādhakāny eva hi nipātanāni bhavanti*.

See under *nipātana*.

bādhakabādhanārtham 'in order to block (a particular suffix) which would block (the addition of another suffix)' *KV* on P. 3.1.109.

bādhanārtham 'in order to set aside' *KV* on P. 7.2.3.

bādhā 'setting aside, blocking'. A *Mīmāṃsā* principle, see *JMS*, chapter X. E.g., *abhakṣyo grāmyakukkuṭaḥ* 'a domestic fowl is not to be eaten'. Eating such a fowl would otherwise be allowed.

See *VP* 2.77 (ed. W. Rau, 1977).

See under *takrakauṇḍinyanyāya*.

bādhikā 'preventive' *Mbh*. I, p. 452, line 21.

bādhita *sakṛdgatau vipratiṣedhe yad bādhitaṃ tad bādhitam eva* 'once superseded, always superseded'. See *PN*, Pt. I, Introduction, p. 26.

bādhyabādhakabhāva 'relation of debar-red and what debars'. Relation in which one item or rule sets aside the other. See *TA*, n. 58, 68, 69; *KĀRA*, n. 183.

Does not hold in the *abhyāsa*-section. Thus here no conflict between general and special rules arises. See *AP* XIII, P. 7.4.83, inder 4 (*Vt*. II).

See *AP* X, P. 7.1.72, under 7; *AP* XIII, P. 7.4.9, under 5.

See under *takrakauṇḍinyanyāya*; *māṭharakauṇḍinyanyāya*; *yaṃ vidhim upadeśo...*

bāhīka Quoted as an example for *Vt*. V on P. 4.1.85.

bāhulaka 'caused by (the mention of the word) *bahulam* (in P. 3.3.1)' *SK*, *Uṇādi-sūtra* 320, *kṛdādhārā* ...

Tattvabodhinī on *SK*, No. 731 (°*vacana*, that is, *vakti*). Here P. 3.3.113 contains the word *bahula*.

See *AP* VIII on P. 2.4.1.

bāhya *Vt*. IV on P. 4.1.85. See *AP* IX, P. 6.4.144, under 4.

bāhyataddhita 'an external *taddhita*-suffix'. E.g., (*pravāhaṇa* + *ḍhaK*) + *iÑ*/ *vuÑ*. *KV* on P. 7.3.29 (b). Here *iÑ*/*vuÑ* is the external *taddhita*.

bāhyaprayatna 'extra-buccal articulatory effort'. Compare *Mbh*. I, p. 61, line 14. See Allen, 1953, p. 22.

Opp. *ābhyantaraprayatna*.

bidādi P. 4.1.104. *Gaṇa* no. 164 in Böhtlingk's edition of the *gaṇapāṭha*.

See under *gopavanādi* and *haritādi*.

bibhavanīyiṣati 'he repeatedly wants a mansion for himself' *Mbh*. I, p.156, line 2.

Derivation, *STHĀNI*, Pt. II, pp. 128-129.

For the point of the example see *STHĀNI*, Pt. II, Note (61).

bibhāvayiṣati 'he desires to cause to become'.

Derivation, *STHĀNI*, Pt. II, p. 163.

bimbam 'the fruit of Momordica Monodelpha' *Mbh*. I, p. 153, line 8.

Derivation, *STHĀNI*, Pt. II, Note (34).

bījākṛ- 'to plough and sow seed simultaneously' P. 5.4.58.

buddhi **1.** 'consciousness, mind, intellect, understanding'.

2. 'notion, concept'.

See *STHĀNI*, Pt. I, pp. 84-85 (difference with physical reality).

3. Three types of notions, according to Patañjali. See *STHĀNI*. Pt. I, p. 85.

buddhibheda 'difference in understanding' *VP* 1.46. (ed. W. Rau, Wiesbaden 1977).

Opp. *ātmabheda*.

buddhirūpa 'that which comes to the mind' *Mbh*. I, p. 143, line 15.

buddhivipariṇāma 'a change of notion (only)'. See *Mbh*. I, p. 137, lines 13-14.

See *STHĀNI*, Pt. I, Note (39).

buddhiśabda 'a word as it comes the mind / as it comes to be understood'. *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619). Compare *VP* 1.86 cd (ed. W. Rau), *āvṛttaparipākayāṃ paripākayāṃ buddhau śabdo 'vadhāryate* 'a word becomes finally decided upon in the mind after (the seed implanted by sounds) has reached maturity'.

See under *ākṛti* **3**.

buddhau kṛtvā 'having gone through (all articulatory movements) in his mind'. Beginning of a *Ślokavt*. quoted under *Vt*. X on P. 1.4.109 (*Mbh*. I, p. 356). See *AP* IV, pp. 260-261.

bubhūṣati 'he desires to become'.

Derivation, *STHĀNI*, Pt. II, pp. 163-164.

bṛṃh- Deletion of nasal by *Vt*. III on P. 6.4.24. See *AP* IX, P. 6.4.24, under 6 (*upabarhana*).

Bṛhaddevatā See Liebich, 1919, pp.31-35.

Bṛhaspati Reference to the story of Bṛhaspati teaching Indra, see *Mbh*. I, p. 5, lines 25-27.

bebheditā 'one who breaks repeatedly' *Mbh*. I, p. 143, line 9.

Derivation, see *STHĀNI*, Pt. I, pp. 170, 201.

See under *-ṛ*.

bailvaḥ khādiro vā ... '(the sacricial post should be) of *bilva* or of *khādira* wood' *Mbh*. I, p. 8, line 16.

See *PASPA*, n. 508.

bodhya *iti bodhyam* 'we should be mindful of the fact that...'. Nāgeśa on *PN*, *pbh*. 49, end.

bodhyate māṇavakaṃ dharmaḥ 'the boy is caused to know *dharma*'.
See *KĀRA*, p. 213.
See under *māṇavakaṃ dharmaṃ bodhayati*.

bobhavīti See under *bhū-*.

bobhoti Alternative form for *bobhavīti* because of optional *iḍ-āgama* by P. 7.3.94.
See *AP* XIII, P. 7.4.82, under 3.

brahmacārin *Taddhita*-derivation, P. 5. 2. 138. The suffix is *inI*. See P. 6.3.86.

brahmatvá 'the status or function of the chief ritual official'. Derivation, *Brahmán* + *tva*, P. 5.1.136.

brahmadatta *abrahmadattaṃ brahmadatta ity āha* *Mbh*. III, p. 272, line 7.
See under °*vat*.

bráhman (ntr.) **1.** 'spell, powerful Vedic ritual formula'.

2. (in *Vedānta*) impersonal divine world principle described as *sat* 'being', *cit* 'pure consciousness', *ānanda* 'bliss', *ens originarium*, which has its ground in itself; which is the origin of the phenomenal world, and absorption into which/union with which - with the ensuing loss of individuality and identity - is thought to be the ultimate goal of human life, the *unio mystica*.

°*brahman* preceded by the name of a locality takes the *samāsānta* suffix *ṬaC*, P. 5.4. 104.

brahmabandhū 'a female who is brahmin in name only' *STHĀNI*, Pt. II, p. 27, 42; *AP* IV, p. 43; *AP* XII, P. 7.3.106, under 3. Apply P.4.1.66; 6.1.85.

brahmabandhvai 'for a woman who is brahmin in name only' *Mbh*. I, p. 151, line 19.
Derivation, *STHĀNI*, Pt. II, Note (6).

brahmarāśi 'the totality of the Vedas, the massed Vedas' *Mbh*. I, p. 36, line 17.

brāhmaṇa **1.** The word *brāhmaṇa* is derived by P. 6.4.171 in the sense of *jāti*. See *AP* VIII, P. 2.4.58, under 17.

2. 'a brahmin'. Who is a brahmin? See *Mahābhārata*, (Crit. ed,.*Vanaparvan*), 3.177.15, question asked to Yuddhiṣṭhira by a snake. Compare *Manusmṛti* 11.84, a brahmin is the authority for the world because *brahman* (= Veda) is the cause (of the world).

See *Mbh*. I, p. 411, lines 16-19. *TA*, pp. 99-100.

brāhmaṇena niṣkārano dharmaḥ ṣaḍaṅgo vedo 'dhyeyo jñeya iti 'a brahmin should learn to recite (and) understand the Veda with its six ancillaries as his duty without motive (of gain)'. Unidentified statement quoted by Patañjali, *Mbh*. I, p. 1, lines 18-19. See *PASPA*, *Bh*. No. 19.

For the distinction between being able to recire and being able to understand the Veda see *PASPA*, n. 86.

Virtues enumerated, *Bhagavadgītā* 16.1-3.

3. A literary genre. P. 4.2.66, *chando brāhmaṇāni* '*saṁhitās* and *brāhmaṇas*' P. 4.3.105, *brāhmaṇakalpeṣu* 'in *brāhmaṇas* and *śrautasūtras*'.

4. Different from *mantra*. See *KV* on P. 2.4.80; *AP* VIII, P. 2.4.80, under 5.

Compare the *śloka* quoted in *Mbh*. I, p. 411, lines 16-17, and *TA*, p. 99.

See under *na brāhmaṇaṃ hanyāt*; *śiṣṭa*.

brāhmaṇakula *Mbh*. I, p. 59, line 17.
See under *atajjātīyakaṃ hi loke vyavadhāyakaṃ bhavati*; *atajjātīyavyavadhāna*.
See under *yena nāvyavadhānaṃ tena vyavahite 'pi*.

brāhmaṇagrāma āniyatām '(it is said) let a brahmin's village be brought. But in that (village) lives the (collection of) five artisans from the lowest one onwards' *Mbh.* I, p. 118, line 3.

brāhmaṇasya putraṃ panthānaṃ pṛcchati 'he asks the son of a brahmin the way'. Example mentioned in *Vt.* III on P. 1.4.23. See *KĀRA*, Note (10).

brāhmaṇavad asmin kṣatriye vartitavyam 'one should treat this *kṣatriya* like a brahmin' *Mbh.* I, p. 134, lines 17-18; Kaiyaṭa on *AP* VII. *Bh.* No. 3 on P. 2.3.5.

See *STHĀNI*, Note (19).

brāhmaṇasya gataḥ 'he has gone to the brahmin's (village)' *Mbh.* I, p. 415, line 13. See *TA*, Note (124).

brāhmaṇo mantravyākhyānagranthaḥ 'a Brāhmaṇa is a book which gives an explanation of *mantra*' *Nyāsa* on *KV* on P. 2.4.80.

bruviśāsiguṇena... Beginning of the second line of *Ślokavt.* 1. on P. 1.4.51.

See *KĀRA*, pp. 181, 183-185, 192, and Note (141).

brū- *Guṇa* by P. 7.3.84, but not in the *tātAṄ* form. See *Padamañjarī* on P. 7.1.35.

brūhi brūhi *SA*, *Bh.* No.114. Example for *Vt.* X on P. 2.1.1. See *SA*, p. 109, and Notes (104), (105).

BH

bha Abbreviation of *bhakta* 'part'.

1. A nominal stem immediately followed by a case (*svādi*) suffix which begins with a vowel or *y* is called *bha* (P.1.4.18). This includes case terminations and *taddhita* suffixes. See *AP* IX, P. 6.4.130, under 4.

In conflict with the designation *pada*, since both designations are mentioned in the *ekasaṃjñādhikāra*. See *AP* IX, P. 6.4.129, under 4. Therefore *bha* debars the designation *pada* by P. 1.4.17. See *AP* IV, P. 1.4.13, under 2.

For some examples involving both the designations *pada* and *bha*, see *STHĀNI*, Pt. II, Notes (7) and (8). The point is that the designation *pada* triggers off sandhi operations which the designation *bha* does not. So, in order to derive the desired form, the question becomes, how to stop one of these designations from applying. See *AP* IV, P. 1.4.18, under 7.

2. A nominal stem ending in *t* or *s* immediately followed by a *taddhita*-suffix which has the sense of *matUP* (like *vat* or *vin*, P. 5.2.94) is called *bha* (P.1.4.19).

3. Operations dependent on the designation *bha* are stated in the section P. 6.4.129 (*bhasya*) - 175. See *AP* IV, P. 1.4.13, under 3. In the rules following P. 6.4.129 there may not be a condition stated in the locative regarding a following item which serves as the condition for applying these rules. In such a case, it may be expressly stated that the rule concerned comes under

bhasya. The point is that the designation *bha* (P.1.4.18) is conditioned by a locative stem, namely, *yaci*. Thereby the rule concerned becomes indirectly conditioned by the locative *yaci*.

For the elision of the final *a* of a *bha* stem apply P. 6.4.148.

4. Vedic nominal stems listed in a *gaṇa* are called *bha* (P. 1.4.20).

5. A *taddhita*-suffix mentioned in P. 5.2.138.

See under *aṅga*; *svādi*.

°*bhakta* 'forming part of' *Mbh*. III, p. 181, line 13; *Mbh*. III, p. 303, line 18; *KV* on P. 7.2.82.

See under *abhakta*.

bhaktatva *yāsuṭas tiṅbhaktatvāt* 'because of the fact that *yāsUṬ* forms part of *tiṄ*' *Nyāsa* on *KV* on P. 7.3.89.

bhakti **1.** 'object of davotion' P. 4.3.95.

2. Love of/loyalty to (a city or *janapada*) See Agrawala ²1963, pp. 432-433.

°*bhakṣa* *ab*° 'one who lives on water', *vāyu*° 'one who lives on wind'.

See *AP* XII, P. 7.3.69, under 4.

bhakṣakaś cen na vidyete vadhako 'pi na vidyate 'if there would be no one who eats, no one who kills is found either'. Usage quoted in *KV* on P. 7.3.35.

bhakṣayati piṇḍīṃ devadattena 'he causes Devadatta to eat a sweetmeat' *Mbh*. I, p. 337, lines 25-26. See *KĀRA*, Note (174).

bhakṣI- '(the verbal base) *bhakṣ-* "to eat"' *Mbh*. III, p. 333, line 4 (on P. 7.3.69).

bhagavat Refers to Pāṇini. *Ślokavt*. in *Mbh*. III, p. 109, line 8.

bhagavataḥ pāṇineḥ siddham *Vt*. IV on P. 8.4.68. See under *pāṇineḥ siddham*.

Bhagavadgītā Is not just an interspersed episode of the *Mahābhārata*, but its very heart. See Sylvain Levi, "*Tato jayam udīrayet*", *ABORI*. 1918-1919.

Arjuna, a *kṣatriya*, is the perfect devotee of Krishna, and is taught about his *kṣatriyadharma*. In the *Kirātārjunīya* (Canto XVIII), in a reversal of role, Arjuna figures as the *bhakta* of Śiva.

See under *yat karosi...*

bhañj- *Dhp*. 7.16, *bhañjO-*. Mentioned in Böhtlingk's Index on the *Dhp*. as *bhañj-*. Originally, all verbal bases which end in nasal + cons. have dental *n*. This *n* is replaced by a *savarṇa* sound by P. 8.4.58. E.g., *bhañj-*.

°*bhañjikā* 'the game of...' *TA*, Note (127).

bhamātra 'any (suffix which causes the designation) *bha*'. See under *avyayānāṃ bhamātre ṭilopaḥ*.

bharata P. 2.4.66. *Nyāsa* on *KV* on P. 2.4.66, *yeśāṃ bharata ādyaḥ saṃjñākārī* '(those) of whom Bharata was the first name giver'.

Bhartṛhari **1.** Philosopher of language, and grammarian, dated in the second half of the fifth cent. A.D. Author of the *Vākyapadīya*(*VP*) and of a commentary, the *Mahābhāṣyadīpikā*, on Patañjali's *Mahābhāṣya* which breaks off in the commentary on P.1.1.55. The rest has not been preserved. The title of the first work is mentioned in *KV* on P. 4.3.88. Bhartṛhari remained an outsider in Indian grammatical tradition, even though his work was utilized to a considerable extent by Kaiyaṭa. Even-tually, his tradition was lost in India.

See F. Kielhorn, *The Vyākaraṇa-Mahābhāṣya of Patañjali*. Vol. III. Preface to the First Edition, Vol. II, pp. 17-27.

Prajñā vivekaṃ labhate bhinnair āgamadarśanaiḥ / kiyad vā śakyam unnetuṃ svatarkam anudhāvatā 'the intellect acquires critical acumen by (familiarity with different) traditions and views. How much can one really understand by running after one's own reasoning?' *VP* 2. 489.

2. No philosophy as a theoretical world view can evade the question of the origin of it all. To Bhartṛhari the origin is the *bráhman*, the divine, undifferentiated ground of being, known from Vedic tradition. But Bhartṛhari's otiginality lies in the identification of the *bráhman* with *śabda* 'articulated sound, speech, language'. (*VP* 1.1), also a Vedic reminiscence, namely, of the role of *vāk* 'speech' (compare *VP* 1.124). Thus, essentially, all phenomena are reduced to linguistic phenomena, which, in fact, are only one aspect of reality. Accordingly, the science of language, grammar, can assume the status of a salvation doctrine, *dvāram apavargasya* 'the door to final bliss' (*VP* 1.14 a). Now how to account for the diversity in this essentially linguistic world? Bhartṛhari does so by postulating a multitude of powers (*śaktis*) in language through which the world unfolds itself. Two of these *śaktis* are time and space, time being the main one. See under *kāla*.

3. Time is taken in its original sense of an order according to earlier and later. In language this takes the form of a sequence (*VP* 1.23). This is a deep thought, because in language sequence manifests itself on all levels. But the underlying unitary being of the *śabda-bráhman* is not affected by the ultimately illusory diversity of phenomena imposed on it by speech.

Threefold division of speech, *paśyantī*, *madhyamā*, *vaikharī*, *VP* 1.159.

See *PASPA*, p. 185.

4. From the assumption that all our distinctions and thus all our knowledge is bound up with language (*VP* 1.129-131) Bhartṛhari concludes that the differences between things are caused by differences between words, *śabdeṣv evāśritā śaktir viśvasyāsya nibandhanī* 'the power which generates this universe rests on (the use of) words only' (*VP* 1.122 ab). Words are no more than grammatical, theoretical abstractions from the sentence or wordgroup as an indivisible whole (*VP* 2.217-218, 325), and their division into stem and suffix is a grammatical artifice (*VP* 2. 233, 236, 23 8-239). See *STHĀNI*, Pt. I, n. 734.

5. Bhartṛhari is an *akhaṇḍavākyasphoṭavādin*. See *VP* 1.71-74; 2.57 (ed. W. Rau, 1977).

6. For purposes of communicating meaning the sentence which contains an action word is used, and individual word meanings only derive from that (*VP* 2.424, 436-437, ed. W. Rau, 1977).

7. For causative and *karmakartṛ* constructions. See *AP* III (1994), pp. 121-129,

8. For the image of the bull, see *PASPA*, n. 163.

9. Isolated passages. *VP*. 1.96 (93), *PASPA*, n. 319; *VP* 1.102 (89), *PASPA*, n. 323; *VP* 1.179 (151), *PASPA*, n. 318; *VP*, 1.180 (152), *PASPA*, n. 516; *VP*. 1.181 (152), *PASPA*, n. 517; *VP* 1.182 (154), *PASPA*, n. 315, 316, 317; pp. 216-218 (*Mahābhāṣyadīpikā*); *VP* 2.13 (ed.

Abhyankar-Limaye), *STHĀNI*, Pt. I, n. 734.

See under *pratibhā* (*VP* 2.143-145); *vākya*; *vākyasaṃskārapakṣa*; *vyaṅgya-vyañjakabhāva*; *vyākaraṇa*.

10. General literature :

Subramania Iyer, 1969, Chapter III, The Metaphysical Background of the *Vākyapadīya*. For Bhartṛhari's analysis of language, see Chapter IV.

Cardona, *Pāṇini : A Survey...*, Delhi, 1980, pp. 295-305; pp. 245, 289-299, date 5th cent. A.D.

R. Herzberger, *Bhartṛhari and the Buddhists*. D. Reidel Publishing Company : Dordrecht 1986.

H.G. Coward and K. Kunjunni Raja, *Encyclopaedia of Indian Philosophies*. Volume V; *The Philosophy of the Grammarians*. Delhi : Motilal Banarsidass. 1990, pp. 121-174.

bhava *tatra bhavaḥ* 'occurring, located there' P. 4.3.53. *Mbh*. I, p. 12, line 1.

See *PASPA*, p. 165; *AP* XII, P. 7.3.18, under 5.

bhavati cet tad bhavati 'if ... (then) that is allowed' *KV* on P. 5.2.94.

bhavati tādarthye caturthī 'the fourth (case ending) is used in the sense of being a thing for the sake of x' *Mbh*. I, p. 449, lines 18-19. A clue provided by Pāṇini's procedure.

See *ANA*, Note (111).

bhavati vai kasyacit 'it does happen that (what is required/what is to be supplied is well known to someone (by implication or from the context)' *TA*, p. 172.

bhavati hy arthaśabdena yoge caturthī 'as a matter of fact, the fourth (case ending) is used in connection with the word *artha*' *Mbh*. I, p. 449, lines 11-12. A clue provided by Pāṇini's procedure.

See *ANA*, Note (108).

bhavatU Is *ugit*. Sg. nom. *bhavān*. Derived with the *uṇādi* suffix *ḌavatU*,(*Uṇādisūtra* 1.63) from *bhā-*, *bhāti iti bhavān*. See *KV* on P. 6.4.14.

See *AP* IX, p. 36; *AP* X, P. 7.1.70, under 3.

bhavantī Pre-Pāṇinian term for *lAṬ* 'present tense'. See *ANA*, n. 60.

bhavantīparaḥ prathamapuruṣa 'prayujyamāno 'pyasti '(the verbal base) *as-* "to be" followed by the present tense third person is (understood) even when it is not used' part of *Vt*. XI on P. 2.3.1.

Quoted in *Mbh*. I, p. 440, line 18.

See under *astir bhavantīparaḥ* ...

bhavavat 'having the sense of *bhava*' P. 5.1.96. Reference is to P. 4.3.53.

bhavitavyam '(the form) must be allowed' *KV* on P. 7.4.93, under 7.

samāsena bhavitavyam 'cp. formation must be (allowed)', namely, with a word ending in *kaP*. *KV* on P. 7.4.14.

bhavitum 'in order to be'. Derivation from *as-* (P. 2.4.52), see *STHĀNI*, n. 18.

bhaviṣyat 'future' P. 3.3.3, but for 'future tense'. Pāṇini uses *lṚṬ*.

abhavisyati 'except when the question is of the future tense', P.7.3.16.

bhaviṣyattā 'futurity' *KV* on P. 7.3.16.

bhavya **1.** 'one who becomes' P. 3.4.68. See under *bhavyādi*.

2. 'proper, suitable' P. 5.3.104.

3. 'what will be, future'. The suffix applied is *yaT* by P. 3.1.97.

bhavyādi '*bhavya*, etc.'. *Vt*. I on P. 2.3.71. Reference is to P. 3.4.68. The words listed here are *nipātanas*. See *PRĀTI*, p. 170.

Construed with a gen. case ending in the sense of *karman*. E.g., *geyo māṇavakaḥ sāmnām* 'a boy who is singing *sāmans*'.

See *PRĀTI*, Note (116).

bhas- 'to chew'. A conjugation class III verbal base, mentioned in *Dhp*. 3.18, as *bhasA bhartsane* (...) 'to threaten'. But see *Dhp*. 10.143 *bhartsA tarjane*.

3 sg. present tense: *babdhi*, 3 pl. *bapsati*. See under *bapsati*.

Note that *ŚaP* is *ślu*-deleted by P. 2.4.74.

bhasya P. 6.4.129. Does it block *aṅgasya*? See *AP* IX, P. 6.4.129, under 5.

bhasyāḍhe taddhite *Vt*. XI on P. 6.3.35, 'when a *taddhita*-suffix other than *ḌHa* follows, (*puṃvadbhāva*) of the (preceding) *bha*(-stem) (is applied)'.

bhāsyāḍhe taddhite puṃvad bhavati 'when a *taddhita*(-suffix) other than *ḌHa* follows immediately, *puṃvadbhāva* is (applied) to the (preceding) *bha*(-stem)' *Mbh*. I, p. 153, lines 16-17. Reference is to *Vt*. XI on P. 6.3.35.

See *STHĀNI*, Pt. II, p. 81; Kaiyaṭa on *Bh*. No. 56 on P. 1.1.58; *AP* XII, P. 7.3.17, under 4.

bhāguri Name of a work in the *lokāyata* tradition, *Mbh*. III, p. 325, line 24, on *Vt*. VII on P. 7.3.45; p. 326, line 3, on *Vt*. VIII on P. 7.3.45.

bhājana 'vessel, pot' *Nyāsa* on *KV* on P. 6.4.2.

Bhāradhvāja See *AP* XI, P. 7.2.63, under 2.

Bhāradhvājīya 'a follower of Bhāradhvāja' *Mbh*. I, p. 136, line 15.

See *STHĀNI*, Pt. I, Note (31), for the opinion of this school regarding *ekadeśa-vikṛta* elements.

°bhārya *pravāhaṇeyībhārya* 'whose wife is a descendant of Pravāhaṇa' *Mbh*. III, p. 322, line 5. See *AP* XII, P. 7.3.28 (b), under 5. Prohibition of *puṃvadbhāva* by P. 6.3.39.

bhāryā rājñaḥ puruṣo devadattasya 'wife of the wing officer of Devadatta' *Mbh*.I, p. 360, lines 6-7. See *SA*, *Bh*. No. 15, p. 19. Since there is no (semantic and) syntactic connection between *rājñaḥ* and *puruṣa samāsa* is prohibited by the word *samartha* in P. 2.1.1.

bhāva Derivation: (1) *bhū-* + *GHaÑ* in the sense of 'becoming', (2) (*bhū-*+*ṆiC*) + *GHaÑ* in the sense of 'action, causing to become, to take place'. Here *ṆiC* is deleted by P. 6.4.51. Compare P. 2.3.37, 'action'.

For the meanings of *bhāva* userd in the A. see *PRĀTI*, p. 91.

1. 'being, taking place'. See *Mbh*. I, p. 256, lines 20-23.

Explained as *dhātvartha* 'the verbal base meaning' *KV* on P. 3.1.24.

See *VP* 3.8.24 c (ed. W. Rau, 1977).

See *PRĀTI*, p. 91 (*bhāva* in the A.).

See under *ākhyāta*; *bhāvagarhā*.

2. 'becoming, process' as the basic verb meaning, *pūrvāparībhūtaṃ bhāvam ākhyātenācaṣṭe* 'by means of a verb one declares a becoming which has become later in relation to that which was earlier' (*Nirukta* 1.1).

Has six *vikāras* 'modifications', enumerated as *jāyate, asti, vipariṇamate, vardhate, apakṣīyate, vinaśyati* 'is born, exists, alters, grows, declines, perishes' (*Nirukta* 1.2, referring to Vārṣyāyaṇi). Compare *janma* 'origination', *astitva* 'existence', *pariṇāma* 'transformation', *vṛddhi* 'growth', *hānam* 'decline' and *vināśa-*

nam 'destruction' in *Bṛhaddevatā* 2.121, 1904; Pt. I, p. 21, Pt. II, p. 65. See *VIBHA*, n. 259.

For *bhāva* Patañjali substitutes *kriyā* (*Mbh*. II on P.5.3.66, *kriyāpradhānam ākhyātam*).

Compare *VP* 3.8.24, c (ed. W. Rau, 1977), *bhāva eva dhātvarthaḥ*, 3.8.26 b, *janmanaśau*, and 3.2.28 cd., *ato bhāvavikāreṣu sattaikā vyavatiṣṭhate* 'therefore in all changes of *bhāva* being only persists'.

See *AP* III, P. 1.3.1, under 8.

See under Vārṣyāyaṇi.

3. 'condition, state' P. 5.1.119. For the difference with *kriyā*, see *PRĀTI*, p. 90. See under *kriyā*; *bhāvavacana*.

4. 'treatment (like...)'. E.g., *tṛjvad°*, *Vt*. XI on P. 7.1.95-96; *puṃvad° Vt*. V on P. 6. 3.43; *sthānivad°*, *Mbh*. I, p.134, line 8.

5. 'action' P. 2.3.37 (loc. abs.).

6. 'event, happening'. See *AP* VII, P. 2.3.37, under 4.

7. In the *kṛdanta*-section : 'action as referred to by a noun', as expressed by a nominal stem, an action noun, P. 3.3.18, like *pāko vartate* 'cooking takes place' (*Mbh*. II, p. 57, line 10). This is called *kṛdabhihito bhāvaḥ*, in distinction from *tiṅabhihito bhāvaḥ* 'action as expressed by a finite verb', like *pacati* 'he cooks' (*Mbh*. II, p. 57, lines 7-16. See *AP* XI. P. 7.2.17, under 2.

See under *kṛt*.

See *SK*, No. 2738 on P. 1.3.67, *Tattvabodhinī* commentary, p.460, lines 29-30, *aparispandanasādhanasādhyo dhātvartho bhāvaḥ. Saparispandanasādhanasādhyā tu kriyā*.

See *AP* VIII, P. 2.4.15, under 4; P. 2.4.38, under 4. The example quoted by the *KV* for the latter rule is *ghāsa* 'eating'. In the sense of 'fodder' it cannot be an action noun.

8. Impersonal passive by P. 3.4.69 as different from the personal passive which is conditioned by the designation *karman*. E.g., *āsyate māsaḥ* 'a month is sat through (by Caitra)'; *sthīyate*, P. 1.3.13. See *Bh*. No. 1 on P. 2.3.5 and *AP* IV, p. 246.

P. 3.3.114 prescribes the ntr. gender for the *ktānta* form. Since here the meaning of *kartṛ* is *anabhihita* 'not (already) expressed', the instr. is used for the word functioning as the agent by P. 2.3.18.

See *AP* XI, P. 7.2.17, under 2 and 3; P. 7.2.29, under 3.

9. 'substantivized action, action noun'. See *TA*, Note (152), and n. 824.

See O. Jespersen, *The Philosophy of Grammar*. New York 1965, pp. 136-139. Abstraction is made of time and participants, action devoid of tense and *kāraka*, like *pāka* 'cooking'.

"Frozen action", that is, action stripped of its process character, as signified by an action noun, e.g., nouns ending in the suffix *GHaÑ*, P. 3.3.18. Construction with a genitive, *Vt*. I on P. 2.3.67. See *AP* IV, P. 1.4.10, under 3.

Neuter action noun in *Kta*, P. 3.3.114.

Translate : 'the action of...' to avoid confusion with the present participle.

See *AP* IX, P. 6.4.27, note on *bhāva*.

See under *aka*.

°bhāva 1. 'replacement, substitution'. E.g., *smaibhāva* 'replacement by *smai*'. *Nyāsa* on *KV* on P. 2.4.32; *ghasḷbhāve* 'when the substitution of *ghasḶ* (is to take place)', namely, for *ad*, by P. 2.4.36-37)' *Vt*. I on P. 2.4.37; *śībhāva* 'substitution of *Śī*', *KV* on P. 6.4.148.

dhi° *punar dhibhāvaḥ* 'substitution of *dhi* for the second time' *KV* on P.6.4.101.

re° 'the substitution of *re*' (for *ire*), *KV* on P. 6.4.76.

vadhi° 'the substitution of *vadh-*' (for *han-*, by P. 2.4.42).

See under *bhūbhāva*.

2. 'status'. E.g., *karaṇa°*, *karma°*, *Nyāsa* on *KV* on P. 2.4.34.
3. 'relation'. E.g., *viśeṣyaviśeṣaṇabhāva*.
4. In combination with *°vat* 'treatment like°'.

bhāvakarmaṇor yagvidhāne karmakartary upasaṃkhyānam 'in the rule prescribing the suffix *yaK* (P. 3.1.67) inclusion is to be made of *bhāva* and *karman* (P.1.3.13), if the *kartṛkarman* sense is to be conveyed' *Vt*. III on P. 3.1.67. E.g., *pacyate svayam eva* '(the rice) cooks of its own'.

bhāvagarhā 'censure of an action' P. 3.1.24. Expressed by the frequentative suffix *yaṄ* after specified verbal bases. See *AP* XIII, P. 7.4.86, under 3.

bhāvanā 1. (literally) 'the causing to come into being'.

2. 'efficient / productive force'. Thought to reside in the (optative) verb form of a Vedic injunction. Assumption meant to explain how the verb, specifically the suffix of the optative, can bring an agent to pursue a given aim by following particular procedures.

See under *Mīmāṁsā*.

bhāvapratyaya 'a suffix added in the sense of *bhāva* "state, condition"' *KV* on P. 7.3.30.

bhāvalakṣaṇa 'indicative of a state/condition' P. 2.3.37, defining the use of the abl. abs. See *VIBHA*, Note (68).

See under *satsaptamī*.

Opp. *abhāvalakṣaṇa*.

bhāvavacana 1. 'expressing a state, condition' P. 2.3.54. See *PRĀTI*, n. 314.

2. Refers to the verbal bases *as-*, *bhū-* and *vid-* in which the notion of activity is absent. See under *dhātu*.
3. 'action noun' P. 2.3.15; 3.3.11.
4. Abstract nouns formed with *ṢyaÑ* (listed in *brāhmaṇādi*) by P. 5.1.124 in the sense of *bhāva*, P. 5.1.119. See *AP* VII, P. 2.2.37, under 3.

And *kriyāvacana*, see *AP* III, P. 1.3.1, under 8 and 11.

Different from *jātivacana*. See *AP* II, pp. 91-92.

See under *°tva*.

bhāvasādhana '(allowing) a derivation in the sense of impersonal action' *Mbh*. I, p. 144, lines 13-14, *asti bhāvasādhano vidhānaṃ vidhir iti* 'on the other hand (the word *vidhi*) is (also) *bhāvasādhana*, (namely, as) *vidhānaṃ vidhiḥ* '(in the sense of) bringing into being (= producing), (we derive) *vidhi*'.

See *STHĀNI*, Pt. I, p. 193, and n. 658; Pt. II, p. 24; Notes (7), (8); *AP* VIII, P. 6.4.156 (a), under 3.

E.g., *lopa* = *lopana* '(the action of) deleting', *śeṣaṇaṃ śeṣa iti* '(in the sense of the action of) leaving over/retaining (we derive) *śeṣa*' Kaiyaṭa on *Bh*. No. 3 on P. 1.2.64.

See under *kartṛsādhana* and *karmasādhana*.

bhāvātideśa 'extending/transference of features of the *sthānin* to the *ādeśa* in order to allow a grammatical operation to take place'. This is the positive aspect of *sthānivadbhāva*.

See *STHĀNI*, Pt. I, Introduction, p. xxiii; Pt. II, p.5; *AP* X, P. 7.1.45, under 3.

See under *sthānivadbhāva*.
Opp. *abhāvātideśa*.

bhāvādikarmaṇoḥ Reference to P. 7. 2. 17. *KV* on P. 7.2.19.

bhāvārtham 'for the sake of bringing into being (the augment *iṬ*)' that is, of (first) applying (the augment) *Vt*. III on P. 6.4.52.
See *AP* IX, P. 6.4.52, under 5.

bhāvin **1.** 'future, subsequent'.
2. 'subsequently introduced/applied'. *Mbh*. III, p. 253, line 20 (on *Vt*. VI on P. 7.1.33); *KV* on P. 7.1.33.
°*bhāvin pūrva udāttabhāvī nāsti* 'does not result in the preceding syllable becoming high-pitched' *Mbh*. I, p. 482, line 7.
parigaṇanapakṣabhāvi codyam 'an objection leading to the view of complete enumeration' *Nyāsa* on *KV* on P. 7.2.8 (Benares ed., Vol. V, p. 664).
hrasvabhāvināṃ hrasvo, lopabhāvināṃ lopaḥ, *Mbh*. III, p. 353, line 16.
3. (Said of rules) 'about to apply'. See under *kālabhāvin*.

bhāvinī saṃjñā 'name given to something which does not exist/has not been produced yet' *Mbh*. I, p. 112, line 12. Like the name *śāṭaka* to a piece of cloth which is still to be woven.

bhāve ktaḥ P. 3.3.114. Construction with a genitive, *Vt*. I on P. 2.3.67. See *AP* VII, p. 119.
Exception to P.2.3.69 which forbids the use of the genitive in construction with a *niṣṭhā* form. See *AP* XI, P. 7.2.17, under 5.
See under *chāttreṇa hasitam*.

bhāve lIṬ '(use of) a pf. ending in the sense of a state'. Reference is to P. 3.4.69 for *akarmaka* verbs. It amounts to an impersonal pass. construction.
See under *kārakārha*.

bhāvya 'necessity, that which must be' P. 3.1.125. The suffix applied is *ṆyaT*.
See under *bhāvya*.

bhāvyamāna **1.** 'the item prescribed / taught in a rule' *PN, pbhs* 19, 20.
2. 'what is prescribed as something new, not available/known from a previous source' *Mbh*. I, p. 177, lines 24-25. Literally, 'being brought into existence'. A rule must state something new.
See *KV* on P. 7.4.7; *PN*, *pbh*. 19.
See under *apūrvavidhāna*.

bhāvyamānavibhakti 'a case ending added to a word signifying an item which has not already been introduced'. *Bhāvyamāna* refers to the *vidheya*. See *KĀRA*, n. 39.
Opp. *bhūtavibhakti*.

bhāvyamānena savarṇānāṃ grahaṇaṃ na 'a phoneme which is being prescribed (by a rule as a substitute) does not include its homogeneous varieties', *Mbh*. III, p. 230, line 21. *PN*, *pbh*. 19. Note that *pbh*. 19 makes an exception for *u*.
See *KV* on P. 7.1.85; *AP* IX, P. 6.4.110, under 6; P. 6.4.160, under 5; *AP* XIII, P. 7.4.7 (b), under 2.
PN, *pbh*. 20, states an exception to *pbh*. 19.

bhāvyamāno 'ṇ savarṇān na gṛhṇāti 'a sound included in the *pratyāhāra aṆ* does not include its *savarṇa* varieties'. Statement quoted by the *Nyāsa* on *KV* on P. 7.4.95.

bhāṣ- 'to speak, use in speech' *Mbh*. III, p. 268, lines 5, 6.
bhāṣyate 'is uttered'. See *Bhāṣyavārttika* on P. 2.4.30 quoted by *KV* on P. 2.4.17. See *AP* VIII, P. 2.4.17, under 6.

bhāṣā 'spoken Sanskrit' as different from *chandas*. *KV* on P. 2.4.70.

'non-ritual, ordinary (Sanskrit) speech'. See *AP* IX, P. 6.4.6, under 2.

Is a pitch-accented language, as known to Pāṇini and Kātyāyana. The portion in the A. dealing with accent counts 264 *sūtras* (P. 6.1.158; 6.2.199). On this portion we have 97 *Vts*. The accent was generally lost in a period after Kātyāyana, and replaced by a stress-accent. In the Sanskrit manuscript tradition no trace of pitch-accent has been preserved.

Rules for *bhāṣā* equally hold for *chandas*. But sometimes special rules are phrased for *chandas* and for *bhāṣā*.

See *PASPA*, Note (4); *AP* X, P. 7.1.56, under 2; *AP* XI, P. 7.2.88, under 2.

According to *Bhāratīyanāṭyaśāstra*, ed. M. Ghosh, Vol. I, Calcutta 1969, pp. 324-325, there are four types of *bhāṣā*, *atibhāṣā*, *āryabhāṣā*, *jātibhāṣā* and *yonyāntarībhāṣā*. The *jātibhāṣā* 'common language' is divided into *prākṛta* and *saṃskṛta*.

Opp. *vibhāṣā*, p. 329.

See Agrawala [2]1963, pp. 353-354.

See under Pāṇini.

bhāṣika A verbal base belonging to the spoken language as distinct from the Vedic language. *Nirukta* 2.2.

Opp. *naigama*.

bhāṣitapuṃska Is a *bv*. cp. in *kaP*, P. 5.4.154. The *anyapadārtha* is *śabda*.

Technical term used in P. 6.3.34 and in P. 7.1.74. For an explanation, see *BDA*, Notes (100), (102).

naivaṃ vijñāyate bhāṣyate pumān anena śabdena so 'yaṃ bhāṣitapuṃskaḥ 'it is not understood that word is called *bhāṣitapuṃska* by which the masc. gender is spoken' *Mbh*. III, p. 268, lines 5-6. That is, from the form used, which is a ntr. or fem. form, we know that there is a corresponding masc. form which may be used in a different context.

bhāṣyate pumān asminn arthe so 'yaṃ bhāṣitapuṃskaḥ 'the masc. gender is used in speech in that (same) meaning, that (word is called) *bhāṣitapuṃska*' *Mbh*. III, p. 268, line 6.

In P. 6.3.34-42 reference is to an adjective used in a cp. or in *taddhita*-formations. In P. 7.1.74 reference is to an independent adjectival form.

Condition : *samānā ākṛti = tulyapravṛttinimitta*. See *KV* on P. 7.1.74 and *AP* X, P. 7.1.74, under 7.

See *AP* X, P. 7.1.74, under 2.

bhāṣya A type of commentary defined by Haradatta (*Padamañjarī*, Benares ed. 1895-1898, 1, p. 3) as *ākṣepasamādhāna-paro grantho bhāṣyam* 'a *bhāṣya* is a work which is concerned with objections and their answers'. E.g., the *Mbh*. Thus there is a great difference between the *Mbh*. and the *KV*.

Opp. *vṛtti*.

bhāṣyavārttika 'a *vārttika* stated in the *bhāṣya*-text'. Need not necessarily come from Patañjali as its author, e.g., the *bhāṣyavārttika* on P. 6.4.24, rejected by Patañjali. See *AP* IX, P. 6.4.24, under 6.

Two statements of Patañjali quoted by the *KV* on P. 6.4.34 as *Vts* are *Bhāṣyavārttikas*, *Mbh*. III, p. 195, line 12 (on P. 6.4.34) and p. 195, line 20.

bhikṣu See under *āraṇyakenabhikṣuṇā* ...

bhikṣusūtras P. 4.3.110-111. Ascribed to Pārāśarya and Karmanda. A variety of *prokta* literature. See *KV* on P. 4.3.111.

See Agrawala, [2]1963, p. 315.

bhid- *sūtraṃ tarhi bhidyate* '(in that case) the rule would be (unnecessarily) changed', i.e., it would become a different rule. *Mbh*. I, p. 483, line 22; III, p. 292, line 24.

bhidyate 'is different, differs', i.e., has a different grammatical or semantic sense, *KV* on P. 6.4.109; on P. 6.4.156.
See *Nyāsa* on *KV* on P. 6.4.156.
See under *yathānyāsam evāstu.*

bhidādi A *gaṇa* mentioned in P. 3.3.104. The rule teaches *kṛt*-formations with the suffix *aṄ* for the verbs listed in the *gaṇa*. But there is no such group in the *Dhp*. See G. Palsule 1961, pp. 22-23.

bhinna See under *lakṣaṇa* **4**.

bhinnakrama **1.**'having a changed order of words' *Bv*.cp. *KV* on P. 7.2.78, *caśabdo bhinnakramo...vijñāyate* 'the word *ca*, having a changed order, is understood as...'. That is, the position of *ca* is to be changed.

2. 'put out of place, not put where it should be' *Nyāsa* on *KV* on P. 6.4.12 (Benares ed., Vol. V, p. 342).
evakāro bhinnakramaḥ 'the word *eva* has not been put in the correct place'.

bhinnadeśatvam 'the status of being a thing which occupies a different position'. See *TA*, n. 60.

bhinnāvadhikatva 'the status of having a different delimitation' (Kaiyaṭa).
See *STHĀNI*, Pt. II, n. 58.

-bhis Pl. Instr. ending. Replaced by *-ais*, P. 7.1.9.
Derivation : *deva* + *bhis*, *deva* + *ais*, *devais* (P. 6.1.88), *devaiḥ* (P. 8.3.15).

bhī- Three causative forms. See *AP* III, p. 133; *AP* XII, P. 7.3.40, under 5.
See Whitney, § 1942, 1.

bhukta For constructions with *bhuktam* depending on the sense assigned to the *Kta*-derivation, see *VIBHA*, n. 3.

bhuktapūrvī odanam 'one who has eaten rice porridge previously' *Mbh.* I, p. 467, line 19. See *PRĀTI*, Notes (86), (87), (88).

bhuktavantaṃ prati mā bhukthā iti brūyāt kiṃ tena kṛtaṃ syāt 'if one would say to a person who has eaten "don't eat", what could be the use of that?' Nāgeśa on *PN*, *pbh*. 41, *PN*, Pt. I, p. 72, lines 5-6; *PN*, Pt. II, p. 205.

bhuktavān 'one who has eaten' *KV* on P. 2.3.69.
Derivation, *PRĀTI*, n. 500.

bhuji = ***bhojanam*** 'eating' *Mbh.* I, p. 41, line 12.

bhujikriyā 'the act of eating' *Nyāsa* on *KV* on P. 6.4.2.

bhujyvādi A *gaṇa* mentioned by *Vt.* II on P. 7.1.1. It consists of the words *bhujyuḥ*, *kaṃyuḥ* and *śaṃyuḥ*. Here the semivowel *y* of °*yu* is not nasalised.

bhū- **1.** *tad ... na bhavati* 'that...is not allowed' *KV* on P. 7.2.30. *bhavati* '(the grammatical operation) applies' *Mbh.* III, p. 334, line 11.

2. + dat. *na doṣāya bhavati nābhudayāya* 'does not result in fault nor in benefit' *Mbh.* I, p. 20, lines 15-16.

3. + abl. 'to prevail over' *Mbh.* I, p. 454, line 8 (explaining *Vt.* II on P. 2.3.22).

4. Takes the augment *vUK* in the aor. and the pf. before an ending beginning with a vowel, P. 6.4.88. See *AP* XIII, P. 7.4.73, under 3.

5. °*tas* + *bhū-* 'to range oneself on the side of ...' (said of a party). See Agrawala ²1963, p. 433.

6. For the *yaṅluk* form *bobhavīti*, see *AP* XII, P. 7.3.88, under 7.

bhūguṇa '(the substitution of) *guṇa* in *bhū* (which is substituted for *bahu*)' *Vt.* XV on P. 6.4.22. Reference is to P. 6.4.158.

bhūta **1.** (in *Sāṃkhya*) 'element', like earth, water, etc.
2. *piśāca* 'ghost'.
3. 'the past' P. 2.3.84.
4. As a *kriyāśabda* 'verbal derivative' *KV* on P. 2.4.31. See *AP* VIII, p. 49.

°*bhūta* Cp. formation by P. 2.1.59.
1. 'having become, which has become'. E.g., *itthaṃbhūta*, P. 1.4.90; P. 2.3.21; *Vt*. II on P. 7.2.107, *uttarapadabhūta*, *Vt*. IV on P. 7.2.107; *upasarjanībhūta* 'having become the subordinate member (of a cp.)' *KV* on P. 7.2.102.
guṇabhūta '(a vowel) which has become *guṇa*/to which *guṇa* has been applied' *Vt* I on P. 7.3.85.
See under *abhinirvṛtta*.
2. 'which is/are, being'. E.g., *kriyāśrayabhūta*, *KV* on P. 1.4.45.
3. 'like' *KĀRA*, n. 138; *PASPA*, no. 56.
4. 'functioning as'. See under *upasarjanībhūta*.

bhūtapūrva **1.** 'obsolete, which was previously there (but no longer so); P. 5.3.53.
2. 'which previously was...' *Mbh*. III, p. 263, lines 11-12 (on P. 7.1.70); *KV* on P. 7.1.70. E.g., *matsyacarī* 'a female who previously was a fish' *KV* on P. 6.4.149.
3. (In connection with *sthānivadbhāva)*. An element (e.g., a long vowel) which had been there previously (that is, before it had been replaced, e.g., by a short vowel). See *STHĀNI*, Pt. I, n. 311.
See *KV* on P. 6.4.110; on P. 7.4.85.
See Agrawala [2]1963, p. 373.
Opp. *abhūtapūrva*.

bhūtapūrva 'what was (so) before' P. 5.3.53. The suffix is *cara*. E.g., *ādhyacara* 'one who was formarly rich'.

bhūtapūrvagati **1.** 'understanding/taking into account that form of a word which was formerly present' *Mbh*. I, p. 76, line 11. See *PN, pbh*. 76.
2. 'understanding of what was there previously', i.e., understanding of the earlier stage of the *prakriyā*, although the next step in the derivation has already been taken, Kaiyaṭa on *bhāṣya* on *Vt*. II on P. 6.4.56.
Mbh. I, p. 76, line 10; *PN*. *pbh*. 76.
See *AP* X, P. 7.1.9, under 6. Reference is to *PN, pbh*. 61.
See under *bhautapūrvya*; *sāṃpratikābhāve bhūtapūrvagatiḥ*.
3. 'application of *nUṬ* (by P. 7.1.54) before the final *aṅga* vowel is lengthened'. The result is that the short final vowel required for adding *nUṬ* is still there.

bhūtapūrvagatyāśrayaṇa 'adopting / accepting the understanding of a linguistic element in an earlier stage' *KV* on P. 7.1.80. See *PN*, *pbh*. 76.

bhūtabhautika 'consisting of the elements and what he formed out of them'. See Wackernagel (b), p. 280.

bhūtavibhakti 'a case ending added to a word signifying an item which has already been introduced'. *Bhūta* refers to the *uddeśya*. See *KĀRA*, n. 38.

bhūtasaṃkhyā 'practice of using words signifying objects or concepts which occur in a fixed number along with words actually standing for numbers'. See A. M. Shastri, "Mankani Charter of Taralasvāmin and the Antiquity of the Decimal Notation". *ABORI*., 1998. Pune 1999, p. 169.

bhūbhāva 'the replacement of *bhū*' *KV* on P. 6.4.158.

bhūman **1.** 'richness'. One of the seven senses in which *matUP* is added, *Mbh.* II, p. 393, line 15, (in *Ślokavt.).*

2. 'plurality'. Occurs in a *kārikā* quoted in *Mbh.* II, p. 393, line 15. Sg. loc. *bhūmni*, compare *Mbh.* II, p. 393, line 17.

bhūyas (said of *mātrās*) 'longer' *Mbh.* I, p. 118, line 1.

Derivation: (1) *bahu+īyasUN* P.5.3.57
(2) *bhū +īyas* P.6.4.158
(3) *bhū +°yas* P.6.4.158
bhūyas.

See *AP* X, P. 7.1.72, under 7.

Note that *bhūyas* is *ugit*. Therefore *nUM* is prohibited by *Vt.* I on P. 7.1.72.

Opp. *alpīyas.*

bhūyasa eva grahaṇāni bhaviṣyanti 'names will be (given) after the majority only' *Mbh.* I, p. 118, line 3. E.g., we speak of a *brāhmaṇa* village, even if in that village the group of five artisans (*pañcakārukī*) also lives.

See under *brāhmaṇagrāma.*

bhūvādayaḥ Sometimes interpreted as beginning with *-bhū* and of the type *-va*' (*°ādi = prakāra*). See G. Palsule 1961, pp. 17, 20, 21.

See under *triyambaka.*

bhūvādipāṭha Equivalent of *dhātupāṭha.* *Vt.* XII on P. 1.3.1.

bhūṣākarmakiratisanāṃ cānyatrātmanepadāt 'also (a prohibition (of *yaK*) for the action of *bhūṣā* - 'embellishing', for *kṝ- (kirati)*, and for *san*(desiderative verbal bases) excluding (the prohibition of) *ātṃ* (endings), *Vt.* XVIII on P. 3.1.87. See *SK*, No. 2769, on P. 3.1.63, which reads *kirādi* instead of *kirati*. A prohibition of *karmavadbhāva* 'treatment as a *karman*'. Here the *vikaraṇa yaK* is not used. E.g., *bhūṣayate kanyā svayam eva* 'the girl embellishes herself of her own', *avakirate hastī svayam eva* 'the elephant reads himself of his own', *cikīrṣate kaṭaḥ svayam eva* 'the mat wishes to make itself of its own'.

bhṛtakamāsa 'a month for (hiring) a servant' *Nyāsa* on *KV* on P. 4.2.21.

bhṛtabhūtabhāvīin 'hired, lasting, will last'. Three senses of the *taddhita*-suffix *ṭhaÑ*, P. 5.1.80. E.g., *dvisāṃvatsarika* 'hired for a period of two years' *KV* on P. 7.3.15.

See under *dvāśītika*, *AP* XII, P. 7.3.3, under 7.

bhṛdakṣispṛhibhya āyya Rule mentioned in the *Padamañjarī* on *KV* on P. 6.4.55.

See under *śrudakṣi.*

bhettā chettā Examples quoted by Patañjali on *Vt.* V on P. 1.3.7 (*Mbh.* I, p. 263, line 24).

bheda **1.** (in *Mīmāṁsā*) Topic dealt with in *JMS*, Chapter III. E.g., *grahaṃ sammārṣṭi* 'he cleans the cup', i.e., each and every vessel, any cup. See *SA*, Note (121). *VP* 2.77 (ed. W. Rau, 1977).

See under *grahaikatvanyāya.*

Opp. *tantra.*

2. 'difference'.

°bheda 'different' *kālabhedabhinna* 'different on account of (association with) different times' *ANA*, Kaiyaṭa on *Bh.* 3 on P. 2.3.7.

3. 'differentiation'. See under *arthabheda.*

°bheda See under *prakaraṇabheda.*

bhedaka 'that which differentiates'. See under *lakṣaṇa* 4.

bhedakatva 'the status of causing a difference' (accent does so) *Vt.* XIII on P. 1.1.1.

bhedakārya See *SA*, Kaiyaṭa on *Bh.* No. 145, 'construction based upon (a relation

which requires) difference'. That is, a relation between different word meanings.

See *SA*, *Bh*. No. 154.

bhedānvaya See *bhedakārya*.

bhedikā devadattasya yajñādattasya kāṣṭhānām 'Devadatta's prompting of Yajñadatta's cutting of pieces of wood' *Mbh*. I, p. 468, lines 3-4 and 8.

For the derivation of *bhedikā*, see *PRĀTI*, n. 431.

See *PRĀTI*, Note (89).

bhoja kṣatriye No. 12 in the *kraudyādi-gaṇa* on P. 4.1.80. Add *ṢyaṄ* in the fem., then *CāP* by P. 4.1.74.

bhojya 'to be eaten'.

Don't confuse with *bhogya* 'to be enjoyed'.

See *AP* XII, P. 7.3.69, under 3 and 5.

bhautapūrvya 'the fact of x coming at an earlier stage (than y)', because at an earlier stage x was y (e.g., *e* was *a*). *KV* on P. 7.1.9.

See under *bhūtapūrvagati*.

bhraṃśa pāṭha° 'omission in the list'. Term used by Nāgeśa. See G. Palsule 1961, p. 238.

bhrasj- 'to roast'. Mentioned in P. 6.4.47.

bhraśjādeśa 'the substitution of (the augment) *raM* for the *r* and *ś* of *bhraśj*→ *bharj*' *Vts*. I and II on P. 6.4.47.

See *AP* IX, pp. 141-145.

See under *rasor vā* ...

bhraṣṭāvasaratva 'the fact of having lost the opportunity (for application)' *KV* on P. 7.2.101.

See Prin. V. S. Apte's, *The Practical Sanskrit-English Dictionary*, Vol. III, Appendix E, s.v. *bhraṣṭāvasāranyāya*.

bhrāja *Mbh*. I, p. 3, line 1. A genre of stanzas. Ascribed to Kātyāyana. See *PASPA*, p. 49.

bhrātṛ E.g., Subhrātṛ 'one who has a praiseworthy brother', in contrast with *murkhabhrātṛka* 'one who has a foolish brother'. See P. 5.4.157.

bhrū Derived from *bhram-*, *Bhāṣyavārttika* 2 on P. 6.4.40.

bhrūkuṃsa (lit.) 'contracting the brow, frowning'. Then 'male actor dressed as a female' *Mhb*. II, p. 196, line 6. (in a quoted *śloka* which refers to the word *bhrūkuṃsa*).

See under *liṅga*.

M

M **1.** Is an *anubandha*, P. 6.4.92. Indicates insertion immediately after the last vowel of a form. E.g., *pUM*, P. 7.4.19, *pa-p-t* for *pat-*.

See K.Ch. Chatterji, 1948, p. 134.

See *AP* XIII, P. 7.4.19, under 2.

See under *Mit*.

2. At the end of an augment, is an *it*-letter (P. 1.3.3). E.g., *im*, P. 7.3.92.

-m At the end of a verbal base may be replaced by *n*, P. 8.2.64. E.g., *praśān*. See P. 6.4.15, under 3.

magna Derivation : *AP* X, P. 7.1.60, under 5.

maghavan Analysed as *magha* + *vanIP*, *Vt*. II on P. 5.2.109. See *AP* IX, P. 6.4. 22, under 13.

mańgala *mańgalādīni hi śātrāṇi prathante vīrapuruṣakāṇi ca bhavanty āyuṣmatpuruṣakāṇi ca* 'because treatises which start with an auspicious word spread (wide and far), and breed heroes and long-living men'. *Mbh.* I, p. 7, lines 1-2.

See Agrawala [2]1963, pp. 310-312.

See *PASPA*, p. 98.

See under *māṅgalika ācāryo...*

mańgalārtham 'for the sale of auspiciousness' *Mbh.* I, p. 6, line 28; p. 40, line 7. Said of the use of the word *vṛddhi* in P. 1.1.1.

Vt. I on P. 1.3.1. The *v* in *bhūvādīnām* is for the sake of auspiciousness.

mañcāḥ krośanti See under *tātsthyāt tācchabdyam.*

maṇika 'pitcher'. Used in *upamaṇikam*, an *avyayībhāva* cp. See *KV* on P.2.4.83, under 5.

maṇḍūkagati 'having a movement like that of a frog'. *Mbh.* I, p. 44, line 7, etc. Said of *adhikāras* in the sense of an item to be continued. A kind of *anuvṛtti*. *KV* on P. 2.4.34. See *Mbh.* I, p. 482, lines 16-17, *maṇḍūkā utplutyotplutya gacchanti*.

See under *maṇḍūkapluti*.

maṇḍūkapluti 'having a jump like that of a frog'. Used as a *bv*. cp. only once in *Mbh.* II, p. 372, line 14. Mostly used as a *tp*. cp. 'jump of a frog'.

Not known to Pāṇini. Introduced into the system by later commentators only. See *AP* IX, P. 6.4.94, under 5; *AP* XIII, P. 7.4.53, under 2.

Adhikāras move by leaps and bounds, *Mbh.* I, p. 457, line 10.

How to explain this assumption? One explanation is that between two already existing rules another rule or other rules have been inserted afterwards.

Questionable device. See *AP* X, P. 7.1.70, under 3. Amounts to dormant *anu-vṛtti*. Better continue redundantly. E.g., *asupaḥ* (P. 7.3.44) in P. 7.3.45-46, needed again in P. 7.3.47.

See Birwé (b), p. 87.

See *AP* IX, P. 6.4.155, under 2; 6.4.161, under 2; *AP* X, P. 7.1.78, under 5; *AP* XII, P. 7.3.71, under 4; P. 7.3.74, under 5.

See under *anuvṛtti*; *prakaraṇa*; *maṇḍūkagati*.

matUP A *taddhita*-suffix, P.5.2.94. Replacement of *m* by *v*, P. 8.2.15.

On the question of the use of *matUP* in *kdh*. and *bv*. cps see *KA*, Notes (132), (144).

See *ANA*, p. 10.

See under *yat yat prathamāsamartham...*

matublopa 'deletion of (the suffix) *matUP*', as in *śukla* 'white' derived from *śuklavant* 'having a white colour' *Vt.* III on P. 5.2.94 says *matupo luk*.

See under *guṇavacanebhyo matupo luk*.

See *VP* 3.14.148-149 and 183 (ed. W. Rau, 1977) and *VP* III, Pt. II, 1974, pp. 193, 207-208.

See *VIBHA*, n. 63.

matvartha 'having the sense of *matUP*'. Sense of suffixes prescribed from P. 5.2.45-140.

Should be stated in the definition of a *bv*. cp., according to *Vt.* XVII on P. 2.2.24.

matvarthīya Type of suffixes, see *SK*, Nos. 1802-1946.

matsyādyartham Part of *Vt.* VIII on P. 1.1.68.

madhya 'interval' P. 2.3.7.

madhyama Or *madhyamīya*. *Ślokavt.* ii on P. 4.3.60 (*Mbh.* II, p. 310, line 23).

madhyamapadalopisamāsa 'cp. formation in which the middle member is deleted'. See *BDA*, n. 217.

See under *uttarapadalopisamāsa*.

madhyamā An average tempo of pronunciation. *Mbh.* I, p. 181, line 14.

See under *drutā*; *vilambitā*.

madhye 'pavādāḥ... '*apavādas* only supersede general rules which precede, not those which follow' *PN, pbh.* 60. See *AP* IX, P. 6.4.81, under 5.

man- Class IV or class VIII conjugation. Desid. *mīmāṃsate*.

man- + acc. or dat., used in the sense of contempt, P. 2.3.17. E.g., *na tvā tṛṇaṃ / tṛṇāya manye* 'I think you are not worth a straw'.

See *ANA*, Noe (116).

man- 'to show respect', class I or class X conjugation, *manati* or *mānayati*

manas See *Mbh.* II, p. 190, lines 22-23. The organ postulated for directing the cognitive attention.

See under *asāṃnidhya*.

See under *upalabdhi* 'perception'.

manasi ceti vaktavyam *Bhāṣyavt.* on P. 6.1.144; *Mbh.* III, p. 95, line 7.

See under *lumped avaśyamaḥ kṛtye...*

manojñādi *Gaṇa* mentioned in P. 5.1.133. Takes the *taddhita*-suffix *vuÑ*.

manobhidhāna manobhidhāne 'pi 'even when denoting (the sense of) *manas*' *KV* on P. 7.2.28.

See under *svānta*.

mantra P. 6.4.53. See *ATA*, n. 131.

mantre. See *AP* VIII, P. 2.4.80 under 3 and 5.

mantreṣu, P. 6.4.141. Refers to the *mantra-saṃhitā* part of the Veda, as different from the Brāhmaṇas. See *AP* IX, P. 6.4.141, under 2.

See under *brāhmaṇa*.

See under *vidhisūtra*.

mantrapāṭha 'a collection of *mantras* to be recited by brahmins'. Brahmins know how to recite, make hand movements, etc. but rarely know the meaning of what they recire. There are different collections.

mantre ghasahvara... Reference is to P. 2.4.80, prescription of *luk*-deletion of *Cli* in *mantras*. *KV* on P. 6.4.73.

mantreṣv ityādeḥ Reference is to P. 6.4.141, from which the *Nyāsa* wants to continue the word *ādi* in P. 6.4.144, so that all *Vts* on this rule can be dispensed with. P. 6.4.144 is then interpreted to mean *nāntādīnāṃ taddhite paratas ṭilopo bhavati*.

mama '(to) my opinion' *Mbh.* I, p. 157, line 8.

mamaka Replaces *asmad*, P. 4.3.3. See *AP* XII, P. 7.3.44, under 13.

°maya **1.** 'made out of' P.4.3.134.

2. 'containing, full of' P. 5.4.21. E.g., *maṇi°*, *Kir.* 1.40.

See Wackernagel (b), p. 66.

marmṛjya A *yaṄ*-derivation of *mṛj-* 'to clean'. See *AP* XIII, P. 7.4.65, Excursus.

maryādā 'limit exclusive' P. 2.1.13.

Opp. *abhividhi*.

masjer antyāt pūrvaṃ numam icchanti '(grammarians) desire *nUM* to be inserted before the last (vowel, *aC*) of *masj-*'. Quoted by *KV* on P. 7.1.60.

Compare *antyāt pūrvo masjer...* = *Vt.* II on P. 1.1.47, and *Mbh.* I, p. 58, lines 20-21, *antyāt pūrvo masjer mid anuṣaṅga-saṃyogādilopārtham*.

masjer antyāt pūrvaṃ numam icchanty anuṣaṅgalopārtham 'before the final of *masj-* (grammarians) desire the augment *nUM* (*-mamsj-*) (to be inserted) for the sake

of the deletion of the nasal (*anuṣaṅga*) (by P. 6.4.32)'.

Referred to by *Nyāsa* on *KV* on P. 6.4.30. Reference is to *Vt*. II on P. 1.1. 47. See under *antyāt pūrvo masjer...*

See *AP* X, P. 7.1.60, under 2.

mahat Final *t* is replaced by *āT* before a *samānādhikaraṇa* word and before *jātīya*, P. 6.3.46. E.g., *mahādeva*. Cp. formation by P. 2.1.61.

mahadapsvasṛnaptṝṇāṃ dīrghavidhau *Vt*. XXIII on P. 1.1.72. States one of the aims of the *tadantavidhi*. Reference is to P. 6.4.10 and 11. E.g., *mahān*, *paramamahān*.

mahākaṣṭaśrita 'landed in big trouble'. See *SA*, pp. 20-26. See *VP* 3.14.61-63 (ed. W. Rau, 1977).

mahāprāṇa 'aspirate stop' *Mbh*. I, p. 61, lines 17, 18. See Allen, 1953, p. 38.

Opp. *alpaprāṇa*.

mahābhārata 'the great battle in which the Bharatas were the fighters'. Derivation : *bharata* + *aṆ*, in the sense of *saṃgrāma* 'battle', P.4.2.56.. Cp. formation by P.2.1.61.

A didactic, moralizing epic, the fifth Veda, also *kārṣṇaveda* 'the Veda of Krishna'. Preaches the cult of Vishnu to the *kṣatriyas* as a guarantee of success. For a *kṣatriya* success means *jaya* 'victory'. That, together with salvation, is given by belief in Krishna, *yataḥ kṛṣṇas tato jayaḥ*.

See under *Bhagavadgītā*.

Māhābhāṣya Composed in the form of a scholarly disputation. Traditionally the participants are mentioned as *śiṣya*, *ācāryadeśīya* and *ācārya*.

See under *bhāṣya* and under Patañjali.

In the *Mbh*. we have about 40 metrical quotations from lost *kāvya* works, the mention of *ākhyāyikas* and *ākhyānas*, under P. 4.3.87 and under *Vt*. II on P. 3.1.26; and of *ślokas* under *Vt*. III on P. 4.3.181. See G. Palsule 1961, pp. 202-204, 206-208, 213.

See Cardona (a), 1976, pp. 243-259.

See under *nirvāha*.

Mahābhāṣyadīpikā See F. Kielhorn, *The Vyākaraṇa-Mahābhāṣya of Patañjali*, Vol. III. Poona 1972. Preface to the First Edition, Vol. II, pp. 17-27.

Later than the *VP*, see *PASPA*, p. 212, n. 984.

See G.B. Palsule, "Problems of Text Reconstruction in the *Mahābhāṣyadīpikā*" *ABORI*., Vols. LXXII and LXXIII (for 1991 and 1992). B.O.R.I., Poona 1993, pp. 395-408.

Critical editions with Translation and Notes by G.B. Palsule (*Āhnika* III), 1985; by V.P. Limaye, G.B. Palsule and V.B. Bhagavat (*Āhnika* V) 1985; by V.B. Bhagavat and S. Bhate (*Āhnika* VI, Parts I and II) 1986, 1990; G.B. Palsule and V.B. Bhagavat (*Āhnika* VII) 1991. Published by the Bhandarkar Oriental Research Institute, Poona.

mahāvikṣepa See next.

mahāvibhāṣā 'big option'. Name given to P. 2.1.11, read as a separate rule by Patañjali, namely, *vibhāṣā*, and considered to be an *adhikāra*. See *ATA*, Note (61). Thereby traditionally all cps prescribed afterwards become optional. The implication is that the cps introduced earlier are *nityasamāsa*. But see *AP* I, P. 2.1.11-12, under 6 and 8. Since P. 2.1.18 introduces the term *vā*, the cps taught afterwards are the preferred forms. The term *vibhāṣā* 'marginal option' holds only for the cps prescribed by P. 2.1.11-17.

See *AP* X, P. 7.1.60.

māheśvarāṇi sūtrāṇi Expression used in the *SK* (*NSP* ed., p. 2) to refer to the *Śivasūtras*.

mahotsarga 'big general rule'. Name given to the five rules prescribing *aṆ*, etc. (P.4.1.83; 4.1.92; 4.2.67; 4.3.120; 4.3.143). *KV* on P. 4.3.120.

mā After *mā* no augment is used, P. 6.4.74. See *AP* VIII, P. 2.4.80, under 4.

+ aor., P. 7.3.175. Prohibition of augment, P. 6.4.74.

See under *mā bhavān aṭiṭat*.

mā jñāyi 'do not understand' *KV* on P. 4.2.92.

mā bhavān aṭiṭat 'O sir, do not wander about'.

See under *aṭiṭat*.

mā bhavān kārṣīt 'O sir, you must not do/make' *KV* on P. 6.4.74. See *AP* IX, p. 218.

mā bhūd evam 'let it not be in this way', i.e., let *iḍāgamapratiṣedha* not be by the continuation of *upadeśe* in P. 7.2.11. *Mbh.* III, p. 284, line 2.

māṃsapṛtanāsānūnāṃ māṃsapṛtsnavo vācyāḥ śasādau vā *Vt.* quoted under *SK*, No. 295, on P. 8.2.41 ed. 1994, p. 71). Rephrasing of *Vt.* I on P. 6.1.63, *padādiṣu māṃsapṛtsnūnām upasaṃkhyānam*. Prescribes the substitution of short forms like *snu* for *sānu*.

māṅgalika 'desirous of good luck'. Said of the *ācārya*. *Mbh.* I, p. 6, line 28.

See under *maṅgalārtham*.

māṭhara Name of a brahmin, mentioned together with Kauṇḍinya, *Mbh.* I, p. 134, lines 18-19.

māṭharakauṇḍinyanyāya 'the maxim of Māṭhara and Kauṇḍinya' *Mbh.* I, p. 28, line 14.

See *AP* XIII, P. 7.4.9, under 5.

See under *takrakauṇḍinyanyāya*.

māṇavakaṃ dharmaṃ bodhayati 'he causes the boy to know *dharma*' / 'he makes the boy know *dharma*'.

See *KĀRA*, p. 211.

See under *bodhyate māṇavakaḥ dharmam*.

māṇavakaṃ panthānaṃ pṛcchati 'he asks the boy the way' *Mbh.* I, p. 334, line 7. See *KĀRA*, pp. 189-190.

mātaC Replaces °*mātṛ* as the final member of a *bv*. cp. before *saṃbuddhi*.

See under *mātṝṇāṃ mātac...*

mātarapitarau In the usage of the northerners, P.6.3.32. Otherwise, *mātāpitarau*.

mātuḥ smarati 'he remembers his mother' *KV* on P. 2.3.52.

See *PRĀTI*, Note (55).

mātuḥ smṛtam 'the remembering of the mother' *Mbh.* I, p. 465, line 7.

See *PRĀTI*, p. 85.

mātṝṇāṃ mātac putrārtham arhate '*mātaC* comes in place of *mātṛ* in final position of *bv*. cps. (before *saṃbuddhi*) for the sake of a son, a worthy one', that is, in order to be called somebody's son. *Bhāṣyavt.*, *Mbh.* III, p. 340, line 15. E.g., *gārgīmāta* 'o you, son of Gārgī'.

See *AP* XII, P. 7.3.107, under 6.

°***mātra*** *pratyayamātre* 'before any suffix' *Mbh.* III, p. 224, line 24.

Is to be connected with each member in a *dvandva* cp. See *AP* VII, p. 81.

See under *vyāptyartha*.

mātraC **1.** *Taddhita*-suffix, mentioned in P. 4.1.15. Takes *ṄīP* in the fem.

2. *Pratyāhāra* of the suffixes from P. 5.2.37-43.

See *STHĀNI*, Pt. I, n. 378.

mātraC vaktavyaḥ *mātraC* is to be stated (in the sense of "that of which x is the measure (*pramāṇa*)", Patañjali's version of part of a *Ślokavt.* on P. 5.2.37. E.g., *śamamātram* 'that of which the measure is a hand' *Mbh.* II, p. 378, lines 13-14, on P. 5.2.37.

Is a *taddhita*-suffix.

mātraṃ kārtsnye 'vadhāraṇe '*mātra* is used in the sense of "all" and "only" ' *Nāmaliṅgānuśāsanam*, p.313, stanza 178 b.

mātrā 'the time needed to pronounce a short vowel, mora' *Mbh.* I, p. 118, line 2, 'the *mātrā* of *i* or *u* is longer, (that of) *a* is shorter'. See Allen, 1953, p. 83.

See under *kālabheda*.

mātrākāla 'having the duration of (one) *mātrā*' *KV* on P. 6.4.19.

mātrībhūta 'one who has become a mother' *KV* on P. 7.4.27. Here *mātrī* is a *Cvi*-formation, and therefore *gati* by P. 1.4.61.

Cp. formation by P. 2.2.18.

See *AP* XIII, P. 7.4.27, under 3.

mātrīyati 'wishes a mother (of his own)' *KV* on P. 7.4.27. *KyaC*-formation by P. 3.1.18.

N.B. *mātrīyate* 'behaves like a mother' *KV* on P. 7.4.27. *KyaṄ*-formation by P. 3.1.11.

mān- 'to show respect', *Dhp.* 1.1021, sense of *pūjā* 'reverence, respect'. Class I or class X conjugation, *mānati* or *mānayati*.

mīmāṃsate, *KV* on P. 3.1.6.

See under *man-*.

māna 'means of obtaining valid knowledge'. *Mbh.* I, p. 397, line 9. Equivalent of *pramāṇa*. See *KA*, n. 333.

-māna Participle ending, P. 7.2.82. Analyse e.g., *pacam* + *āna*, not *paca* + *māna*. Why not? See *Vt.* III on P. 7.2.82. If analysed as *paca* + *māna*, P. 7.2.103 becomes applicable for lengthening, as in **pacāmāna*, which is not desired.

Mānavaśrautasūtra Belongs to the *Maitrāyaṇī Saṁhitā*.

Text by Miss J. van Gelder 1959. First ed. New Delhi 1961, repr. Delhi 1985. Sri Satguru Publications. With Appendix, corrections, emendations by Dr. C. G. Kashikar.

Translation by Miss J. van Gelder 1961. First ed. Delhi 1963. Repr. Delhi 1983. Sri Satguru Publications.

mānasa 'mental'. A mode of recitation by means of thinking only, without the use of the speech organs.

See under *upāṃśu*.

mānprabhṛti *Vt.* IV on P. 7.4.82. Reference is to P. 3.1.6. This rule says that *saN* is added to *mān-*, etc., and that the vowel of the *abhyāsa* is lengthened. Here *saN* does not add a desiderative meaning to the verbal base. That comes only by P. 3.1.7. Thus only the form is that of a desid.

See *AP* XIII, P. 7.4.82, under 4 (*Vt.* IV)

See under *atrāpi samarthaviśeṣa iṣyate*.

See under *saN*.

mārāvida *Mbh.* I, p. 414, line 17. Meaning unknown. See *TA*, n. 628.

mālā Derivations : (1) Sg. instr. *mālā* + *Ṭā* → (P. 4.1.2)→ *māle* + *ā* (P.7.3.105)→ *mālay* + *ā* (P. 6.1.78), (2) Sg. dat. *mālā* + *Ṅe* (P. 4.1.2)→ *mālā* + *yāṬ* + *Ṅe* (P. 7.1.113)→ *mālā* + *yai* (P. 6.1.90).

See *AP* XI, P. 7.2.101, under 3.

mās See under *svavas-svatasor...*

maśakārtho dhūmaḥ 'smoke in order to drive away the mosquitos' *Nyāsa* on *KV* on P. 7.1.89. *Artha* in the sense of *nivṛtti*.

māśabda See under *nityaśabda*.

māśabdādi *Gaṇa* mentioned in *Vt*. I on P. 4.4.1.

māṣavapanī 'an instrument for sowing beans' *Mbh*. I. p. 155, line 7.

Derivation, *STHĀNI*, Pt. II, Note (53).

mās *māt*, *Vt*. I (*chandas*) on P. 7.4.48. The Vedic example is *mādbhir iṣṭvā indro vṛtrahā*.

Repeated in *iṣṭi* (together with some other words) mentioned by Patañjali (*Mbh*. III, p. 352, line 2).

māsa āsyate 'a month is sat through'. See *ANA*, Note (69).

māsam adhīte 'he studies for a month' *KV* on P. 2.3.5.

See *ANA*, p. 69.

māsam āste 'he sits for a month' *Mbh*. I, p. 336, line 3; 338, line 2.

See *KĀRA*, Notes (155), (175); n. 685; *ANA*, Note (67).

māsaś chandasi Part of *Vt*. I on P. 7.4.48. See under *mās*.

māse dīyate See under *adhikaraṇa*.

māsajāta 'a one month old one' *KV* on P. 2.2.5.

See *TA*, Note (40).

Mit **1.** Verbal bases mentioned as *Mit* (*Dhp*. 1.800-873). Apply P.6.4.92 for shortening of the verbal base vowel (in the causative) after having applied *vṛddhi* by P.7.2.115. But *vṛddhi* takes place indifferently in the 3rd sg. aor. pass. and the gerundive in *-am* of the causative (P. 6.4.92-93). See G. Palsule 1961, pp. 73-74.

See *AP* IX, P. 6.4.56, under 5; *AP* IX, P. 6.4.64, Excursus on *prakriyās*, C.

See under *ghaṭādi*.

2. Augments mentioned as *Mit* are inserted immediately after the last vowel of the stem concerned, P. 1.1.47.

°***mitra*** Lengthening of the final vowel of the *pūrvapada* by P. 6.3.120, if the name is that of an *ṛṣi*.

See under Viśvāmitra; Soḍhāmitra (*Vt*. IV on P.7.2.1, *sauḍhāmitri*).

mitrayu P.7.3.2. Derivation (denom. formation), *AP* XIII, P. 7.4.35, under 3.

See under °*u*; *maitreya*; °*yu*.

mitsati 'he wants to make less' Derived from *mī-*.

N.B. *mitsate* 'he wants to measure'. Derived from *mā-*.

Derivation, see P. 7.4.54, under 3.

See under *sani*.

miP 1st pers. sg. ending, P. 3.4.78. Replaced by *am* in the case of *Ṅit lakāras*, P. 3.4.101.

See *AP* X. P. 7.1.6 (*Vt*. II, *dṛśeyam*).

°***miśra*** Honorific suffix added o a name.

See under °*pāda*.

mīmāṁsate 'he wants to investigate'. Desid. formation by P. 3.1.6. *Ittva* by P. 7.4.79. Example in *KV* on P. 7.4.83.

See *AP* XIII, P. 7.4.83, under 6.

mīmāṁsā **1.**'investigation'. Name of probably the earliest of the six *darśanas* of Indian philosophy.

Derivation from *mān-* (class I or class IX), 'to desire to understand/to know'.

2. The object of investigation is *dharma* understood as the ritual obligations, specifically regarding sacrifice, as enjoined by the Vedic texts. The Veda is *kriyāpara* 'mainly concerned with ritual acts'. It is assumed to be not man-made (*apauruṣeya*) and eternal. There is no creator. The investigation leads to a particular conception of Vedic

statements (*veda-vākya*) as commands (*vidhi*), directives for action, and a corresponding analysis. In this analysis the suffix of the optative (*lIṄ*) conveys the injunctive force (*bhāvanā*, literally 'causing to be'), the force which is conducive to ritual action. This suffix forms the linguistic nucleus of the *vedavākya* to which all the rest of the sentence is subordinated. The stock example of a Vedic injunction is *svargakāmo yajeta* 'let one who is desirous of *svarga* sacrifice'. Here *yājeta* is explained as *yāgena bhāvayet* 'let him bring (*svarga*, as the desired aim) into being by means of sacrifice'.

3. For the difference between the views of Kumārila Bhaṭṭa and Prabhākara, see *PASPA*, n. 486.

See under *nityapakṣa, niyama, parisaṃkhyā*; *bhāvanā*; *svargakāmo yajeta*; *śābdabodha*.

mu Substitute for the pronominal stem *adas*, P. 8.2.3.

See under *na mu ṭādeśe*.

muktasaṃśaya 'not subject to doubt' *KV* on P. 7.2.10 (in *kārikā* 3 c).

mukṣīyās 2 sg. precat. desid. of *muc-*. *ṚV*. 7.59.12 (*mṛtyuṃjayam antrā*).

See P. 7.4.58, no reduplication. Optional *guṇa* by P. 7.4.57 (for intransitive *muc-*).

Muc- has no *s*-aor. So the *s* can only be explained as the *sannanta* verbal base.

For $c \rightarrow k$ apply P. 8.2.30.

mukhasukhārtha 'for ease of pronunciation/added to facilitate pronunciation'. *KV* on P. 3.2.17; *Nyāsa* on *KV* on P. 7.1.24; *Nyāsa* on *KV* on P. 7.1.84.

See under *uccāraṇārtha*.

mukhya **1.** 'main, primary'. Formed with the *taddhita*-suffix *yaT* in the sense of *iva*, P.5.3.103. Thus *mukhya* means *mukham iva* 'like the face'.

Opp. *apradhāna*.

2. 'literal'.

Opp. *gauṇa, upacarita, aupacārika*.

mukhyasattā 'primary reality'. See K.A. Subramania Iyer, *VP* I, 1965, p. 110 (on *VP* 1.129, ed. W. Rau).

Opp. *upacārasattā*.

muc- *Dhp*. 1.185. Pass. + abl. 'get rid of' *Mbh*. III, p. 200, line 3, (*pūrvapratiṣedhāt... mucyāmahe*). See under *mukṣīyās*.

mokṣate/*mumukṣate* 'wishes to go free of his/its own' *KV* on P. 7.4.57.

Derivation of *mokṣate*, see *AP* XIII, P. 7.4.57, under 3.

mucādi P. 7.1.59. These verbal bases insert the augment *nUM*, which is *Mit* (P. 1.1.47).

muhūrta A day of 24 hours is divided into 30 *muhūrtas*.

See P.V. Kane, *History of Dharma*°, Vol. V, Pt. I, pp. 538, 542.

See *ATA*, n. 740.

mūrta 'become solid'. A type of *bhāva*, according to Yāska. E.g., *pacati* 'he cooks' is a sequence of actions in the cooking process, whereas *pakti* 'cooking' is action intended as a solid entity. This is what is conveyed by the *kṛdanta* suffix *KtiN*.

mūrti 'a solid mass' P. 3.3.77. Rendered as *kāṭhinyam* by the *KV* here.

mūrdhanya 'retroflex' *Mhb*. II, p. 264, line 13 (in *Ślokavārttika*). Refers to the *r* sounds, *ṣ* and the *ṭuvarga*. See Allen, 1953, pp. 52-56; Schubiger, [2]1997, p. 79.

mūlavibhujādi *Gaṇa* mentioned in *Vt*. II on P. 3.2.5.

mṛga 'wild animal'. Refers to a jackal, *Vt.* VII on P. 7.1.96.

mṛgaramaṇa 'the hunting of deer' *Vt.* III on P. 6.4.24.

mṛj- 'to clean' *Vṛddhi*, P. 7.2.114, but not in *yaṄ* form, e.g., *marmṛjyate*. This is prohibited by P.1.1.5. Nor in *tātAṄ* forms. Pf. 3rd sg., *marmṛjya*, P. 7.4.65. Augment *yUK* (P. 7.3.33). See *KV* on P. 7.4.65.

See *Nyāsa* on *KV* on P. 7.1.35.

See under *mṛṣṭāt*.

See *AP* XIII, P. 7.4.91, under 5.

mṛduviśada 'soft and not sticky'. Said of rice. *Mbh.* I, p. 332, line 24.

mṛṣ- mṛṣyati 'makes mention of' *Mbh.* I, p. 498, line 4.

tad apare na mṛṣyante 'other (grammarians) do not consider so' *KV* on P. 7.3.30.

mṛṣṭāt 'may he clean' *TātAṄ* form of *mṛj-*. Quoted in *Nyāsa* and *Padamañjarī* on *KV* on P. 7.1.35. No *vṛddhi* because of the *Ṅ* of *tātAṄ*.

me 'to my opinion' (?) *Ślokavt.* 2 on P. 6.4.12-13, *Mbh.* III, p. 183, line 16; p. 206, line 13. See under *mama*.

menakā Derived by the *KV* (on the authority of a *Ślokavt.*) as *man → men + aka*. See *AP* IX, P. 6.4.120, under 9.

Not **menikā* (by P. 7.3.44), because *menakā* is in the *kṣipaka*-list.

meṣo meṣād apasarpati 'the (one) ram backs away from the (other) ram' *VP* 3.7.140-141 (ed. W. Rau, 1977). See *KĀRA*, n. 237 (translation).

maitreya Derived from *mitrayu* :

mitra iy + ...	P. 7.3.2
mitr e y + ...	P. 6.1.87
maitrey + ...	P. 7.2.117

See *AP* IX, P. 6.4.174, under 3 (8).

mokṣa 'the desire to set free' P. 7.4.57. Instead of *mokṣā* by P. 3.3.102. Equivalent of *mumukṣā*. NB. Does not convey a reflexive sense.

mokṣate vatsaḥ svayam eva 'the calf wants to release itself'. This is an *akarmaka* usage of *muc-*, as indicated by *svayam eva*. *KV* on P. 7.4.57.

maurya *mauryair hiraṇyārthikhir arcāḥ prakalpitāḥ* 'by the Mauryas who were in need of gold idols for worshipping were caused to be fashioned' *Mbh.* II, p. 429, line 3.

See under Patañjali (date).

mauṣṭā 'a sport in which fists are used as the means to hit, boxing' *KV* on P. 4.2.57. Derivation : *muṣṭa* + *Ña*.

mleccha '(speaker of) barbaric speech' *Mbh.* I, p. 2, line 8. See *PASPA*, p. 38.

Explained as *avyaktāyāṃ vāci* 'in the sense of indistinct sound' *Nyāsa* on *KV* on P. 7.2.18.

P. 7.2.18 itself mentions *mliṣṭam* (no *iḍāgama*) in the sense of *avispaṣṭa* 'indistinct'. There is also a form *mlecchita* with *iḍāgama*, and used in a different sense from *mliṣṭa*.

Y

y **1.** Replaces *i/ī* in final position of a verbal base :

Apply P. 6.4.81, for *i, eti*; P. 6.4.82, for *i* or of a verbal base not having an initial consonant group.

See *AP* XIII, P. 7.4.21, under 4 (*śiśye*).

2. Is deleted before a *vaL* sound, except *y*. P. 6.1.66.

See under *sīyUṬ*.

-ya **1.** As a gerundive ending, P. 3.1.97.

See under *adhyeya, geya*.

2. For deletion see under *yaṄ*.

yaṃ vidhiṃ praty upadeśo 'narthakaḥ sa vidhir bādhyate yasya tu vidher nimittam eva nāsau bādhyate' 'the rule with regard to which an instruction (rule) becomes purposeless, that rule is set aside, but the rule of which it is the cause, that (rule) is not set aside' *Mbh*. III, p. 245, lines 18-19; p. 258, lines 2-3; p. 413, lines 9-10.

For instance, with regard to P. 6.1.97 (*pararūpa-ekādeśa*) the mention of *a* in *asUK* is purposeless. Therefore P. 6.1.97 is not to be applied, but P. 6.1.101 is. The point is that *a* in *asUK* is the *nimitta* of applying P. 6.1.101, *a* +*a*→*ā*.

Compare Chandra Vasu, trsl., Vol. II, on P. 8.2.77.

See *AP* X, P. 7.1.50, under 4.

See under *uccāraṇasāmarthyāt*.

yaḥ **1.** Explained as *yadi kaścit* 'if somebody' J. S. Speyer, *Sanskrit Syntax*, 1886, § 459, under 3.

2. *dīrghavidhir yaḥ iha...* 'as regards the prescription of lengthening here' *Ślokavt*. 1 on P. 6.4.12-13, *Mbh*. III, p. 183, line 13.

yaK Is an *ārdhadhātuka* suffix, marker of the passive and of the *karmakartari* voice, P. 3.1.67. Added before a *sārvadhātuka* personal ending.

Note that *yaK* is never deleted.

See under *sīyUṬ*.

yakāra Sequence of two *yakāras*, *Mbh*. III, p. 192, lines 7-8, on the purpose of *yUṬ*; *bhāṣya* on *Vt*. XIV on P. 6.4.22. See *Nyāsa* on P. 6.4.63.

na vyañjanasyānekasyaikasya vā yakārasya śravaṇaṃ prati viśeṣo 'sti 'there is no difference as regards hearing of one or more (sounds) *y* preceded by a consonant' *Mbh*. III, p. 192, lines 7-8.

yakārapara '(*r*) followed by *y*' (derivation of *arāryate*). *KV* on P. 7.4.30.

yagvidhāne karmakartary upasaṃkhyānam 'in the rule prescribing *yaK* (P. 3.1.67) (the word) *karmakartari* is to be included' Part of *Vt*. III on P. 3.1.67.

An example is *pacyate svayam eva* 'cooks of its own' *Mbh*. II, p. 58, line 25.

Compare *KV* on P. 3.1.67.

See *AP* III. P. 1.3.13, under 6 (3). In the example the *ātm*. ending is used by P. 1.3.13. Reference for the *karmakartṛ* construction is to P. 3.1.87.

yaṄ The intensive suffix. Forms an intensive verbal base (*dhātu*) by P. 3.1.22. Rendered by *atyartham* 'excessively', *Nyāsa* on P. 6.4.93. E.g., *śaṃśamyate* = *atyarthaṃ śāmyati*. *NUK- āgama* is applied (in the reduplication *śam*) by P. 7.4.85.

Is *Ṅit*. Therefore *ātm*. endings are added by P. 1.3.12. See *AP* XII, P. 7.3.94, under 5. Restricted to monosyllabic bases beginning with a cons., P.3.1.22.

Yaṅluk formations take *par*. endings by P. 1.3.78. See *AP* XIII, p. 7.4.82, under 2.

Deletion of *ya* before the *kṛt*-suffix *aC*, P. 2.4.74. See under *carācara* .

The *a* of *yaṄ* is deleted by P. 6.4.48, and the *y* by P. 6.4.49.

Reduplication by P. 6.1.9. Takes the augment *nī* in the Red., P. 7.4.84, e.g., *sanī* in *sanīsrasyate, danī* in *danīdhvasyate*.

See under *yanluk, yanluganta*.

yaṅṅanta '(a verbal base) ending in (the intensive suffix) *yaṄ*' *KV* on P. 7.3.94.

See *AP* XII, P. 7.3.94, under 5.

See the derivation of *cecīyate*, *AP* XII, P. 7.3.58, under 4. For the preferred insertion of *īT* apply P. 7.3.94. For the gemination *yaṅṅi* apply P. 8.3.32. *KV* on P. 6.4.93, *yaṅ-ṇy-anta* 'ending in *Ni* preceded by *yaṄ*'. Analyse *yaṅaḥ ṇi-anta*, where *yaṅaḥ* is an ablative. Refers to causatives of *yaṄ(luk)* forms, i.e., causatives of intensives.

Derivation: verbal base+ *yaṄ* (P. 3.1.22) + *ṆiC* (P. 3.1.26).

yaṅlope yaṅiyaṅuvaṅaḥ *Vt.* XVIII on P. 1.1.57

See *STHĀNI*, Pt. I, p. 266.

yaṅluk **1.** '*luk*-deletion of (the *ārdhadhātuka* suffix) *yaṄ* (of the intensive formation by P. 2.4.74)'. Since *yaṄ* is restricted to particular verbal bases, *yaṅluk* is also restricted. Deletion of *ŚaP* by *carkarītaṃ ca* (*gaṇasūtra*).

Forms a separate division in Skt. grammar starting with P. 2.4.74.

YaṄ is prescribed by P. 3.1.22, the deletion of *yaṄ* is by P. 2.4.74 (a). See *AP* VIII, p.131. Accordingly, verbs in which *yaṅluk* is applied are *vaidika* verbal bases.

For *yaṅluk* formations see P. 7.4.82-92. The 3rd. sg. present tense in *īti* with *īT* by P. 7.3.94.

Yaṅluk formations take *par*. endings by P. 1.3.78. P. 1.3.12 is not applicable here. See under *Ṅit*.

N.B. The expression *yaṅluk* is used in P. 7.4.82 in the sense of two separate words : before *yaṄ* or before (*yaṄ* deleted by) *luk*.

2. In *yaṅluk* formations *guṇa* of the verbal base vowel is prohibited before *īT* by P. 7.3.87. E.g., *varvṛtīti*. See. *AP* XIII, P. 7.4.91, under 3.

For the deletion of *ŚaP* apply P. 2.4.72. *Yaṅluk* bases follow class II verbal bases.

See *PN, pbh.* 120 (3), enumeration of five operations concerning verbal bases which are <u>not</u> applicable to *yaṅluk* formations. See *AP* X, P. 7.1.6, under 5.

3. The augment *īṬ is* added preferably, P. 7.3.94. See *KV* on P. 7.3.84.

For the augments *rīK*, *ruK* and *riK* in the reduplication apply P. 7.4.90-91.

For instance, *barībhṛjate*. See *AP* IX, P. 6.4.47, under 6. See under *ṛdupadha*.

4. Derivation *pāspaśāte*, see *AP* XII, P. 7.3.87, under 7.

Derivation : *yoyuvati*, see *AP* IX, P. 6.4.87, under 5.

Saying in *pāṭhaśālā* : when you come to *yaṅluk*, you better give up.

See under *carkarītaṃ ca*; *śtipā śapā*

5 *yaṅluganta* '(an intensive verbal base) in which *luk*-deletion of the suffix *yaṄ* is applied (by P. 2.4.74)'. Therefore such a base takes *par*. endings. *KV* on P. 7.3.94.

Opp. *yaṅṅanta*.

yaṅvidhāv anekājahalādyartham *Mbh.* II, p. 29, lines 15-16.

yaj- To derive the pass. impf. *aijyata* apply the extended *siddha*-principle,

which says that *saṃprasāraṇa* rules take precedence over augment rules. First derive the stage *ij-*, and then apply the augment *āṬ*.

See under *siddha*-principle, extended version.

yajadhyai See *AP* X, P. 7.1.43, under 3.

yajādi Sub-*gaṇa* of the *bhūvādi-gaṇa*, Nos. 1. 1051-1059. See *AP* VIII, P. 2.4.41, under 6.

yajāditva 'beginning with *y* or *aC*'. Condition for applying the designation *bha* by P. 1.4.17.

See *AP* IX, P. 6.4.143, under 4.

Yajurveda **1.** Has 101 recensions, *Mbh.* I, p. 9, line 21.

2. Transmission: *Kāṭhaka* in the North of the subcontinent India; *Vājasaneyī* in the East, *Taittirīya* in the South, and *Maitrāyaṇī* in the West.

See Scharfe 1977, p. 106.

yajuṣi P. Thieme, 1935, p. 71, 'does not mean "in the Yajurveda"'.

P. 6.1.117-124, non-*Kāṭhaka*.

P.7.4.38, *yajuṣi kāṭhake* (Black Yajurveda).

P. 8.3.104, non-*Kāṭhaka*.

Non-*Kāṭhaka*: 1.*Taittirīya*, 2. *Maitrāyaṇī*, 3. *Vājasaneyī*.

yajuṣi kāṭhake P. 7.4.38.

See *AP* XIII, P. 7.4.38, under 3, and Excursus on the meaning of *yajus* in the A.

yajus 'sacrificial formula in prose' P. Thieme, 1935, p. 70.

See *ATA*, n. 131, prose formula used in the *Saṃhitās* (reference to Thieme, 1935).

See *AP* VIII, P. 2.4.80, under 3; *AP* XIII, P. 7.4.38, under 4.

yajñakuṇapa 'one who eats a dead body (hunam or horse) as part of a sacrificial rite'. Vedic example quoted in *KV* on P. 7.4.64.

See under *kuṇapa*.

yajvādiṣu cāviparyāso nānākriyāṇāṃ yajyarthatvāt *Vt.* IV on P. 3.1.26. See under *nānākriyā*.

yañaños ca P. 2.4.64. Not to be confused with *yañiños ca*, P. 4.1.101.

yañādi 'a sound included in the *pratyāhāra yaÑ*'. E.g., *m*. See *AP* X, P.7.1.24, under 4.

yañi 'if a *yaÑ* sound follows immediately'. Condition stated in P. 7.3.101, continued in P. 7.3.102. *M* is a *yaṄ* sound.

yaṆ *Pratyāhāra* for semivowels.

See under *santi hy yaṇaḥ*...

yaṇādiparam 'the following part (of a *prātipadika* which begins with a *yaṆ* sound', P. 6.4.157. That is, the syllable beginning with a *yaṆ*-sound and which comes after (*sthū*, etc. of *sthūla*, etc., is elided). "Following" means non-initial.

For instance, *sthūla* → *sthū°* → *sthav* + *iṣṭha* → *sthaviṣṭha*.

yaṇādeśa **1.** 'replacement by a semi-vowel' P. 6.1.77;. 6.4.81 (for *i*- 'to go'); 6.4.82. E.g., *ni* + *nī* + *atus* → *ni* + *ny* + *atus*. Here *ī* occurs in final position of a verbal base *aṅga* before an *ārdhadhātuka* suffix. The *aṅga* must be *anekāc*.

See *KV* on P.6.4.51, which is an *apavāda* to P.6.4.82; *KV* on P. 6.1.175.

2. P. 6.4.81(for *i*- 'to go')-82 (final *i* of a verbal base). See *AP* XII, P. 7.3.116, under 3, derivation of *rājanyām*.

yaṇvyavadhāna The insertion of a semi-vowel before a dissimilar vowel. See under *triyambaka*.

yaT *kṛtya* -suffix, P. 3.1.97-98. Added after a verbal base ending in a vowel or in a *pU* class sound having short *a* in prefinal position. Meaning defined by P. 3.4.70.

See *AP* IX, p. 197 (P. 6.4.65); *AP* X, P. 7.1.65, under 7 (the accent here is *pracayasvarita* 'dependent circumflex').

Special meanings : *praiṣa, atisarga, prāptakāla*, P. 3.3.163; *arha*, P. 3.3.169; *śak*, P. 3.3.172.

Accent, P. 6.1.213, *ādyudātta*, if the *yaT* form has two syllables.

See *AP* IX, P. 6.4.65, under 4, *steya*; *AP* X, P. 7.1.61, *jabhya*;

See under *ṆyaT*.

yat Pres. participle of *iṆ*- (*Dhp*. 2.36). For *y* apply P. 6.4.81.

For the *prakriyā* see *AP* XII, P. 7.3.3, under 5.

yat karoṣi yad aśnāsi...tat kuruṣva madarpaṇam '...do that as a present to me' *Bhagavadgītā* 9.27.

yat tat prathamāsamartham asti ced, tad bhavati 'if whatever (nominal stem) capable of (taking) a nominative case ending is (actually present), this (rule) applies' *KV* on P. 5.2.88. The *KV* further explains that the *prathamāsamartha* form must be associated with the meaning of *asti* in the sense of actual presence. Thus *matUP* is not to be added to express the sense of *gomān āsīt* 'he possessed cows (in the past)', but only that of *gāvaḥ asya santi* 'he owns cows (now)'.

See under *vrīhir asya yavo 'sya*.

yat tad iti nirdiṣṭam 'what is mentioned by way of a *yat-tad* construction' *KV* on P. 4.2.21, 57.

yat tarhi 'then what about the fact that...' *Mbh*. III, p. 345, line 20.

yat prakārayāṃ cakāra *Mbh*. I, p. 497, lines 12-13.

See *AP* VIII, P. 2.4.81.

yat...yat tu 'as regards/insofar as ..., but as regards/insofar as...'.

Mbh. III, p. 214, line 20, *yuktaṃ yat...na syāt; yat tu...prāpnoti na...* 'o.k. insofar that there should not be...but when the question is of...not (o.k.)'.

yata evakāras tato 'nyatra niyamaḥ 'the restriction applies to another word than (the word) after which *eva* (is used)', see *TA*, Note (167); *AP* IV, P. 1.4.8, under 6 (p. 53).

yatna **1.** 'special provision'. Shown by the way in which a *sūtra* or a word in a *sūtra* is stated.

ko eṣa yatnaś codyate saṃniyogo nāma 'what kind of special provision is intended by saying *samniyoga*?' *Mbh*. III, p. 242, line 19.

Mbh. III, p. 252, line 21. See *AP* X, P. 7.1.33, under 7 (*Vt*. I).

See under *ko eṣa*; *cud*-.

2. 'special intention' *Padamañjarī* on *KV* on P. 7.1.58 (*KV*, Benares ed., Vol. V, p. 595).

yatra gamyate cārtho na ca prayujyate śabdaḥ sa sthānī Statement quoted by the *Padamañjarī* on *KV* on P. 2.3.14, 'when a meaning is understood but the word (standing for that meaning) is not used, that is *sthānin*'.

yathā Forms *avyayībhāva* cps, P. 2.1.6.

1. Four meanings, one of which is *sādṛśya* 'similarity'. See *KV* on P. 2.1.6. See *AP* V, p. 17, under (10).

Asādṛsye 'when denoting a meaning other than *sādṛśya* "similarity". Only then *yathā* forms a cp.

2. May mean 'unlike' after a negative phrase, that is, 'as is not the case with...'

Mall. on *Kir*. 16.2, *na krāmanti...yathā yuddhāntareṣu* 'they do not move, unlike in other battles'.

3. Forms invariably an *avyayībhāva* cp. when not meaning *sādṛśya*, P. 2.1.7. See *AP* V, p. 21, under (5) and (6).

See derivation of *yathātatha*.

4. Correlative of *tathā*. See Speyer, § 470.

yathā na doṣas tathāstu '(derive) in such a way that no difficulty/defect arises' *Mbh*. III, p. 289, line 3; p. 322, line 4. An explanation should be offered for a *sūtra* in such a way, that no difficulty arises for its application.

yathāgṛhītasyādeśavacanam 'statement that a substitute comes according to what is directly stated in a rule' *Vt*. I on P. 7.1.30.

See under *nirdiśyamānasyādeśā-bhavanti* (*PN, pbh*. 12).

yathātatha This is a stem form only, not an *anyayībhāva* cp. For the derivation of the *avyayībhāva* cp. (P. 2.1.7) *yathātathyam* see *AP* XII, p. 7.3.31, under 5.

yathānyāsam evāstu 'let (the rule be) as formulated only'. Rephrasing the rule or splitting a rule, or adding a *Vt*. is not desired, even if the statement by the *Vt*. is acceptable. E.g., *Mbh*. I, p. 14, lines 7-8, *siddhyaty evam, apāṇinīyaṃ tu bhavati. Yathānyāsam evāstu* 'in that way, it works, but it becomes non-pāṇinian. Let (the rule) be as formulated only'. Repeated many times in the *Mbh*., e.g., *Mbh*. III, p. 293, line 1; p. 330, line 7.

See under *bhid*-; Patañjali.

yathāprāptam 'as per rule, as applicable by rule' *Mbh*. I, p. 482, lines 6, 7. *KV* on P. 2.4.35; on P. 7.2.54.

See *KĀRA*, n. 357.

yathābhidhānam 'in conformity with usage' (the expression of meaning by a word as found in usage)' Kaiyaṭa on *Bh*. No. 1 on P. 6.4.171.

yathāyatham 'each in its own way, each according to its own nature' *KV* on P.2.4.14. Here the *Nyāsa* explains: *yathā-svaṃ yasya yad ātmīyaṃ lakṣaṇam, tena*.

KV on P. 3.1.85. Here the *Nyāsa* explains : *yo yasyātmīyo viṣayaḥ = yasmin viṣaye* 'in the respective domain of each'.

yathāyogam 'according to (the requirements of) the rule concerned' *KV* on P. 6.4.1.

yathālakṣaṇaṃ aprayukte '(even) if (the word concerned) is not attested in usage, (we should derive it) according to the rules (of grammar)'.

See *ATA*, Introduction, p. vii. That is, since we do not know the usage, we will follow the rules. See *Mbh*. I, p. 482, line 24 (on P. 2.4.34); *Mbh*. III, p. 181, lines 8-9; p. 186, line 3; p. 233, line 5.

See *AP* IX, P. 6.4.2, under 7; P. 6.4.162, under 2.

yathālakṣaṇaṃ padaṃ kartavyam 'a *pada* is to be derived according to the rules (of grammar, and not by referring to the analysis provided by the *padakāras*)' *Mbh*. II, p. 85, line 5.

See under *padakāra*.

yathāvihitaṃ pratyayo bhavati 'the suffix is applied as prescribed (before)'. A standard short statement used by the *KV* to save effort, namely, in mentioning items countinued by *anuvṛtti* in the rule, like stem, suffix or meaning. See *KV* on P. 4.3.83, 5.1.45, 52, 56-58.

yathāsaṃkhyam P. 1.3.10. Given the exact numerical equality of items in two sets, a one-to-one correspondence is established between them.

See under *śatruṃ mitraṃ vipattim...*

See P. 7.1.2; 7.1.15; 7.2.92; 7.3.61; 7.3.78.

yathecchasi tathāstu 'the options concerned are both acceptable, choose as you like' *Mbh.* III, p. 196, line 17; p. 215, line 6. See *AP* IX, P. 6.4.106, under 6.

yathoccāritam 'according to the form in which...has/have been stated' *Vt.* I on P. 2.4.11.

yathoddeśapakṣa *PN, pbh.* 2. See *PN*, Pt. I, Introduction, p. 13. The *pbh.* says (that *saṃjñās* and *pbhs* are grammatical operations in their own right) as taught (by the rule that introduces or states them). They can be applied independently of particular operations conditioned by them. That is, do not shift their place to the *sūtra* which requires their application.

See *STHĀNI*, Pt. I, pp. 249, 250.

Opp. *kāryakālapakṣa*.

yad **1.** 'as regards...'. See Speyer, § 279, b). **2.** 'the fact that...' *Mbh.* III, p. 337, line 21 (in *Ślokavt.*) .

yad ayaṃ karoti 'because of the fact that he (Pāṇini) states (*taparakaraṇa*)' *Mbh.* III, p. 359, line 13.

yad ita ūrdhvam 'because from here onwards' *KV* on P. 6.4.46.

yad uktaṃ tan na bhavati 'what has been stated (before), that does not apply', i.e., what has been stated by the earlier rule is now prohibited. The idea is that a full *anuvṛtti* need not be stated. The prohibition applies to what has been stated by the earlier rule. Statement in the *KV* when reference is to a prohibition (*niṣedha*). *KV* on P. 7.3.6; on P. 7.3.22; on P. 7.3.34; on P. 7.4.35..

See *AP* XII, P. 7.3.6, under 2; P. 7.3.7, under 2; *AP* XIII, P.7.4.35, under 2.

See under *pratiṣedhasūtra*.

yad etad prakrāntam ...iti yāvad 'this which has started with... up to...inclusive' *KV* on P. 7.4.58.

yad...kriyate tad °rtham 'the fact that (mention) is made, is meant to indicate...' *KV* on P. 7.4.58.

yad vā nas tad vā naḥ 'what(ever) happens to us, (let) that (happen) to us' *Mbh.* I, p. 11, line 13.

See *PASPA*, *Bh.* No. 119, and n. 636.

yadāgamaparibhāṣā *PN, pbh.* 11. See under *āgama*.

yadāgamās tadguṇībhūtās tadgrahaṇena gṛhyante 'augments added (to a form), having become part of that (form), are included in the mention of that (form)'. Augments are considered to form part of the original element to which they have been added, and are therefore included in the word representing the combination of augment and original element. *PN, pbh.* 11. *KV* on P. 7.2.82.

See *KV* on P. 7.2.82.

See *AP* X, P. 7.1.6, under 6 (*Vt.* I); *AP* XI, P. 7.2.82, under 4.

yadi punar + opt. 'but what if...' *Mbh.* III, p. 261, line 23, p. 262, line 1; p. 262, line 2.

yadupādher vibhāṣā tadupādheḥ pratiṣedhaḥ 'under which condition optional (*vibhāṣā iḍāgama* is applicable), under that (same) condition the prohibition of *iḍāgama* (by P. 7.2.16) is applicable'.

Nyāsa : *yad- / tad-upādhi* is a *bv.* cp. *Upādhi* 'qualifying, limiting factor'.

In the case of *vid-* the *upādhi* is that it belongs to conjugation class VI.

yadṛcchā One of four uses/kinds of words, *Mbh.* I, p. 19, line 21. *Yadṛcchā* words are arbitrarily formed words, like some proper names and some technical terms in grammar. See under *pravṛtti* and *śabda*.

yaddhi = yad dhi = yad hi 'but if' *Mbh.* III, p. 351, line 14.

yanti 'they go'. Derivation, *TA*, n. 781.

yantra 'device, apparatus'.

yarvāṇastarvāṇaḥ *Mbh* I, p. 11, line 13.
See under *yad vā nas tad vā naḥ*.

yavalapare yavalā veti vaktavyam 'when *y, v, l* follow (after *h*), the preceding *m* is optionally replaced by *y, v* or *l*.' *Vt.* I on P. 8.3.26.

E.g., *kiṃ hyaḥ*→ *kiṃy hyaḥ*; *kiṃ hvalayati* →*kiṃv hvalayati*. See Whitney, § 71 c., conversion into a nasal semivowel before *y, l, v*; § 213 d, *m* before *y, l, v* becomes a nasal semivowel.

See under *pratijñānunāsikyāḥ pāṇinīyāḥ*.

yavavān 'one having a lot of barley' *Mbh.* II, p. 393, line 23.

yaṣṭi→*yāṣṭīka*, P.4.4.59. The suffix is *īkaK*.
See *AP* XII, P. 7.3.3, under 5.

yas ṭhakāra 'which *ṭha* (belongs to the *aṅga*)...' *Mbh.* III, p. 328, line 21.

yasmin vidhir tadādāv algrahaṇe 'when a speech sound is mentioned in the loc., it is interpreted to refer to (an element) which begins with that sound' *Vt.* XXIX on P. 1.1.72. Is called the *tadādividhi*.

Lays down a restriction on the *tadantavidhi*.

Applied on two conditions: (1) A speech sound x must be mentioned in the loc. in a *sūtra*, (2) That speech sound must qualify another linguistic element. If these two conditions are satisfied, the mention of x is to be interpreted as beginning with x.

Mbh. III, p. 247, line 10.

See *PN*, Pt. I, Introduction, p. 21.

See *STHĀNI*, Pt. II, n. 395.

See under *varṇagrahaṇa*.

yasya **1.** P. 6.4.148, 'in place of a *bha* stem ending in *i* or *a*'.

2. 'of *y*' *KV* on P. 6.4.149.

3. Sg. gen. of a relative pronoun.

yasya ca lakṣaṇāntareṇa nimittaṃ vihanyate na tad anityam 'and (a rule) whose cause of application is destroyed by another rule does not become invalid (because of that)' *Mbh.* II, p. 97, lines 3-4; III, p. 83, lines 7-8.

KV on P. 7.1.23, and *AP* X, P. 7.1.23, under 5.

See *PN, pbhs* 47 and 48. These *pbhs* decide *nityatva/anityatva* on the basis of usage. See Nāgeśa on *pbh.* 48, *tad apy anityam*.

yasya ceśvaravacanam 'or that of which (somebody) is stated to be the lord'. Part of P. 2.3.9. Used in *Vt.* I on P. 2.3.9.

See *ANA*, Note (93).

yasya vibhāṣā P.7.2.15. *Yasya* sc. *dhātoḥ*. Supply *niṣṭhāyām* from P. 7.2.14.

Prohibits *iḍāgama* after any verbal base before a *niṣṭhā* suffix/in *niṣṭhā* forms of verbal bases for which an option of *iḍāgama* is available, like in the case of P. 7.2.41-51.

Note that here *vibhāṣā* does not concern the *vidheya*,but the *uddeśya*. So the question whether *na* is to be continued in this rule does not concern *vibhāṣā*. It remains *vibhāṣā* only. See *AP* XI, P.7.2.11, under 5.

See Cardona (c), 1999, pp. 163-179 (discussion with Kiparsky on the meaning of *vibhāṣā*).

See under *ūdit*.

yasya tu vidher nimittam eva nāsau bādhyate See under *yaṃ vidhiṃ praty upadeśo 'narthakah...*

yasya vihito... yaṇ tasyaiva kartavyo nānyasyārthasya sūcanārtham *Nyāsa* on *KV* on P. 6.4.82 (Benares ed.

Vol. V, p. 436). Reference is to *pūrvācāryas*.

yasyeti lopaḥ 'deletion by P. 6.4.148' *KV* on P. 7.3.22.

°***yā*** Vedic suffix, instr. ending. P. 7.1.39. See under *uruyā*.

yāṬ Augment used to form the sg. *ṅit* case ending of fem. stems in *ā*, like *senā*, by P. 7.3.113.

See under *senā*.

yātam See under *kiṃ yātam*.

yādi 'the sequence which begins with *y*'. For instance, *y-u* in *mitrayu*. *KV* on P. 6.4.171.

yādeśa **=*yā*-*ādeśa*** Reference to P. 7.1.39, Vedic case endings, among them *yā*.

See *Padamañjarī* on *KV* on P. 6.4.141.

yāpanā 'procrastination'. See P. 5.4.60.

yāpya 'insignificant'. Sense of the suffix °*pāśa* P, P. 5.3.47. E.g., *vaiyākaraṇapāśa* 'an insignificant grammarian'.

yāyāvara 'one who has the habit of going (somewhere) repeatedly' *Mbh*. I, p. 152, line 5.

'one who wanders from place to place' P. 3.2.176.

Derivation, *STHĀNI*, Pt. I, p. 275.

See Agrawala ²1963, p. 387.

See *STHĀNI*, Pt. II, Note (12).

yāvajjīvam P. 3.4.30.

yāvat May be used as a *nipāta*. In that case, according to P. 3.3.4, the finite verb endings of the present convey a future meaning in connection with *yāvat*. E.g., *yāvat bhuṅkte* 'he will surely eat'.

Yāvat may also be used as a relative correlative pronoun in the sense of 'as long as'. In that case, P. 3.3.4 does not apply.

yāvat ... tāvat 'as long as' *Nyāsa* on *KV* on P. 7.2.89.

yāvatā ... atas 'insofar...in that measure' *Mbh*. I, p, 46, lines 23-24.

yāvatām abhidhānaṃ tāvatāṃ prayogo nyāyya iti cet 'if it is argued that use is rightly made of so many words as there is reference to things, (then ...)' *Vt*. XXXI on P. 1.2.64.

The idea is that each item which can be referred to requires a separate word to express it. One word cannot express many things. E.g., to refer to three *plakṣa* trees, the word *plakṣa* is to be used thrice. Then, to justify the use of the single word *plakṣāḥ* to refer to many *plakṣa* trees, *ekaśeṣa* is invoked (P. 1.2.64). See under *ekaśeṣa*.

yūsUṬ **1.** One of the two augments of the *liṅlakāra* by P.3.4.103. Used both in *vidhiliṄ* and in *āśīrliṄ*. Takes *par*. endings, which are *ardhadhātuka* by P. 3.4.116. See *AP* XI, P. 7.2.79, under 2; *AP* XIII, P. 7.4.28, under 2.

Augment of finite verb endings in *lIṄ*, which for purposes of derivation forms one unit with *lIṄ*. Added to and forming part of a *par*. ending.

The word *parasmaipadeṣu* in P. 3.4.103 is not a *parasaptamī*, but a *viṣayasaptamī*. See *Nyāsa* on *KV* on P. 3.4.103.

YāsUṬ of *vidhiliṄ*, is considered *Ṅit* by P. 3.4.103. Therefore *apit*. See *AP* XII, P. 7.3.89, under 4. *YāsUṬ* of *āśīrliṄ* is *Kit* by P. 3.4.104.

For the *Ṭ* see P. 1.1.46. See *AP* IX, P. 6.4.67, under 2.

2. The *s* of *yāsUṬ* is deleted by P. 7.2.79. in *vidhiliṄ*. Takes the augment *sUṬ* by P. 3.4.107. In the sequence *yāsUṬ* + *sUṬ* delete the *s* of *yās* and *sUṬ* by P. 7.2.79. See *AP* XIII, P. 7..2.29, under 3 (*aryāt*).

The *ā* is deleted before *-us* by P.6.1.96. *Yā* coming after after a verbal base *aṅga* ending in *a* is replaced by *iy*, by P.7.2.80.

Derivation :

x + *ŚaP*+[*yās*+ *sUṬ*+ *lIṄ*]		P. 3.4.107
+*yā* ° + °	+ *tiP*	P. 7.2.79
+ *iy*	+ *ti*	P. 7.2.80
+ *ey*	+ *ti*	P. .6.1.87
	+ *t*°	P. 3.4.100
+ *e*°	+ *t*	P. 6.1.66

See *AP* X, P. 7.1.6 (on *Vt*. II, *dṛśeyam*).

See *AP* IX, P. 6.4.67, under 3; *AP* X, P. 7.1.78, under 5; *AP* XI, P. 7.2.79, under 3 (*kuryāt*); *AP* XIII, P. 7.4.28, under 2; P. 7.4.29, under 3 and 4..

See under *lāśrayam anubandha-kāryam.*

See under *sīyUṬ*, *sUṬ*.

Cardona (c), 1999, pp. 151-152, referring to a derivation of *bhavet,* wonders why substitution concerns *lIṄ* only. The answer is that substitution takes place only of that which is directly stated in the genitive in a rule. See *PN*, *pbh*. 12. Directly stated is *lasya* (P. 3.4.77). Therefore *tiP*, etc., only replace the *lakāra* or the *lakāra*-part, but never the augment added to a *lakāra*. *LIṄ* is the *lakāra* representative, not *yāsUṬ* + *lIṄ*.

Yāska For a date later than Pāṇini reference is usually made to P. 2.4.63, *yaskādibhyo gotre* 'a suffix added in the sense of *gotra* after the stems *yaska*, etc. is *luk*-deleted'. But whether here Pāṇini had in mind the author of the *Nirukta* is questionable. For the earlier date of Yāska the difference in language analysis between him and Pāṇini is invoked.

Regards words, i.e., substantives as names of things which tell us something about the nature of the thing. i.e., names given to deities say something about the deity, how we conceive of them, their character. Thus etymology provides an insight into the nature of things. Names, however, form a special category of words.

See under *Nirukta, nirvacana*; *vyākaraṇasya kārtsnyam.*

yi Analyse: *y* + *sg*. loc. ending, P. 6.1.79. See under *ye*. But *yi* is the usual form.

yu- Class II, *Dhp*. 2.2, (1) *miśraṇe* 'to join', (2) *amiśraṇe* 'to separate'. See *AP* IX, P. 6.4.87, under 5.

°*yu* Denom. formations with *yu* :

1. Pāṇinian analysis : *y* (of *KyaC*) + *u* where *a* of *KyaC* is deleted by P. 6.4.48: *ya* + *u*→ *y*°*u*. For *kṛdanta u* apply P. 3.2.170.
2. Whitney, § 1178 b.
   See under *mitrayu*.
   See *AP* XIII, P. 7.4.35, under 3.

yUK Augment added to some verbal bases, mostly bases in *-ā*, like *pā-*.

See *AP* XIII, P. 7.4.4 (b), under 4.

yukta **1.** 'correct, valid' *yuktaṃ punaḥ*. **2.** 'diligent'.

yuktavadbhāva 'treatment (of a derivation as regards gender and number) like (the original word) with which it is connected (when the suffix is deleted by the term *luP*)'. E.g., *pañcālāḥ* as the name of a country has the same gender and number as the name of the people inhabiting it.

yuktārtha 'a connected meaning' *Nyāsa* on *KV* on P. 2.4.11. In a *dvandva* cp. synonyms are not allowed, because in the case of synonyms there cannot be a connected meaning, that is, a meaning connected by *ca*. *Ca* presupposes difference of the things-meant.

See under *yugapatprayoga*.

yukti 'argument, way of reasoning' *Mbh*. I, p. 406, line.14.

yukte See *VIBHA*, n. 160, connected with = governed by; *Ibid*. n. 174, *yukte* = *yoge*.

See *AP* VII, P. 2.3.4, under 2; P.2.3.16, °*yoge*; P. 2.3.19; P. 2.3.29; in P. 2.3.4, part of *uddeśya*; so also in P. 2.3.18, 19. In P. 2.3.16 (*yogāt*), part of *uddeśya*; so also in P. 2.3.29; supplied in P. 2.3.39.

°*yukte karmapravacanīya*° 'when (the case ending concerned) is due to a *karmapravacanīya*' *Vt*. VI on P. 2.4.81.

yugapatprayoga 'the use together (of...)'. Synonyms cannot be used together in a *dvandva* cp. This is prevented by the *dvandva* meaning of *ca*. *Nyāsa* on *KV* on P. 2.4.11. See under *yuktārtha*.

yugapadadhikaraṇavacanatā A view regarding *dvandva* cp. formation.

1. 'the fact of expressing simultaneously'. This is the traditional interpretation. In connection with cp.-formation, see *BDA*, Introduction, pp. xxx-xxxi, and pp.149-190.

For a summary of the argument, see *BDA*, Note (128).

See *BDA*, Note (118), with Excursus on *sahavivakṣā*.

iyaṃ yugapadadhikaraṇavacanatā nāma duḥkhā durupapādā ca 'this (view) called *yugapadadhikaraṇavacanatā* is a headache and hard to justify' *Mbh*. I, p. 434, line 3.

See *BDA*, Note (137).

2. 'the fact of expressing jointly'. For a reinterpretation of the traditional view (namely, "expressing things simultaneously", instead of "jointly") see *AP* VI, P. 2.2.29, under 9-11.

yugapadadhikaraṇavacane dvandvaḥ 'a *dvandva* (is formed) in the sense of expressing (things) jointly' *Vt*. II on P. 2.2.29.

yugapadanvācaya 'joining together' *Vt*. XVI on P. 1.1.44.

yugapadvacanatā 'the fact of expressing jointly'. Said of suffixes.

Mbh. I, p. 104, line 21. Explains *yaugapadya*.

yuṅ *KviN* derivation of *yujIR* (*Dhp*. 7.7). *NUM* is added by P. 7.1.71. For the derivation, see *AP* X, P. 7.1.71, under 3.

yuC Suffix mentioned in P. 3.2.148-149; 3.3.107. The element *yu* is replaced by *ana*, P. 7.1.1. It forms fem. nouns, P. 3.3.94, -*anā*, e.g. *kāraṇā*.

See *AP* VIII, P. 2.4.54 (*Vt*. X); *AP* IX, P. 6.4.48, under 7.

yuj- 'to be fitting'. See under *anvākhyāna*.

yuj (sbs.) *yujam āpannā ṛṣayaḥ* 'the *ṛṣis* were sunk in contemplation' *KV* on P. 7.1.71.

yuddhāya saṃnahyate 'he equips himself for battle' *Mbh*., p. 330, lines 18-19. See *KĀRA*, pp. 109-110, 129.

yudhyativat 'like (in the case of) *yudhyati*' *Mbh*. III, p. 355, line 3. Reference is to P. 3.1.85, which says that in the Veda interchange of conjugation classes takes place.

yuvajāni 'one who has a young wife' *Mbh*. I, p. 142, line 11. Derivation, *STHĀNI*, Pt. I, p. 155.

yuvati 'a young female'. Derive: *yuvan* + *ti*, P. 4.1.77. Here *ti* is a *taddhita*-suffix which denotes the female. NB. No. *ī*.

See *AP* IX, P. 6.4.133, under 5.

yuvan 'junior'. Defined as a third or later generation descendant in a joint family, if the grandfather or great-grandfather is still alive. P. 4.1.163.

See under *gotra*.

See Agrawala [2]1963, p. 97.

yuvapratyaya *Taddhita*-suffix denoting the sense of a *yuvan* descendant. *Vt*. I on

P.2.4.58. Quoted also in two non-Kātyāyana *Vārttikas* on the same rule.

yuvām Personal pronoun, 2nd person, du. nom./acc. Derivation : *yuṣmad* + *au* → *yuṣmad* + *am* (P. 7.1.28) → *yuv-ad* + *am* (P. 7.2.92, 91) → *yuvaā* + *am* (P. 7.2.88). Then apply P. 6.1.102.

See *AP* XI, P. 7.2.92, under 3, for a wrong derivation from *yuṣm* + *akAC* + *au*.

yuṣmad Personal pronoun, 2nd person, *pl.* abl. Derivation : *yuṣmad* + *bhyas* → *yuṣmad* + *at* (P. 7.1.38) → *yuṣma°* + *at* (P. 7.2.90). Then apply P. 6.1.97.

According to *VP* 3.10.4-6 (ed. Rau, 1977) the nom. ending after *yuṣmad* has the value of a voc. As the first word of a sentence, the voc. *yuṣmad* is *ādyudātta*.

yuṣmad / asmad Personal pronoun stems assumed by Pāṇini for the sg., dual and pl. 2nd and 1st persons. See *AP* XI, P. 7.2.86-90.

Du. nom. *yuvām/avām*, P.7.2.88 (*bhāṣāyām*).

Derivations : *yuṣmat*, *STHĀNI*, p. 29: *tvām, yuvām, yuṣmān*, *AP* XI, P. 7.2.87, under 3.

See *AP* X, pp. 59-76. Note that all case endings of the nom. and acc. are replaced by *am*.

See under *viśeṣavācin*.

yūpadāru 'wood for a sacrificial post'. See *ATA*, *Bh.* No. 27 on P. 2.1.36.

yūpāya dāru 'wood for a sacricial post' *Mbh.* I, p. 449, line 6.

See *ANA*, Note (105).

yūyam Personal pronoun, 2nd person, pl. nom. Derivation: *yuṣmad* + *Jas* → *yuṣmad* + *am* (P. 7.1.28) → *yūy-ad* + *am* (P. 7.2.93, 91) → *yūya°* + *am* (P. 7.2.90). Then apply P. 6.1.107.

ye = *yakārādau* (*pratyaye*) P. 6.4.43. Application of the *tadādividhi*.

See under *se*, P. 7.2.57.

See under *yi*.

ye hi grāme vidhayo neṣyante sādhīyas te nagare na kriyante... 'rules which are not desired for (something called) *grāma* are still less phrased for a *nagara*' *Mbh.* III, p. 320, line 21 (on P. 7.3.14). Note the use of *na*.

yena nāprāpte 'while another rule cannot but apply/necessarily applies' *PN*, *pbh.* 57.

See under *anāprāptinyāya* and *nāprāpte tasminn...*

yena nāprāpte tasya bādhanam 'given the necessary application of rule (A in all cases where rule B is applicable, then B is an *apavāda* of A and) sets A aside' *Mbh.* I, p. 56, lines 6-7; p. 90, lines 7-8. *Nāprāptaḥ* = *avaśyam prāptaḥ*.

Defines the *utsarga* - *apavāda* relation.

See Nāgeśa under *PN*, Pt. I, p. 134, *pbh.* 57, *yena nāprāpte yo vidhir ārabhyate...*

See F. Kielhorn, trsl. *PN*, Pt. II, pp. 321 -322.

See under *apavāda*; *nāprāptinyāya*.

yena nāvyavadhānaṃ tena vyavahite 'pi 'by which (speech sound or group of speech sounds there is) an unavoidable intervention in the required immediate sequence of elements for a grammatical operation), (then the operation prescribed still takes place), in spite of the separation by that (speech sound)/ even when the element (undergoing the operation) has become separated by that (speech sound, namely, from the conditioning element)'.

Yena clearly indicates that reference is to one intervening sound only, but tradition may deviate and accept a group of phonemes also.

Mbh. III, p. 324, line 11 (on *Vt.* III on P. 7.3.44); p. 359, line 21; p. 360, line 1; *KV* on P. 7.1.80; *KV* on P. 7.2.7; *KV* on P. 7.3.5; on P. 7.4.1; *Nyāsa* on *KV* on P. 6.4.20; *Nyāsa* on *KV* on P. 7.3.44.

According to *Paribhāṣāsaṃgraha, Vyāḍivṛtti*, p. 19, the full *pbh.* reads *yena nāvyavadhānaṃ tena vyavahite 'pi vacanapramāṇyāt* 'by which phoneme (or phonemes) there is an unavoidable separation (in the sequence of phonemes required for a grammatical operation, (then,) although (the sequence) is interrupted, (the grammatical operation still takes place) on the authority of the rule'. See *vṛtti* on this.

Note the double negation *na avyavadhānam*. A double negation is a strong affirmation, but see under *na...na*.

See *Paribhāṣāsaṃgraha.*, p. 486, No. 402. *Vyāḍivṛtti* 39; *Vyāḍdipāṭha* 46; *Śākaṭāyanapāṭha* 34; *Haimapāṭha* 70; *Jainendrapāṭha* 32.

See *STHĀNI*, Pt. II, n. 450; *AP* IX, P. 6.4.20 (a), under 7; *AP* X, P. 7.1.80, under 9, a rule is applicable even if there is intervention (by an element) the intervention of which cannot be avoided; *AP* XI, P. 7.2.11, under 5; *AP* XII, P. 7.3.44, under 10; *AP* XIII, P. 7. 4.93, under 7 and 12 (*ajajāgarat*).

See under *atajjātīyakaṃ hi loke vyavadhāyakaṃ bhavati*; *brāhmaṇakulam*.

yo 'sau viśeṣavācī śabdas tad asāṃnidhyāt 'because that word which expresses a difference (in gender) is not put near' *Mbh.* III, p. 253, line 12. Reference is to a word which would decide the gender of *yuṣmad / asmad*, which by themselves are genderless.

Note the construction *yo 'sau...tad*. See under *viśeṣavācin*.

yoga **1.** 'connection' *KV* on P. 1.2.54 (=*saṃbandha*).

2. 'rule, regulation' *vyākaraṇe bhavo yogo vaiyākaraṇa iti* 'a rule located in *vyākaraṇa* (is said to be) *vaiyākaraṇa*' *Mbh.* I, p. 12, line 1. See *PASPA*, p. 166.

3. 'rule of grammar' *Mbh.* I, p. 46, lines 23 and 24; p. 55, line 21.

samānayogavacana 'mention in the same rule' *Vt.* XXII on P. 1.3.10.

4. 'control of the senses (*indriyadhāraṇam*), discipline' *Mahābhārata* 3.202.18 ab, a doctrine and a technique. See under *yuj*.

°*yoga* 'in connection with' P. 1.1.49 (*sthāneyogā*), P. 1.4.58 (*kriyāyoge*).

yogarūḍha See Kunjunni Raja, 1963, p. 61. E.g., *paṅkaja* (1) 'grown in the mud', (2) 'lotus'. Here (1) is the etymological (*yaugika*) meaning, (2) is the conventional (*rūḍha*) meaning. Both meanings are applicable.

yogavibhāga 'splitting of the rule'. A device applied by Kātyāyana and still more by Patañjali to widen the scope of a rule. Compare *Vt.* II on P. 3.2.4, *yogavibhāgāt siddham* 'we can manage because of splitting the rule'.

See *ATA*, n. 477 a.

In connection with P. 6.4.81 and 82 Patañjali (on P. 6.1.12, *Mbh.* III, p. 19, lines 5-6) suggests *yogavibhāga* as follows : (1) *iṇo yaṇ*, (2) *er anekācaḥ*, (3) *asaṃyogapūrvasya*.

See *Mbh.* III, p. 203, line 1. Announced for P. 7.2.26, but apparently forgotten in the *bhāṣya* on P. 7.2.26.

KV on P. 6.4.133 proposes to split P. 6.4.134. Here the part *anaḥ* is added to P. 6.4.133, and then *anaḥ* is continued

in P. 6.4.134. Thus the latter rule is not split into an (a) rule and a (b) rule. It is simply split and part of it is added to the preceding rule.

PN, *pbh*. 114, *yogavibhāgād iṣṭa-siddhiḥ* 'on account of splitting of a rule we establish the desired form'.

PN, *pbh*. 121, *padagauravād yogavi-bhāgo garīyān* 'as compared to the use of more words the splitting of a rule is more cumbersome'.

Opp. *ekayoga*.

yogāṅga A word is considered to be part of the body of rules of the A. even if in a particular rule it is difficult to interpret or appears to be redundant. The statement of *yogāṅga* in the *Mbh*. is followed by a proposal to split the rule.

See *ATA*, *Bh*. No. 8 on P. 2.1.4; *Bh*. No. 19 on P. 2.1.30; *AP* V, P. 2.1.20, under 7.

yogāpekṣa 'relating to / concerning a rule' *Mbh*. I, p. 83, line 8, 'the *jñāpaka* is concerned with the rule (not just a word in that rule)'.

yogārambha 'the phrasing of a rule' *Mbh*. I, p. 473, line 9.

°***yoge*** See *AP* VII, P. 2.3.4, under 2.

yogyatā 'semantic compatibility' with *ākāṅkṣā* 'the need for syntatic complementation' and *āsatti* 'contiguity' forms a requirement of *śābdabodha* 'the knowledge/information received from (the use of) words'. Lies outside the domain of derivational grammar. Subject dealt with in the *Tarkasaṃgraha*.

°***yogyatā*** 'the fact that x possesses the fitness / capability of (taking) y' *Vt*. I on P.7.2.37, where Kātyāyana appears to interpret *anātmanepadanimitta* as *anātmanepada-yogyatā*.

yogyatāmātra **1.** 'mere fittingness, sufficiency' *KV* on P. 5.1.16. See under *prākārīyā iṣṭakāḥ*.

2. 'mere suitability (of coming into effect)'. Said of a *nimitta*, which is only virtually applied. *Padamañjarī* on *KV* on P. 7.2.36 (Benares ed., Vol. V, p. 714).

Opp. *kurvadrūpa*.

yaugapadya 'simultaneous application (of designations)' *Mbh*. I, p. 297, line 7.

°*asambhava* 'impossibility of simultaneous application' Nāgeśa on *PN*, *pbh*. 49.

See *AP* IX, P. 6.4.72, under 6.

See under *samāveśa*.

Opp. *paryāya*.

yaugika 'used in a derivative, etymological sense' *KV* and P. 2.4.31 (a), under 5, e.g., *pācaka* 'one who cooks'. See Kunjunni Raja, 1963, p. 59.

See under *yogarūḍha*.

Opp. *rūḍha*.

R

R *Anubandha* added at the end of a suffix, indicating accent, *udātta* of pre-final syllable, P. 6.1.217.

See *AP* X, P. 7.1.39, under 7 (3).

r *rU*, P. 8.2.66. Replacement of *s* in final position of a *pada*.

Is deleted before *r*, P. 8.3.14. See *AP* IX, P. 6.4.76, under 2.

→ *ḥ*, P. 8.3.15.

The consonant *r* is regarded by tradition as part of the vowel *ṛ*, maybe because it is not distinguishable as a separate phoneme from the vowel *ṛ*.

See *KV* on P. 7.4.71.

rakṣas 'ogre' *KV* and *AP* VIII , P. 2.4.28, under 8.

rakṣā 'preservation (of the Vedas)' *Mbh.* I, p. 1, line 14.

See *PASPA*, p. 26; Note (11).

rathakaṭyādi *Gaṇa* mentioned in *Vt.* III on P. 7.3.44.

Rathakaṭya + *ṬāP* 'a multitude of chariots' P. 4.1.52

The *gaṇa* consists of two items, *rathakaṭya* and *gargakaṭya*, *Mbh.* III, p. 324, line 10.

rathakāra Mentioned in the *kurvdādigaṇa* (No. 5) on P. 4.1.151.

radhādi Sub-*gaṇa* of *divādi*, *Dhp.* 4.85-91. Mentioned in P. 7.2.45. These bases preferably take *iḍāgama* after a *valādi* suffix.

Radh- is mentioned in P. 7.1.61.

See *AP* X, P. 7.1.60, under 2 (*naś-*).

See under *naś-*.

radhādibhyaś ca P. 7.2.45. Here *vā* is continued from P. 7.2.44. Therefore the *iṬ*-form is the preferred one.

See *Padamañjarī* on P. 7.1.61.

raparatva P. 1.1.51.

The vowel long *ṝ* → *u* + *r*, P. 7.1.102
→ *ūr* P. 8.2.76

See P. 7.1.102, under 3 (*pūrtta*).

ravat 'containing *r*' *Vt.* V on *Śivasūtra* 5.

raśruter laśrutir bhavati 'of the audible realisation of (the element) *r* the audible realisation of (the element) *l* occurs' *Mbh.* I, p. 26, lines 1-2.

rasādi A *gaṇa*, P. 5.2.95.

raṣābhyāṃ ṇatva ṛkāragrahaṇam *Vt.* I on P. 8.4.1. See *AP* X, P. 7.1.44, under 3 (*prakriyā* of *kṛṇutāt*).

rasor vā ṛ bhavati *Mbh.* III, p. 199, line 24. Reference is to *Vt.* II on P. 6.4.47, which says that the vowel *ṛ* optionally comes in place of *r* and *s* (before the aor. marker *sIC*). Thus from *bhrasj-* 'to roast' we derive *abhrākṣīt/abhārkṣīt*. See *AP*. IX, pp. 144-145.

rāga *GHaÑ*-derivation in the sense of *karaṇa* *rajyate anena*. *KV* on P. 6.4.27.

rājakarmin 'a workman of the king' *Mbh.* I, p. 333, line 8.

rājadantādi A *gaṇa* mentioned in P. 2.2.31. Enumeration of instances of *paranipāta*. Also mentioned in *Vt.* III on P. 2.2.36.

Compare *KV* on P. 2.1.39.

rājan (+ Ṅas) → *rāj°n* P. 6.4.134

Compare *asthi* → *asthan*
asthan + *Ṭā* → *asth°n* + *ā*

rājanī 'leader of kings'. For the derivation of the sg. loc. *rājanyām*, see *AP* XII, P. 7.3.116, under 3.

See under *agraṇī*, *grāmaṇī*.

rājapuruṣa See *ATA*, n. 366, *TA*, p. 54, and *BDA*, n. 800, 807, on the syntactic relation between the cp. constituents.

See *PRĀTI*, pp. 64-69, on the *viśeṣya-viśeṣaṇa* relation of the cp. constituents.

See under *vyatireka*.

rājapuruṣāt ṣyañi 'if (the *taddhita* suffix *ṢyaÑ* follows after *rājapuruṣa* (*ubhaya-padavṛddhi* is applied by P. 7.3.20)', *Gaṇa-sūtra* mentioned in the *anuśatikagaṇa* on P. 7.3.20.

KV on P. 7.3.20.

rājapraveśanyāya 'the maxim of entering the king's palace' (Nāgeśa).

See *STHĀNI*, Pt. II, n. 235.

rājapraveśanyāya 'the maxim of entering the king's palace' (Nāgeśa).
See *STHĀNI*, Pt. II, n. 235.

rājavat 'befitting a king', P. 5.1.117. Said of *pālana* 'protection'.

rājātmānaṃ darśayate 'the king causes himself to be seen'. See *AP* III, p. 117.

rātri Time for the demons. See the example in *KV* on P. 8.1.64.

rādh- Replaced by *is* before *saN*. *Vt*. I on P. 7.4.54.

rāyy āśām 'hope (acc.) for wealth' *Mbh*. I, p. 150, line 20. See *Vt*. XXVI on P. 1.1.57.
Derivation, *STHĀNI*, Pt. I, Note (163).

rāhoḥ śiraḥ 'the head of Rāhu'. The question is about the use of the gen., because the gen. ending is indicative of *vyatireka*, whereas Rahu in nothing but a head.

riK Augment used in the reduplication of the intensive, P. 7.4.91.
See *AP* XIII, P. 7.4.65, under 3 (i), *karikrat*.
See under *ajarghāḥ*; *yaṄ*, *yaṅluk* ; *rīK*, *ruK*.

rikta 'idle, worthless' *riktaṃ te ābhirūpyam*, *KV* on P. 8.1.8. *Padamañjarī* here : *śūnya*, *kṣudra*.

rīK Augment of the reduplication of intensives, P. 7.4.90.
See under *riK*.

riṅādeśa P. 7.4.28, the vowel *ṛ* in final position of a verbal base is replaced by *ri* before *ŚaP*, *yaK*, *yāsUṬ*. See *Nyāsa* on *KV* on P. 6.4.46.

rU See under *r*.

rUK Augment of reduplication, restricted to *yaṅluk* formations, P. 7.4.91.
See *AP* XIII, P. 7.4.65, under 3 (p)..
See under *riK*.

rUṬ P. 7.1.6-8.
See *Vt*. VI on P. 7.1.3
See *AP* X, P. 7.1.41, under 3.
See under *śerate*.

rutva 'the substitution of *rU* (for *s* in *pada*-final position' P. 8.2.66.
See *STHĀNI*, Pt. II, p. 17.

rudādi P. 7.2.76. Takes *iṬ* before *valādi sārvadhātuka* suffixes. See *AP* IX. p.349 (*aruditām*).

rupalupa vimohane *Nyāsa* on *KV* on P. 7.3.43. Reference to *Dhp*. 4.125-126.
Rup- rupati 'to be confused'.

rūḍha 'grown, developed (by convention)' i.e., used in a conventional, idiomatic (non-etymological) meaning' *KV* on P. 2.4.4. E.g., *kratuśabdaḥ somayajñeṣu rūḍhaḥ*.
See Kunjunni Raja, 1963, p. 60. Words for which no clear etymology can be given, like *gauḥ* 'cow', are considered to be *rūḍha* words.
See under *yogarūḍha*; *svabhāva*.
Opp. *yaugika*.

rūḍhirūpeṇa 'by way of conventional meaning, conventionally' *KV* on P. 2.4.23.

rūpa '(the phonetic) form of a word, word-form (as opposed to meaning)' P. 1.1.68.
iha hi vyākaraṇe sarveṣv eva sānubandhakagrahaṇeṣu rūpam āśrīyate yatrāsyaitad rūpam iti. Rūpanirgrahaś ca śabdasya nāntareṇa laukikaṃ prayogam 'because in this grammar in all mentions (of words) provided with an *anubandha* the phonetic form is taken into account, in this way that where (such a word is used) what is meant is its *rūpa*. And the form of a word cannot be clearly understood without the usage of the people' *Mbh*. I, p. 79, lines 18-19.

°rūpaP A *svārthika* suffix, P. 5.3.66.

rūpabhede cādeśādir nāśrīyate 'and when there is a difference in form, (an *aṅga*) having an initial sound which has undergone substitution is not accepted (as *ādeśādi*' *KV* on *Vt*. IV on P. 6.4.120.

See *AP* IX, P. 6.4.120, under 9.

rūpasiddhi *kā rūpasiddhiḥ* 'how do we account for the (derivation of the desired word-)form?' *Mbh*. I, p. 482, line 22; 'how do we establish the correct form' *Mbh*. III, p. 230, lines 14-15, 19.

rūpasthānivattva 'treatment (of the substitute) like the *sthānin* by (taking into account) the form (of the *sthānin*)' *STHĀNI*, Pt. II, p. 119.

rūpasthānivadbhāva 'treatment like the form (of the *sthānin*)', *sthāninaḥ rūpasya sthānivadbhāvaḥ*. *Vt*. III on P. 1.1.59.

Applied to ensure that the reduplication takes the form of the original verbal base. See *STHĀNI*, Pt. II, n. 380; Note (57); *AP* XIII, P. 7.4.10, under 3 (*prakriyā* of *sasmaratus*).

Is conditioned by *aci* in P. 1.1.59. That is to say, the suffix causing the reduplication must begin with a vowel), like *CaṄ* of the redupl. aor., or a *lIṬ* finite verb ending (like *atas* or *atus*). E.g., *pā* + *p*° + *us* (deletion of *ā* of *aṅga* by P. 6.4.64).

Counterexample *jeghrīyate* (not *jāghrīyate*), P. 1.1.59; P. 7.4.31. *KV* on P. 7.4.69. See *AP* XIII, P. 7.4.69, under 4.

Counters the effect of the extended *siddha*-principle.

See *KV* on P. 7.4.69; 7.4.80; 7.4.81, and *AP* XIII, P. 7.4.69, under 6; P. 7.4.89, under 4; 7.4.81, under 3 (*prakriyā*); *STHĀNI*, Pt. II, p. 118, and Note (57); *AP* XIII, P. 7.4.4 (b), under 4, with Excursus; P. 7.4.30, under 5; P. 7.3.94, under 12.

See under *rūpasthānivattva*.

rūpātideśa 'transference of (a grammatical operation to an observable) form' *Vts* III and IV on P. 7.1.96; *Mbh*. III, p. 273, line 20.

See *STHĀNI*, Pt. II, p. 107; *AP* X, P. 7.1.96, under 3.

Opp. *abhyāsalopa*.

rūpāsiddhi 'non-justification of the form(s) (quoted by *iti*)'. That is, we cannot derive the form(s). *Vt*. I on P. 7.4.85.

rūpya Is a *prāgdivyatīya* suffix by P. 3.4.81 which does not begin with a vowel.

E.g., *gargarūpyam* = *gārgebhya āgatam*, *KV* on P. 4.1.89.

-re Pf. 3rd pl. ending, P. 7.4.76 (in the Veda).

See Whitney, § 796.

See *AP* XIII, P. 7.4.51, under 3 (*vyatire*).

repha 'the phoneme *r*'. Term explained by *Vt*. IV on P. 3.3.108 as *ra* + *ipha*.

rephānta '(a numeral)' ending in *r*. *KV* on P. 7.1.55.

rebhāva 'substitution of *re* (for *ire*)' *Vt*. VIII on P. 6.4.22.

See under *-ire*.

rer utvam 'the substitution of *u* for *rU*' *KV* on P. 7.2.8.

as + voiced cons.→ *arU* + voiced cons.→ *au* + voiced cons.→ o + voiced cons. P. 6.1.114.

revatyādi *Gaṇa* mentioned in P. 4.1.146. Includes *revatī* and fem. words ending in °*pālī*.

rai 'wealth' P. 7.2.85, *rai*→*rā* ; P. 6.1.171, *udātta* in all cases. Shortening *rai*→ *ri*, P. 1.2.47, in ntr. forms.

See under *atirābhyām*.

ro ri P. 8.3.14, prescribes *lopa*-deletion of *r* when followed by the consonant *r*. E.g., *agnir rathaḥ*→ *agni*° *rathaḥ*. Then

lengthening by P. 6.3.111, *agnī rathaḥ*. Here *r* which is deleted is in final position of a *pada*. But *r*, which is not in *pada*-final position is also deleted. E.g., *ajagarr*→ *ajaga°r*→*ajagār*.

Note that P. 8.3.14 is a *tripādī* rule, whereas P. 6.3.111 is not. Still, P. 6.3.111 is applied after P. 8.3.14. *Sāmarthyāt siddham*.

See under *dhralope pūrvasya*...

In the *SK* the rule *ro ri* is No. 173, whereas the *ḍhralope* rule is No. 174. No mention is made of the disturbance of *pūrvatrāsiddham*.

L

L *Anubandha* added to a non-*taddhita* suffix (P. 1.3.8), e.g. *LyuṬ*. Indicative of accent, *udātta*, on the immediately preceding syllable, P. 6.1.193. See *AP* XII, P. 7.3.34, under 6.

l(a) Symbol for all finite verb endings mentioned by P. 3.4.77-78 and some participle suffixes (P. 3.2.124; 3.2.196-197).

Conveys the sense of (1) *kartṛ* 'agent' (P. 3.4.67), (2) *karman* 'object' (P. 3.4.69), (3) *bhāva* 'impersonal action' (P. 3.4.69).

See *KĀRA*, n. 555; *VIBHA*, Introduction, pp. xv-xviii, on the role of the symbol *l*.

P. 1.4.99, *laḥ* explained by the *KV* as a genitive : the substitutes of *l* are called *parasmaipada*. But compare the genitive *lasya* in P. 3.4.77, and the nominative *laḥ* in P. 3.4.69. See Roodbergen, 1991, pp. 295-299.

See *AP* VII, P. 2.3.69, under 3.

See under *lādayaḥ*; *lādividhi*.

la 'deletion' Non-Pāṇinīan term used in *Ślokavt*. on P. 5.2.37, *Mbh*. II, p. 378, line 2.

lakāra 'the letter *l*'. Designation of groups of finite verb endings as listed by P. 3.4.78 and their substitutions. Devided according to tenses and moods with the help of the *anubandhas* *Ṭ* and *Ṅ*, as follows : *lAṬ*, present tense, P. 3.2.123; *lIṬ*, pf., P. 3.2.115; *lUṬ*, peri-phrastic fut., P. 3.3.15; *lEṬ*, pf., P. 3.2.15; *lEṬ*, Vedic subjunctive, P. 3.4.7.8; *lOṬ*, imp., P. 3.3.162; *lRṬ*, fut., P. 3.3.13; *lAṄ*, ipf., P. 3.2.111; *lIṄ*, opt. P. 3.3.161, 173; *lUṄ*, aor., P. 3.2.110; *lṚṄ*, conditional, P. 3.3.139.

The distinction between *Ṭit-lakāras* and *Ṅit-lakāras* is based on P. 3.4.79 for the first and on P. 3.4.99-100 for the second. The distinction is made on purely formal ground.

See under *lāśrayam*...

lakṣ- *lakṣyate* 'is observed, understood, implied' *Mbh*. I, p. 112, line 14; *KV* on P. 7.1.12.

lakṣyate '(by a term x) y is also implied'. That is, x is used in a wider sense. *KV* on P. 7.4.85.

lakṣaṇa **1.** 'sign'. See *VIBHA*, Note (70).

2. 'distinctive mark' P. 2.3.21. See also *Mbh*. I, p. 459, lines 8-9, and *VIBHA*, Note (73).

3. 'character' *Nyāsa* on *KV* on P. 2.4.14 (explaining *yathāyatham*).

4. 'defining characteristic/feature'. See *Tarkasaṁgraha*, pp.79-80, (Vātsyāyana) "a defining characteristic is an attribute which differentiates the

definitum from all things different from itself". p. 80, The function of a defining feature (n.b. the text says: definition) was more negative than positive; that is, a defining feature (text: definition) was more often intended to exclude all things other than the definitum to give an accurate notion of the definitum itself.

5. 'definition'. See *Tarkasaṃgraha*, pp. 79 - 81.

p. 80 "...using words like *itara* or *bhinna...*".

°*antara* 'another definition' *Padamañjarī* on *KV* on P. 2.4.80.

6. = *vidhi*, a prescriptive grammatical rule. Used in opposition to *adhikāra* 'section heading' by *KV* on P. 4.2.93.

See under *lakṣya*.

7. °*vyabhicāra* 'breach/violation of the rule, going against the rule' *KV* on P. 3.2.29; *Nyāsa* on *KV* on P. 7.2.78.

8. In *PN, pbh*. 105 = *lākṣaṇika* 'derived by the application of a rule'.

Opp. *pratipadokta*.

9. 'grammatical operation applicable to...' *Vt*. II on P. 2.4.45.

°***lakṣaṇa*** **1.** 'indicative of' *śālvāyavalakṣaṇa iÑ*, *KV* on P. 2.4.58; *laukikādhikāro vyapekṣālakṣaṇaḥ* '*adhikāra* in the ordinary sense indicating *vyapekṣā* "requirement"' *Padamañjarī* on *KV* on P. 2.4.69.

2. 'dependent on, conditioned by'. E.g., *pratyayalakṣaṇa*, P. 1.1.61; *Vt*. I on P. 6.1.86; *Mbh*. I, p. 182, lines 20, 21; III, p. 217, line 14; *KV* on P. 6.4.12

antyopadhālakṣaṇā vṛddhiḥ '*vṛddhi* conditioned by the final or pre-final (vowel)' *KV* on P. 7.2.117.

In Buddhist Sanskrit texts the word *pratītya* is used in the same sense. See F. Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*. Volume Two, Dictionary. New Haven : Yale University Press 1953, p. 373, s.v.

3. 'requiring'.

See under *vṛddhalakṣaṇa*.

lakṣaṇapratipadoktaparibhāṣā *KV* on P. 7.3.37. Reference is to *PN, pbh*. 105.

See *AP* XII, P. 7.3.37, under 5; P. 7.3.41, under 8.

lakṣaṇapratipadoktayoḥ pratipadoktasyaiva grahaṇam 'out of what is stated due to the application of rules and that which is directly stated we have to understand (*grahaṇam*) the latter only'. That is to say, a term employed in a rule always refers to a specifically stated instance and not to a case phrased in a general way, *Mbh*, p. 402, line 20; *PN, pbh*. 105.

For instance, *ŚnaM* (*vikaraṇa*, P. 3.1.78) is directly stated (*aupadeśika*). But in *viśna* (*vich* + *naṄ*, P. 3.3.90) the sequence *ś-n-a* is due to the application of P. 3.3.90 and to the *ch* → *ś* substitution. In other words, the sequence *ś-n-a* here is *lākṣaṇika*.

See *Nyāsa* on *KV* on P. 7.3.51.

See *KA*, p. 197; *PRĀTI*, n. 449; *STHĀNI*, Pt. I, p. 103; *AP* X, P. 7.1.90, under 8.

lakṣaṇavākya 'definition'.

lakṣaṇā 'metaphor'. See Kunjunni Raja 1963, pp. 231-233; pp. 238-239 (five kinds).

See under *sāptapadīnam*.

lakṣaṇāntareṇa 'without specification' *Nyāsa* on *KV* on P. 7.3.46.

lakṣaṇāntareṇa prāpnuvan vidhir anityaḥ *PN, pbh*. 45.

lakṣaṇaikacakṣuṣka 'guided solely by the rules (of grammar, and not by the use of Sanskrit as a living language)'. See *ATA*. Introduction, n. 20.

Term used by Nāgeśa. See *PRĀTI*, p. 49.

Opp. *lakṣyaikacakṣuṣka*.

lakṣitalakṣaṇā 'indirect implied meaning'. See *Nyāyasiddhāntamuktāvalī. The Kashi Sanskrit Series* 212. *The Chowkhamba Sanskrit Series*, Office : Varanasi, 1972, pp. 324-325, *yatra tu śakyārthasya paraṃparāsaṃbandharūpalakṣaṇā sā lakṣitalakṣaṇā* 'but where the primary meaning (of a word) takes the form of an implied meaning by means of an indirect relation, that is (called) indirect implied meaning'. The example is *dvirepha*. It literally means 'having two sounds *r*'. The implied meaning is the word *bhramara*, which itself stands for bee. Thus the relation between the primary meaning "having two sounds *r*" and the implied meaning "bee" is indirect. See Kunjunni Raja, 1963, pp. 238, 254-255.

See *Bhāṣā-pariccheda*, trsl. Swami Mādhavānanda. Calcutta [2]1954, p. 160.

lakṣmaṇa Derived from *lakṣmī* + *na*.

See under *lakṣmyā ac ca*.

lakṣmī Etymology, see *Mbh*. p. 4, line 17.

lakṣmyā ac ca '(the *taddhita* suffix *na* is added) after *lakṣmī* and (*ī*' is replaced) by *aC*' *Gaṇasūtra* mentioned under *pāmādayaḥ*, No. 14, P. 5.2.100. Derives the form *lakṣmaṇa*. *KV* on P. 5.2.100.

lakṣya 'that which is aimed at', namely, by a grammatical rule. That is, the example taken from speech.

lakṣyalakṣaṇe vyākaraṇam '*vyākaraṇa* (means) both the examples attested from language and the rules' *Vt*. XVIII (or XIV, according to the Kielhorn edition). See *PASPA*, p. 171.

lakṣyamūlam hi lakṣaṇam 'a rule of grammar is based on an actual linguistic instance' *Kṣīrasvāmin* on (the Pāṇinian) *Dhātupāṭha* 1.471-480.

See under *vyākaraṇa*.

lakṣyalakṣaṇabhāva 'a marker-marked relation', i.e., a relation in which one item serves to mark the other. See *VIBHA*, Note (66).

lakṣyavirodha 'going against the desired form'. This results in forms which are not desired. *KV* on P. 6.4.62.

lakṣyasthityapekṣayā '(it is phrased) with a view to justifying the examples' *KV* on P.7.2.98. *Nyāsa* here: *lakṣasya vyutpādyasya sthitiḥ sthānaṃ lakṣyasthitiḥ. Tadviṣaye 'pekṣā*.

lakṣye lakṣaṇasya sakṛd eva pravṛttiḥ 'a rule is applied to an example once only'. A *pbh*. Not in *PN*.

See *Paribhāṣāsaṁgraha*, p.313, Nīlakaṇṭhadīkṣita, *pbh*. 112.

See *bhāṣya* on *Vt*. IV on P. 6.1.84, *loke vasante brāhmaṇo 'gnīn ādadhīta'* in daily life a brahmin should kindle the (sacred) fires in spring'. That is, once only, not every spring again. See under *vasante brāhmaṇo...*

See *bhāṣya* on *Vt*. III on P. 6.4.104.

See under *kṛtatva*.

lakṣyaikacakṣuṣka 'guided by the use of Sanskrit as a living language'. Refers to the three *munis* of Sanskrit grammar. See *ATA*, Introduction, n. 21.

Opp. *lakṣaṇaikacakṣuṣka*.

laghu Said of a prosodically short vowel, P. 1.4.10, measured by one *mātrā*. See Allen, p. 82.

See P. 7.3.86.

laghutva See under *alaghutva*.

laghūpadhaguṇa *KV* on P. 7.3.78. Reference is to P. 7.3.86.

Laghuśabdenduśekhara Commentary on the whole of the *Siddhāntakaumudī*, but published only up to the section dealing with *avyayībhāva*.

Edition: *Laghuśabdenduśekhara of MM. Nagesh Bhatt. With six rare commentaries and Explanatory Notes* by Acharya Guruprasad Shastri. Edited by Dr. Bal Shastri. Sagar University, Sagar (M. P.) *Vikramasamvat* 2048.

Laghusiddhāntakaumudī See under *prakaraṇagrantha*.

laghūpadha 'having a prosodically short vowel in prefinal position' *KV* on P. 7.4.65.

See *AP* XIII, P. 7.4.65, under (p).

See under *alaghūpadhatva*.

laghvakṣara 'containing short syllables' *Vt*. V on P. 2.2.34. Such a word takes the first place in a *dvandva* cp.

laghvartham 'for the sake of brevity (of expression)' *Ślokavt*. on *Śivasūtra* 8, *Mbh*. I, p. 36, line 15.

lAṄ Marker of (the endings of) the impf. Prescribed in the sense of the past, but not of today, P. 3.2.111. For the *Ṅ* of *lAṄ* see under *lāśrayam*...

laṅvat = *laṅaḥ iva* 'like in the place of *lAṄ*' P. 3.4.85. For *vat* apply P. 5.1.116.

See *AP* IX, P. 6.4.22, under 5.

lAṬ Marker of (the endings of) the present tense. Prescribed in the sense of the present, what is going on, P. 3.2.123. For the *Ṭ* of *lAṬ*, see under *lāśrayam*...

lasārvadhātuka 'a *sārvadhātuka* suffix which comes in place of a *lakāra*'. Reference is to the finite verb endings and substitutes like *ŚatṚ* and *ŚānaC* (P. 3.2.124).

Term used in P. 6.1.186. According to *Nyāsa* on *KV* on P. 6.1.186, it is a *ṣaṣṭhī-samāsa*, *lasya* (a technical genitive by P. 1.1.49) *sārvadhātukam*.

See *Mbh*. III, p. 111, line 11; *KV* on P. 6.1.186.

lasya P. 3.4.77. The endings *tiP*, etc., come in place of a designation like *LAṬ*, etc., which contains the element *l*. Therefore we don't say that *lAṬ* comes in place of *l*..

lākṣaṇika **1.** '(not directly stated in a rule but) resulting from the application of rules' *KV* on P. 6.4.23; *KV* on P. 7.1.100; *KV* on P. 7.2.41; on P. 7.3.57; on P. 7.3.117.

See *PN*, *pbh*. 105.

See *KA, Bh*. No. 12 on P. 2.1.69; *AP* XII, P. 7.3.37, under 8.

See under *upadeśa*.

Opp. *aupadeśika*; *pratipadokta*..

2. 'metaphorical, figurative (not literal)'.

See under *lakṣaṇapratipadoktayoḥ*...

lākṣaṇikatva 'the fact of resulting from / being the result of rule application' *KV* on P. 6.4.57; *KV* on P. 7.2.41.

lāghava 'ease of understanding, relative economy/simplicity of statement' *Nyāsa* on *KV* on P. 2.4.4.

See the discussion in the *bhāṣya* on P. 2.3.8 regarding the order of *vidhi-* and *pratiṣedhasūtras*.

See Kiparsky 1979, p. 227-228.

Opp. *gaurava*, *pratipattigaurava*.

lādayaḥ '(the suffixes called) *l*, etc.'. *Ślokavārttikas* (ii) and (xiii) on P.1.4.51.

They express the *kathita* object. If so, then the *akathita* object should appear in the genitive case, like in *duhyate goḥ payaḥ* 'the cow's milk is milked' *Mbh*. I, p. 334, line 19. This view is rejected by *Ślokavārttika* (vi) on P. 1.4.51.

According to *Ślokavārttika* (viii), the suffixes called *lādayaḥ* express the

pradhānakarman of *dvikarmaka* verbs. But what exactly does *ādi* stand for? Does it include genitive endings (by P. 2.3.65) also? See *KĀRA*, Note (161).

See *KĀRA*, pp. 198-199, 202, 233; Notes (147), (148).

lādeśa 'substitution (of a finite verb ending) for a *lakārā*' *Mbh.* III, p. 243, lines 22, 23, 24. Reference is to P. 3.4.77-78. E.g., *ta* (by P. 3.4.78) is substituted for *lAṄ*. *KV* on P. 6.4.72.

Dissolve as *l* + *ādeśa*? See *AP* IX, P. 6.4.72, under 5 and 6. But compare *lāvasthā* = *la* + *avasthā*, and *lakāra*.

Opp. *alādeśa*. See under *alādeśattva*.

lādividhi 'prescription of (the suffixes called) *l*' *KĀRA*, p. 205 (quote by Kaiyaṭa). *lādeśeṣu vāsarūpavidhir nāsti* 'the *vāsarūpa* rule has nothing to do with substitutes for *l*' *PN*, *pbh*. 69.

lānta 'ending in a *lakāra*' *Vt*. VI on P. 3.1.87. Reference is to the *karmalakāra*.

lābha ...*na lābhaḥ* 'there is no gain', 'cautions against' *Mbh*. III, p. 321, line 9.

lālasā 'eager desire' (for =loc.) *Vt*. II on P. 7.1.51.

lāvasthā 'the *l*-stage of a verb derivation' That is, the derivational stage in which a *lakāra* is added. See *AP* VIII, P. 2.4.37, under 4; P. 2.4.81, under 6 (derivation of *prakārayām*). Dissolve as *la* + *avasthā*. See under *lādeśa*.

See under *prakriyā*.

See *DSG*, ²1977, p. 332.

lāśrayam anubandhakāryaṃ nādeśānām Statement mentioned in *SK*, No. 471, on P. 4.1.15. Not in *Mbh*., *PN* or *PS*.

The names of *lakāras* like *lAṬ*, *lIṄ*, *lUṄ* are *sthānin* elements. No *sthānivadbhāva* once they have been replaced.

Based on *jñāpaka*. P. 3.4.103 says that *yāsUṬ* is *Ṅit*. But since *lIṄ* already is *Ṅit*, why say the same of *yāsUṬ*? This indicates that the *Ṅ* of *lIṄ* has no *sthānivat* function. That goes for the other *lakāras* too, and also for the *Ṭ* of *lAṬ*, etc.

See *KV* on P. 3.4.103; Chandra Vasu, trsl., Vol. I, p. 597; *AP* XII, P. 7.3.84, under 5.

lI The common element in *ClI* and *lIṬ*, P. 2.4.80. Note the non-capital *l* (*lakāra*). The capital *I* is for the sake of pronunciation.

lIṄ **1.** P. 3.3.152-164. Marker of (the endings of) the opt. and precative.

Cover term for both *vidhiliṄ* 'optative' (P. 3.3.161) and *āśīrliṄ* 'precative' (P. 3.3.173). Translate *vidhiliṄ* by 'let him...' and *āśīrliṄ* by 'may he...'.

Used in conditional sentences, P. 3.3.156.

Prescribed in the sense of command, request, invitation, question, wish, P. 3.3.161.

Special use of *lIṄ* after *api*, but not after *alam*, P. 3.3.154. Compare *api stuyād rājānam*, *KV* on P. 7.3.89.

2. In *vidhiliṄ* only short *i* of the verbal base *iṆ* is used. In *āśīrliṄ* lengthening of *i* is applied by P. 7.4.25. Shortened again by P. 7.4.24.

3. Is a *Ṅit-lakāra*. Therefore the substitutes of *lIṄ* should be *Ṅit* too, by P. 1.1.56. But the repetition of *Ṅit* in P. 3.4.103 shows that the *Ṅ* of a *lakāra* is not transferred to its substitutes, *KV* on 3.4.103. See under *lāśrayam anubandhakāryam*.

4. *VidhiliṄ* is *sārvadhātuka* by P. 3.4.113, whereas the *par*. *āśīrlIṄ* endings are *ārdhadhātuka* by P. 3.4.116, and they are *Kit* by P. 3.4.104. Since they are *Kit*, *guṇa* of the verbal base vowel, otherwise

applicable by P. 7.3.84-86, is prohibited by P. 1.1.5. See *AP* XI, P. 7.2.79, under 5 (*kriyāstām*).

5. Three augments, *sīyUṬ* (P. 3.4.103), *yāsUṬ* (P. 3.4.104), *sUṬ* (P. 3.4.107). For the function of *Ṭ*, see P. 1.1.46. *SīyUṬ* and *yāsUṬ* are augments prefixed to *lIṄ*. *YāsUṬ* is added to *par*. endings by P. 3.4.103.

YāsUṬ and *sīyUṬ* are used in both *vidhilIṄ* and *āśīrlIṄ*.

6. Derivation sample :

x+*yāsUṬ* +*ti* P. 3.4.103
x+*yās* +*sUṬ*+*ti* P. 3.4.107
x+*y* ° +° +*t*° P.7.2.79; 3.4.100

For the *ātm*. ending *-ran* (replaces *jha*) apply P. 3.4.105. E.g., *kṛṣīran*.

Derivation: *kṛ* + *sīyUṬ* + *jha*→*kṛ* + *ṣī*° + *ran* (P. 6.1.66; 8.3.59).

For *jahyāt*, see *AP* IX, P. 6.4.118, under 3.

For *vidhiliṄ* see under *hanyāt*.

For *āśīrlIṄ* see under *vadhyāt*.

See *AP* XI, P. 7.2.39, under 2; *AP* XI, P. 7.2.79, under 2; *AP* XIII, P. 7.4.24, under 2; P. 7.4.28, under 2.

See under *yāsUṬ; siyUṬ; sUṬ*.

°*linkṣu* In P. 7.4.28. For the *k* apply (P. 8.3.28).

See *AP* XIII, p. 7.4.28, under 2.

See under *prāṅkṣu*.

linga **1.** 'sign, indication' = *cihna*. *Nyāsa* on *KV* on P. 3.2.126; *Padamañjarī* on *KV* on P. 7.3.52 (variant reading of *KV*).

2. 'marker' *Mbh*. I, p. 14, line 4 (in *Vt*.-like statement); *Vt*. IX on *Śivasūtra* 1. Used in the sense of *anubandha*.

See *PASPA*, n. 856.

3. 'gender' *Mbh*. II, p. 196, lines 4-6. Here Patañjali quotes *ślokas: stanakeśavatī strī syāl lomaśaḥ puruṣaḥ smṛtaḥ / ubhayor antaraṃ yac ca tadabhāve napuṃsakam // liṅgāt strīpuṃsayor jñāne bhrūkuṃse ṭāp prasajyate* 'let a female be having breasts and long hair. A man is traditionally known on account of body hair. What is other than these two, that is neuter, since there is absence of these (marks). Given the knowledge of female and male on the basis of these marks, there is an undesired possibility for (the suffix) *ṬāP* to be added to (the word) *bhrūkuṃsa* "a male actor playing the part of a female".

Adjectives have no fixed gender. Their gender is determined by that of the noun qualified. In Sanskrit (Latin, Greek, German) every noun has a gender, masc., fem. or neuter. Usually there is no discoverable relation between word-gender and sex-difference in non-linguistic reality. The assignment of gender to words seems arbitrary, and is made, in any case, a long time ago.

For neuter words two grammatical operations are typically prescribed. They are shortening of the final vowel (P. 1.2.47) and, for *iganta* neuter words in addition, the insertion of *nUM* (P. 7.1.73). These two operations are not prescribed for masc. words. Accordingly, the word *puṃvat* when applied to neuter words, means that the two operations mentioned are prohibited.

See under *arthātideśa*; *puṃvat*; *bhāṣsitapuṃska*.

4. (in *Mīmāṃsā*) 'the potency which a word has to denote a meaning' *KA*, n. 741; *PASPA*, n. 137.

liṅgam aśiṣyaṃ lokāśrayatvāl liṅgasya 'gender need not be taught because it depends on usage' *Mbh*. I, p. 390, lines 18-19; *KV* on P. 7.1.1. Compare P. 1.2.53.

liṅgavacanāni 'gender and number' *Mbh.* I, p. 228, line 21.

liṅgavipariṇāma 'exchange of gender' i.e., one gender is replaced by another one.
See *FANU* 1984, p. 220.

liṅgaviśiṣṭa 'characterised by gender', i.e., a stem to which a fem. gender suffix has been added. *Vt.* XII on P. 7.1.1

liṅgaviśiṣṭaparibhāṣā Reference is to *PN, pbh.* 71. See *TA*, n. 171.

liṅgasamavāya 'the presence of a distinctive feature' *Jaiminimīmāṃsāsūtra* 1.4.28. See *ATA*, n. 980.

liṅgābhāva 'absence of gender distinction' *Vt.* V on P. 7.1.33.
See under *aliṅga*.

lIṬ Marker of (the endings of) the pf. Is used in the sense of past time, not of today, and not witnessed by the speaker, P. 3.2.115. The event spoken about is marked as unseen by the speaker. Thus being an eyewitness becomes a grammatical criterion.

LIṬ endings are *ārdhadhātuka* by P. 3.4.115. However, in *chandas* the distinc-tion between *ārdhadhātuka* and *sārva-dhātuka* is not strictly maintained. There-fore *KvasU*, which can be substituted for *lIṬ*, may be considered a *Ṅit sārva-dhātuka* suffix. Consequently, *guṇa* is prohibited by P. 1 1.5. See *AP* XII, P. 7.3.85, under 6.

The sg. *par.* endings are *Pit*, the rest is *apit*. The *apit* endings are *Kit* by P. 1.2.5-6. Therefore no *guṇavṛddhī*., by P. 1.1.5. *Pit* endings are *ārdhadātuka*, P. 3.4.115 See *AP* XIII, P. 7.3.10, under 2; P. 7.3.71, under 5; P. 7.4.10, under 9; P. 7.4.51, under 3.

ṆaL is not *Kit*, so *vṛddhi* is applicable by P. 7.2.115. But *guṇa* is applied in the pf. 3rd sg, because this ending is *Pit* (*ṆaL* replaces *tiP* by P. 3.4.82).

See *AP* XI, P. 7.2.13, under 2.
See P. 7.3.9, under 2.

liṇnimittādeśa '(sound) substitution (of the initial of a reduplication) caused by *lIṬ* (the marker of the pf.)' See *AP* IX, P. 6.4.120, under 2.

Lit 'having *L* as an *anubandha*'. Indicative of accent, *udātta* of preceding syllable, P. 6.1.93. See *AP* X, P. 7.1.37, under 2.

E.g., the suffix *ṆvuL* is *Lit*. Therefore the verbal base to which *ṆvuL* is added becomes *udātta*. See *AP* XII, P. 7.3.34, under 6.

Litsvara 'accent prescribed for a suffix-marked with *L*' P. 6.1.193, *udātta* on the syllable immediately preceding the suffix. *Mbh.* I, p. 482, line 2. E.g., *traL* (P. 5.3.10), *tasIL* (P. 5.3.7).

lih- *Prakriyā* of *āliḍha* 'he licked', *AP*, P. 7.3.73, under 3.

lu The common element in names of suffix deletion procedures. See P.1.1.61 and 1.1.63, *lumat*. See under *luk*.

luk **1.** Defined by P. 1.1.61 and P. 2.4.71.

2. *Luk* stands for deletion of a suffix, whereas *lopa* is of individual speech sounds. See *AP* I, P. 1.1.61, under 3; *AP* IX, P. 6.4.154, under 2; *AP* XII, P. 7.3.73, under 2; P. 7.3.89, under 2. But a suffix may be deleted by *lopa* also.
See under *lopa*.

If a suffix is deleted by *luk*, P. 1.1.63 says that any operation dependent on the suffix is disallowed. See P. 6.4.107, under 2. The same holds for deletion by *Ślu* or *luP*.

Once *luk*-deletion has taken place, an operation prescribed in the *aṅga* section is no longer applicable. See *AP* XII, P. 7.3.17, under 4.

3. *Luk* is *lumat*. Therefore it comes under P. 1.1.63. This rule deals with operations

on a stem (*aṅga*), which are conditioned by a suffix. According to P. 1.1.63, these operations do not take place. But this rule does not set aside *saṃjñā*-operations conditioned by a suffix. Therefore a *saṃjñā* conditioned by a suffix which is deleted later on will remain valid. See *AP* VIII, P. 2.4.81, under 6 (*tiṅanta* derivation of *(pra)-kārayām, prakriyā* A). Here the *saṃjñā tiṅanta* remains valid even after the *luk*-deletion of the suffix *ti*.

4. *luki* in P. 7.3.89 is explained as a loc. abs. = *luki sati* 'if *luk*-deletion takes place'.

See *AP* IX, P. 6.4.154, under 2.

See under *lugvikaraṇālugvikaraṇa-yoḥ...*; *lup* and *ślu*; *sarvāpahārin*.

lukśāstra 'the *luk*-rule' (P. 7.1.23) *KV* on P. 7.2.101.

lugvikaraṇa 'a verbal base whose *vikaraṇa* is *luk*-deleted'. A class II verbal base.

Mbh. I, p. 495, line 14; III, p. 268, line 18.

See *PN*, *pbh*. 90.

See *AP* VIII, P. 2.4.77, under 8.

lugvikaraṇatvāt 'because of the fact that (in class II verbal bases) the *vikaraṇa* is *luk*-deleted (by P. 2.4.72)' *KV* on P. 6.4.66. Apply *PN*. *pbh*. 90.

lugvikaraṇālugvikaraṇayoḥ alugvikaraṇasyaiva grahaṇam *PN*, *pbh*. 90. *Mbh*. I, p. 495, line 15; *KV* on P. 7.3.37; on P. 7.3.88; *Nyāsa* on *KV* on P. 7.2.44.

See under *alugvikaraṇa*.

lUṄ Marker of (the endings of) the aor. Prescribed in the sense of the past (*bhūte*, P. 3.2.84), P. 3.2.110.

lUṬ Marker of the (endings of the) periphrastic future, P. 3.3.15; 2.4.85. The finite verb ending may be *par*. or *ātm*., depending on the verbal base.

Is not a real *lakāra*. See *AP* VIII, P. 2.4.85, under 5.

Insert *tās*, P. 3.1.33. Thus x + *tās* +*tiP* → x + *tās* + *Ḍā* → x + *t*° + *ā*, P. 6.4.143.

The *lUṬ* rules are presumably added in the A. at a later, but still pre-Kātyāyana date. See *AP* XI, Introduction, under P. 7.2.60.

See *AP* X, P. 7.1.58, under 6; *AP* XI, P. 7.2.60, Excursus.

See *AP* XIII, P. 7.4.49, under 3 (*kartāse*).

lunīhy atra 'cut off here' *Mbh*. I, p. 147, line 22.

Derivation, *STHĀNI*, Pt. I, Note (138).

lup 'deletion of a *taddhita*-suffix' P. 1.1.61.

See *AP* I, P. 1.1.61, under 3.

lupasad° Initial words of P. 3.1.24. *Nyāsa* on *KV* on P. 7.4.86.

lupta 'deleted' *Vt*. II on P. 7.1.59.

luptaprathamāka '(a form) in which the nom. ending has been deleted'.

Term used in the *Bālamanoramā*, e.g., P. 3.1.74 (*śr*); 3.1.104 (*ta*); 3.2.77 (*ka*); 3.3.100 (*śa*). See R. Birwé (b), p. 38.

Note that the form without case ending in the examples quoted here is immediately followed by *ca*. But this does not happen in P. 3.1.43, *cli luṅi*; P. 3.2.93, *karmaṇinir vikriyaḥ*; P. 3.3.102, *a pratyayāt*.

luptavibhaktika 'having a case ending which has been deleted'. Compare P. 7.1.39. E.g., P. 3.3.17; 3.3.30; 3.3.48.

luptaṣaṣṭhīka '(a *pada*) whose genitive ending has been deleted' Reference is to °*svā* in P. 7.3.47. See *SK*,. No. 466, on this rule.

lupte pratyaye sarvāṇi pratyayāśrayāṇi kāryāṇi paryavapannāni bhavanti 'when a suffix is deleted, all operations conditioned by the suffis become annulled'

Mbh. I, p. 163, lines 6-7 (on *Vt*. X on P. 1.1.62).

Nyāsa on *KV* on P. 7.3.92, *pratyayalupte dvividhaṃ kāryaṃ vijñāyate. pratyaya-nimittam apratyayanimittam (...). Tena gave hitaṃ gohitaṃ ity atra luptāyāṃ vibhaktau av-ādeśo na bhavati*. The cause of *av-ādeśa* is a *varṇa* (a vowel), not a *pratyaya* at all. But the *im-ādeśa* (by P. 7.3.92) is *pratyayanimitta* 'conditioned by a suffix'.

lubdho vṛṣalaḥ Explained as *śītena pīḍitaḥ* 'afflicted by cold" *KV* on P. 7.2.54

lumat See under *luk*.

lumped avaśyamaḥ kṛtye tuṅkāma-manasor api / samo vā hitatatayor māṃsasya paci yuḍghañoḥ 'let deletion (of *m*) take place in *avaśyam* when (a word ending in) a *kṛtya-* suffix functions as the *uttarapada* (and of *m*) when followed by *kāma* or *manas*'. Statement in *kārikā* in *KV* on P. 6.1.144. Goes back to *Vts*. I-III on P. 6.1.144. See *MGhK*, Canto VI, n. 410.

lumpet 'let there be *lopa* of...'

See under *avaśyamaḥ kṛtye*; *manasi ceti vaktavyam*; *samo- hita-tatayor lopaḥ*; *sam-tumoḥ kāme*.

lulava 'I have cut, mown' *KV* on P. 1.1.59.
Derivation, *STHĀNI*, Pt. II, p. 112.

lulūṣati 'he wants to mow'. Counterexample for P. 7.4.79.

lṚṄ Marker of the (endings of the) counterfactual conditional. See P. 3.3.139.

See Whitney, § 950 a (some examples only). See *AP* VIII, P. 2.4.50, under 2; *AP* XI, P. 7.2.57, under 3.

LṚṬ Marker of (the endings of) the future tense, P. 3.3.13. Prescribed in the sense of the future (*bhaviṣyat*, P. 3.3.3). Takes *sya*, which is an *ārdhadhātuka* suffix, P. 3.1.33. Therefore apply P. 7.3.84 for *guṇa* of the verbal base vowel.

Sample derivation :

x	+ *lṚṬ*	
x	+ *ta*	P. 3.4.78
x	+ *sya* + *ta*	P. 3.1.31
x + *iṬ*	+ *sya* + *ta*	P. 6.4.62

See *AP* IX, P. 6.4.62, Excursus on *prakriyās*.

See *AP* X, P. 7.1.80, under 3, derivation of *kariṣyatī* (fem. participle).

lEṬ Marker of (the endings of) the Vedic subjunctive, P. 3.4.7.

See P. 3.4.94-98. The augment is *aṬ* or *āṬ* by P. 3.4.94, which is *Pit* by P. 3.4.92. May also take the augment *sIP*, P. 3.1.34.

LEṬ rules are *chandas* rules. See *AP* XII, P.7.3.30, under 2; P. 7.3.87, under 7 (derivation of *paspaśāte*).

In *lEṬ par*. endings the final *i* is preferably elided, P. 3.4.97.

See *Vt*. III on P. 7.1.6; 7.3.70.

See Whitney, §§ 557-563, 574 a.

leṭ 'one who causes to lick' (Kaiyaṭa).
Derivation, *STHĀNI*, Pt. II, pp. 101-102.

loka 'non-technical, ordinary speech', 'every day usage, the way people speak' *na yathā loke tathā vyākaraṇe* 'things in grammar are not like things in ordinary speech' *Mbh*.I, p. 81, lines 7- 8. See *KĀRA*, n, 33.

Opp. *śāstra*.

loko 'vaśyaṃ śabdeṣu pramāṇam 'common usage is necessarily our authority with regard to words' *Mbh*. I, p. 241, lines 8-9.

lokataḥ 'on account of (the the usage of) the people' *Mbh*. I, p. 8, line 3.

See *Mbh*. I, p. 7, line 26, p. 8, line 2 (the potter and the grammarian)..

See *PASPA*, pp. 115-117.

lokataḥ siddhā (of a *pbh.*) 'established on the basis of how people act or reason in daily life'. See *AP* IX, P. 6.4.132, under 7.

See under *vyavahāra*.

Opp. *vyākaraṇa*.

lokavat 'in the way of ordinary usage' *Vt.* IX on P. 6.1.2

See *AP* XIII, P. 7.4.60, under 6 (*Vt.* IV).

lokavijñāna '(we can manage on account of) the understanding of the people' *Vt.* II on P. 7.2.117. In the Kielhorn ed. of the *Mbh.* not paraphrased in the accompanying *bhāṣya*. Reference is to a maxim like the *takrakauṇḍinyanyāya* which is supposed to be known to everybody, and does not need any further explanation.

See *AP* XI, P. 7.2.117, under 5 (*Vt.* II).

lokāyata Name of an early school of Indian philosophy, only known from mention by later opponents. Accepts only *pratyakṣa* as a *pramāṇa*. See Dasgupta, Vol. III, pp. 512, 516, 527-550.

See under *jñāna*.

lokottarapadasya ca Last part of *Ślokavt.* i (d) on P. 4.3.60.

lOṬ Marker of (the endings of) the imperative, P.3.3.157 and 162 (in the senses enumerated by P. 3.3.161 for *lIṄ*). In the sense of *vidhi* 'command', P. 3.3.162.

The second pl. *ātm.* is *dhvam* derived as : (1) *dhvam*→*dhve*, P.3.4.79, *dhve*→*dhvam*, P. 3.4.91.

Derivation :

pac			+ *lOṬ*	P. 3.3.162
pac			+ *miP*	P. 3.4.78
pac	+ *ŚaP*		+ *mi*	P. 3.1.68
pac	+ *a*		+ *ni*	P. 3.4.89
pac	+ *a*	+ *āṬ*	+ *ni*	P. 3.4.92
pac	+ *ā*		+ *ni*	P. 6.1.101
pacāni.				

Derivation of *pacetām*, see *AP* XI, P. 7.2.81, under 3; of *utkrama*, *AP* XII, P. 7.3.76, under 3; of *suvai*, *AP* XII, P. 7.3.88, under 3.

See under *-sva*.

lopa **1.** 'deletion' Pāṇini's general term for deletion. Defined by P.1.1.60.

Rediscovered by F. de Saussure. See Scharfe 1977, p. 110.

Is an *ādeśa* 'substitution', *Mbh.* I, p. 164, line 20 (on *Vt.* IV on P. 1.1.62.

See *AP* I, p. 106 *Lopa* is a substitute, but transference of properties is a different matter. Here the question of *sthānivadbhāva* should not arise. One cannot assign properties to a zero entity.

lopa cannot be (considered as) a grammatical operation (when an item is specially prescribed and deleted without any *anubandhakārya* (*akāryam lopaḥ*, *Mbh.*I, p. 260, line 12). See under *upadeśa*.

And *luk*. *Ślu*, *lup*, P. 1.1.61. See *ATA*, n. 148 and 151.

Is different from *śeṣa* because *lopa* is prescribed for a specific *sthānin*, whereas *śeṣa* (like in P. 7.4.60) has no specific *sthānin*. See P. 7.4.60, under 10.

2. *Lopa* is neither *anekāl* nor *Śit* (P. 1.1.55), so it comes in place of the final phoneme only, by P. 1.1.52. See critical note in *AP* XI on P. 7.2.90.

Lopa-deletion still allows operations conditioned by the deleted suffix by P. 1.1.62. See under *sthānivat*.

For disallowing an operation after *lopa* has taken place apply P. 1.1.463. See *AP* X, P. 7.1.44, under 3.

3. Does *lopa* replace the whole of a given form or sequence, or only the last phoneme (by P.1.1.52)? Given a genitive of a meaningless form/sequence, P. 1.1.52 is not te be applied. See *PN*, *pbh.* 96 = second part of *Vt.* II

on P. 1.1.61. See *AP* XI, P. 7.2.113, under 4.

By P. 1.1.52 deletion (replacement by zero) is of the final phoneme of a linguistic unit. See *AP* IX, p. 296. See under *antyalopa*.

4. Is an environment changing operation, so, in the case of conflict, it always prevails over other operations. See *PN*, *pbh*. 93 (7). See *STHĀNI*, Pt. II, pp. 71-72; P.7.2.90, under 2.

5. Does *sthānivadbhāvatva* apply in the case of *lopa*? See *KV* on P. 3.1.89, *ato lopasya sthānivadbhāvād guṇo na bhavati*. The example is *kṛṇoti*. Why not **karṇoti*? In *kṛṇv* the *v* is replaced by *a* (P. 3.1.80 (b)). The *a* is deleted (*lopa*) by P. 6.4.48. The result is *kṛṇ*. Here the vowel *ṛ* is *upadhā*. Then why not apply P. 7.3.86? The answer is that *lopa* is *sthānivat*. Therefore the vowel *ṛ* is not *upadhā*. Consequently, P. 7.3.86 cannot be applied.

6. After *lopa* of a *varṇa* belonging to a *pratyaya* the *pratyaya* is still there by *ekadeśavikṛtam ananyavat*, *PN*, *pbh*. 37. E.g., the *i* of the ending *ti* may be deleted by P.3.4.100. The *t*, which remains, is still a *pratyaya*.

Lopa may be of a suffix also, like of *u* in *kur + u + vas / mas*. See P. 6.4.108. *Vt*. I on P. 6.4.154. Implies deletion of the suffix *tṛ* as a whole, and not merely of the *ṛ* in final position. See *AP* IX, P. 6.4.154, under 7.

7. *Lopa*-prescriptions may be conjunctively added to a rule by *ca*, and then be conjointly applied. See *AP* IX, P. 6.4.119, under 1. Compare P. 5.4.1. See Böhtlingk's Index under *lopa*. Maybe more instances of conjunctive value and conjoint application can be identified. If so, then a general principle may be phrased, namely, if the joint application involves *lopa*, then...

Even if it is part of a cp. (*allopaḥ*, P. 6.4.134) the component *lopa* may be continued as an independent word. See P. 6.4.140. See under *anuvṛtti*.

8. Of a nasal in verbal bases ending in nasal + cons., P. 6.4.29. See the derivation of *dhipsati*, *AP* XIII, p. 7.4.56, under 8.

9. Of *matUP*, see under *śuklaḥ paṭaḥ* (Bhartṛhari).

See *AP* III, P. 1.3.9, under 3; *AP* VI, P. 2.2.36, under 8; *AP* IX, P. 6.4.21, under 2; *AP* IX, P. 6.4.48, under 5; P. 6.4.107, under 2.

See under *guṇāt tareṇa samāsas taralopaś ca*; *pratisūtraṃ hy anuvarttamāno lopaśabdo bhidyate*; *sarvavidhibhyo lopavidhir balīyān*; *sarvāpahārin*.

lopaḥ pūrvapadasya ca Optional deletion of the *pūrvapada*. Second part of a *Ślokavt*. on P.5.3.83. Derives *dattaka* from *devadattaka*.

See under *devadatta*.

lopaḥ siddhaś ca pratyayavidhau Reference to *Vt*. II on P. 6.4.114. *KV* on P. 7.2.67. The actual *Vt*. reads *siddhas ca pratyayavidhau*.

lopaś ca balavattaraḥ 'and *lopa*-deletion is stronger (than other operations)'.

Ślokavt. on *Śivasūtra* 5. *Mbh*. I, p. 32, line 24.

lopavidhi Reference is to P. 6.4.105 which prescribes *luk* of *hi* after a verbal base *aṅga* ending in short *a*. *KV* on P. 7.1.35 (in *kārikā*).

lopājādeśa 'a vowel-substitution in the form of a zero-substitute' (Kaiyaṭa).

See *STHĀNI*, Pt. II, p. 62.

lopin 'liable to undergo *lopa*' *Vt.* VI on P. 2.4.62.

loma(n)-ādi *Gaṇa* mentioned in P. 5.2.100.

loluva 'one who cuts again and again' *Mbh.* I, p. 149, line 17. Adjective formed on the intensive verbal base.

Derivation, *STHĀNI*, Pt.I, p. 268; *AP* I, P. 1.1.4, under 5. Note that the *kṛt*-suffix *aC* by P. 3.1.134 is added in the derivation.

See under *uvAṄ*.

lohita Fem. *lohinī*, P. 4.1.39. The pre-final *t* is replaced by *n*.

See under *harita*.

lauḥ **1.** 'one who causes to mow' *Mbh.* I, p. 153, line 8.

Derivation, *STHĀNI*, Pt. II, pp. 69, 70.

2. 'one who tells the story of Lava' *Mbh.* I, p. 153, line 9.

Derivation, *STHĀNI*, Pt. II, Note (32).

See *STHĀNI*, Pt. II, Note (33).

laukika 'belonging to *loka*, ordinary, non-technical'.

Derivation, *PASPA*, n. 30, 497.

See under *vyavahāra*.

Opp. 1. *vaidika*, 2. *alaukika*, *pāribhāṣika*.

laukikavigrahavākya 'non-technical meaning analysis of a cp. in the form of the corresponding wordgroup'. E.g., *rājapuruṣaḥ* is explained as *rājñaḥ puruṣaḥ* 'the officer of a king'. See *BDA*, n. 626.

Opp. *alaukikavigrahavākya*.

LyaP Mentioned as a substitute of *Ktvā* in the *aṅgādhikāra* by P. 7.1.37. Therefore *Kit* by *sthānivadbhāva*. See *AP* IX, P. 6.4.55, under 4.

Regarded as an *upadeśa* element by *Vt.* I on P. 7.1.37. See *AP* X, p. 88.

Is a replacement of an *anekāl* substitute (P. 1.1.51). Replaces the whole of *Ktvā* by P. 3.4.21. See *AP* XIII, P. 7.4.9, Excursus on *digi*, under 4.

In construction with a passive verb, *tilair miśrīkṛtya māṣā upyante* 'after having mixed (them) with sesamum seeds, the beans are sown' *Mbh.* I, p. 452, lines 17-18.

The addition of *LyaP* is *bahiraṅga*, but it prevails. See *AP* VIII, P. 2.4.36, under 8; *AP* IX, P. 6.4.18, under 6.

See under *antaraṅgān api...*

lyablope pañcamī 'the use of an abl. in which a *lyabanta* word is deleted'. E. g., *prāsādāt prekṣate* analysed as *prāsādam āruhya prekṣate*. *Vt.* I on P. 2.3.28. *Nyāsa* on *KV* on P. 7.1.73 (*KV*, Benares ed., Vol. V, p. 615).

See *ATA*, Introduction, pp. xxiii-xxiv, and *AP* VII, pp. 51-52.

LyuṬ P. 3.3.117, in the sense of *karaṇa* 'instrument'.

Suffix which derives ntr. nouns in the sense of *bhāva*, P. 3.3.115. E.g., *hanana* 'killing'.

lvādi P. 8.2.44, term for *lū*-*ādi* verbal bases, which take *natva*.

See *AP* XII, P. 7.3.80, under 2.

See under *pvādi*.

V

v Is *dantoṣṭhya* 'labiodental'. Not included in *jhaL*. *Nyāsa* on *KV* on P. 7.1.72.

vaḥ **1.** '(the phoneme) *v*' P. 7.3.41.

2. Enclitic pronoun for *yuṣmad*, P. 8.1.21.

vaṃśya 'the great-grandfather in a joint family' P. 4.1.163. When he is still alive, the

great-grandson or later descendant is called *yuvan*. See Chandra Vasu, trsl. Pt. I, p. 689 and Agrawala [2]1963, pp. 97, 431, 432.

vaktavyam 'a separate statement is required (to justify x)'. Added to a *Vt.* in Patañjali's *bhāṣya, Mbh.* III, p. 221, line 3.

vaktavye 'given/assuming that (the rule) could have been phrased as ...' *KV* on P. 6.4.146.

vakṣyatiya 'he will state'. Reference is to Kātyāna. *Mbh.* III, p. 343, line 14.

Counterexample in *KV* on P. 7. 4. 49.

vakṣyamāṇa 'still to be stated.' *KV* on P. 7. 2. 90.

vakṣyāmi 'I will state'. The "I" is Patañjali. E.g., *Mbh.* III, p. 353, line 17.

See under *uktvā ... vakṣyāmi*.

vac- *yadi hi...ucyeta* 'for if (the rule) had read...' *KV* on P. 7.3.84

vacana **1.** adj. 'expressing' P.5.1.124.

2. (sbs.) 'statement, expression'. See *AP* V, p. 74 = P. 3.1.32, under 7.

3. 'a form stated', 'we find that the form concerned is stated (with ...)' *Vt.* VI and VII on P. 6.4.174.

4. 'prescription, rule' *Vt.* II on P. 1.1.12.

5. 'number' as distinct from gender (*liṅga*). See *Vt.* VI on P. 4.1.3; *Śloka-vārttika* in *bhāṣya* on P. 5.3.74, *Mbh.* I, p. 424, line 5.

See *BDA*, n. 236; *PRĀTI*, n. 2; *AP* VII, P. 2.3.1, Excursus on *samānādhi-karaṇa*, under 5.

See under *utpatti*; *vacanāt*.

°**vacana** *eka / dvi / bahu*° 'referring to one, two, many'.

eka° means *ekasya vācakam*. See *AP* VIII, P. 2.4.1, under 3.

vacanaprāmāṇyāt 'on the authority/ strength of the statement (of the rule) stated', i.e., because otherwise the rule would be redundant. *Vt.* III on P. 7.3.44; *Vt.* IV on P. 7. 3. 54

See under *yena nāvyavadhānam...*; *vacanasāmarthyāt* and *vacanāt*.

°**vacanam** In a *Vt.* 'a statement regarding° (should be made)'. E.g., *Vt.* I on P. 7.1.37.

vacanasāmarthyāt 'on the strength of the statement (of a rule)', i.e., because otherwise the rule would have no scope of application, and be redundant. Since the rule has been stated, it must have scope, and any objection to its being applicable must be ruled out. *KV* on P. 6.4.96; on P. 7.3.5; on P. 7.4.1; on P. 7.4.8; on P. 7.4.89.

See *Nyāsa* on *KV* on P. 6.4.14; on P. 6.4.99 (*sāmarthyāt*).

vacanāt / °**vacanāt** 'on the strength of the statement / because...has been prescribed / mentioned', that is, since x has been stated in the way it has been stated. The operation concerned must be applied, because otherwise the rule prescribing the operation would be redundant, have no scope, or because otherwise we could never have derived the form in question. It is axiomatic that a *Pāṇinisūtra* has scope for application. E.g., *Vt.* II on P. 7.1.82.

KV on P.7.3.20; P. 7.3.30; P. 7.3.44.

See *Ślokavt.* on P. 6.4.3, and *AP* IX, P. 6.4.3, under 7.

See Candragomin, Pt. II, p. 193, *vṛtti* on C. 5.3.7, *vacanasāmarthyāt*.

See under *vacanasāmarthyāt* and *sāmrthyāt*.

vacanātideśa 'extension / transference of number' *Vt.* IX on P. 1.1.56. Patañjali in his *bhāṣya* here quotes *Vt.* III on P. 1.2.58.

See under *arthātideśa*.

°***vacane*** 'if we phrase a statement (regarding the prescription of...)' *Vt.* II on P. 7.2.59.

vacipracchyāyatas tu... dīrghaś ca *Vt.* II on P. 3.2.178.

See *Vt.* I on P. 1.2.28.

vacisvaptiyajādīnām P. 6.1.15. Referred to by *Nyāsa* on *KV* on P. 6.1.37.

vacyādi Reference to P. 6.1.15. *Padamañjarī* on *KV* on P. 6.1.37.

vacyādisūtra P. 6.1.15 (*saṃprasāraṇa*). *Nyāsa* on *KV* on P. 2.4.41; on *KV* on P. 2.4.53.

vañcanti vaṇijaḥ 'merchants move in a crooked, deceitful way' *KV* on P. 7.3.63.

°***vat*** *Taddhita* suffix *vatI*. May be added to finished *padas* or to phrases. E.g., *devā-aduhrevat, Mbh.* III, p. 355, line 5; *yudhyativat, Mbh.* III, p. 355, line 3.

May be construed with (1) a nominative, e.g., *devadatta iva*, (2) a genitive, e.g., *laṅaḥ iva*, and (3) a locative, e.g., *sani iva*, P. 7.4.93.

See under *iva*.

1. *Tena tulyaṃ kriyā* 'an action similar to x' P. 5.1.115.
2. Indicating *atideśa* 'transference of properties'. See *ATA*, n. 1; *PRĀTI*, Note (57) and n. 518.

   See under *atideśa*.
3. *tatra / tasya iva* P. 5.1.116. E.g., *maṭhurāyām iva, maṭhurāvat; devadattasya iva (gāvaḥ), devadattavat* 'cows like (those) of Devadatta' *Mbh.* III, p. 299, line 3. See *AP* XI, P. 7.2.61, under 2/

   brāhmaṇavat kṣatriyaḥ 'a brahmin-like *kṣatriya*' See *KĀRA*, p. 252; *ANA*, Note (62).

   Compare *tāsvat* = *tāsi iva* 'like in (the case of) *tās*' P. 7.2.61; *paravat*, P. 2.4.26; *pūrvavat*, P. 2.4. 27; *puṃvat*, P. 7.1.74.

   See under *ṅidvat*.
4. *vatUP*, in the sense of *parimāṇa* 'measure', P. 5.2.39.
5. *matUP* P. 5.2.94, *tad asya/asminn asti*. *v* replaces *m* by P. 8.2.10.

Patañjali's habit while discussing the meaning of °*vat* is to say that the use of the suffix provides an alternative in the form of "is / are", or "is / are not" (*santi na santi*). See *Mbh.* III, p. 267, lines 15-17. The idea is that a comparison is expressed in some respect, not in other respects.

For the non-use of °*vat*, when the meaning of *vat* 'like' is understood Patañjali quotes the example *eṣa brahmadattah* from daily life. The person referred to is not Brahmadatta, but he is like Brahmadatta, *Mbh.*III, p. 272, lines 6-8. See *AP* X, P. 7.1.90, under 2.

See *AP* VIII, P. 2.4.26, under 1; *AP* IX, P. 6.4.62 (a), under 3.

See under *brahmadatta*.

vataṇḍyādi *Gaṇa* mentioned in *Vt.* IV on P. 6.3.34. Here *puṃvadbhāva* is applied.

vatinirdeśa 'statement containing *vat*' *Mbh.* I, p. 147, line 14. Implies *atideśa*.

vadh- 'to kill'. *Vṛddhi* is prohibited by P. 7.3.35.

See *STHĀNI*, Pt. I, p. 110.

vadhaka 'one who kills'. *Mbh.* I, p. 135, lines 13-14.

Derivation, *STHĀNI*, Pt. I, n. 210.

See *STHĀNI*, Pt. I, Note (26).

vadhi- Verbal base assumed to end in a consonant. See *STHĀNI*, Pt. I, Note (26) and p. 144.

The *KV* on P. 2.4.42 says that *vadha-* which replaces *han-* ends in *a*. The *a* is deleted by P.6.4.48.

See *KV* on P. 7.3.35, and *AP* XII, P. 7.3.35, under 4.

See under *avadhīt*.

vadhībhāva 'substitution of *vadh-* (for *han*), by P. 2.4.42. *Vt*. II on P. 6.4.62.

vadhyāt 3 sg. *par*. *āśīrliṄ*. Note that *lIṄ* is *Ṅit*, so P. 3.4.100 applies, and that by P. 3.4.116 all precative endings are *ārdha-dhātuka*.

Derivation :

han		+ *lIṄ*	P. 3.3.173
vadha		+ *lIṄ*	P. 2.4.42
vadha		+ *tiP*	P. 3.4.78
vadha	+ *ŚaP*	+ *ti*	P. 3.1.68
vadh°	+ *a*	+ *ti*	P. 6.4.48
vadh	+ °	+ *ti*	P. 2.4.72
vadh		+ *t*°	P. 3.4.100
vadh	+ *yāsUṬ*	+ *t*	P. 3.4.103
vadh	+ *yās*	+ *sUṬ* + *t*	P. 3.4.107
vadh	+ *yā* °	+ ° + *t*	P. 7.2.97 (twice applied)

vadhyāt.

See under *hanyāt*.

See *AP* VIII, P. 2.4.35, under 3; P. 2.4.42, under 6.

°***van*** → °*vān* P. 6.4.8. See *AP* IX, P. 6.4.41, under 3.

vanIP The suffix *van*. *Vt*. II on P. 5.2.119. E.g., *magha* + *van*. See *AP* IX, P. 6.4. 41, under 3 (ii).

vayam Derivation: *asmad* + *am* (P. 7.2.28)→ *vay* + *am* (P. 7.2.93)→ *vayam* (P. 6.1.97).

vayohāni 'loss of youthful strength'. Quoted as the meaning of the verbal base *jyā-* 'to age' (*Dhp*. 9.29).

°***vara*** See under °*KvaraP*.

Vararuci The *KV* on P. 4.3.116 mentions the example *vāraruсāḥ ślokāḥ* 'the *ślokas* composed by Vararuci'. If reference is to the *Ślokavārttikakāra* known from the *Mbh*. and the *KV*, it could account for the confusion in later tradition between Kātyāyana and Vararuci.

vareyalopa 'deletion of *ya* before (the suffix) *vara(C)*'. Mentioned as one of the prohibitions of *sthānivadbhāva* in P.1.1.58.

See *STHĀNI*, Pt. I, p. 274; Pt. II, pp. 46-75.

See under *yāyāvara*.

varga 'group, series (of phonemes according to articulatory features)'. Five groups are distinguished, as follows :

1. Unvoiced non-aspirates,
2. Unvoiced aspirates,
3. Voiced non-aspirates,
4. Voiced aspirates,
5. Nasals (*pañcama* = *uttama*).

prathama, *tṛtīya*, *Vt*. III on P. 6.4.120. See Allen, 1953, p. 47.

varṇ- 'to assume, explain by way of assumption' *dvikakāranirdeśena gakārapraśleṣena varṇayanti* 'they explain the rule with two (sounds) *k* by assuming *praśleṣasṃdhi* with (the sound) *g*' *KV* on P. 7.2.11.

KV on P. 7.3.14; on P. 7.3.77; on P. 7.3.85; on P. 7.3.86; *Padamañjarī* on *KV* on P. 7.3.89; on P. 7.4.58.

varṇa **1.**'phoneme'.

All phonemes have been prescribed only once (in the *Śivasūtras*), except *h*. *Mbh*. I, p. 27, line 2. See under *h*.

Are *varnas* meaningful? (A) Yes, *Vts* IX-XIII on *Śivasūtra* 5. Five reasons are quoted : (1) Verbal bases, etc., consisting of one phoneme are seen to have meaning (*Vt*. IX), (2) When a phoneme changes, not the same meaning (*Vt*. X), (3) If no phonemes, then no meaning (*Vt*. XI), (4) A group of phonemes is meaningful (*Vt*. XII),

and therefore the constituent phonemes must have a meaning, (5) After a phoneme a case ending is not added, because the group conveys the sense of the singular (*Vt.* XIII). Number is a sense of the group as a whole, therefore no case ending is added after a constituent phoneme of the group.

(B) No, *Vts* XIV-XV on *Śivasūtra* 5. Two reasons are quoted: (1) Because we do not understand meaning from each phoneme (of a group) separately (*Vt.* XIV), (2) Because, even when there are changes of phonemes, meaning remains the same (*Vt.* XV).

Two ways of mention in a *Pāṇini-sūtra*, according to Patañjali. See *STHĀNI*, Pt. I, p. 24.

See under *arthavanto varṇā* ...

2. Status in society, fixing the social order in a hierarchy, by birth. Different from caste as a profession for earning a livelihood.

°*varṇa* Indicates a particular speech-sound, e.g., *avarṇa* '(short) *a*' *Vt.* III on P. 6.4.22.

See under *savarṇa*.

varṇagrahaṇa 'mention of a (single) speech-sound / phoneme' as opposed to the mention of a whole (*saṃghāta*). *Vt.* I on P. 6.4.49; *Mbh.* III, p. 201, line 8; III, p. 247, line 9; *KV* on P. 7.1.18; *AP* P. 7.1.18, under 5.

E.g., *th* in P. 7.3.50 is the mention of a single phoneme, and not of *th* + *a*.

See under *algrahaṇa*; *na varṇa-grahaṇeṣu*.

Opp. *saṃghātagrahaṇa*.

varṇajñānaṃ vāgviṣayo yatra ca brahma vartate / tadartham iṣṭabud-dhyarthaṃ laghvarthaṃ copadi-śyate '(why instruction in phonemes by means of the *Śivasūtras*?) the knowledge of phonemes is the domain of speech where *brahman* (= the Veda) resides. For that purpose (and) for the knowledge of what is desired/accepted as correct (and) for brevity's sake (this) instruction is provided'. *Ślokavt.* on *Śivasūtra* 8, *Mbh.* I, p. 16, lines 14-15.

varṇadharma 'property of a phoneme' (said of accent) *KV* on P. 2.2.29.

varṇaprakṛti 'the original matter from which sound is made' viz. *nāda*, *śvāsa* and *hakāra*. *Taittirīya Prātiśākhya*, 2.7.

varṇamātraṃ pratyayaḥ 'a suffix which consists of a phoneme only'. *KV* on P. 7.3.50.

Opp. *saṃghāta*.

varṇa varṇane ity eke 'according to some (grammarians) the verbal base *varṇA*- is used in the sense of *varṇana*'. Statement in *SK*, No. 2565, on P. 7.4.3.

varṇavyatyaya 'interchange of phonemes (changes meaning)'.

See under *kūpaḥ sūpaḥ yūpaḥ*.

varṇasamāmnāya 'inventory, list of phonemes' *Taittirīya Prātiśākhya* 1.1.

Synonym of *akṣarasamāmnāya*.

varṇāśramadharma 'the rules of conduct, the obligations one has according to status and according to the stage of life'. See *Manusmṛti*, *adhyāya* 10.

varṇāśraya Two types of *varṇāśraya* operations : (1) conditioned by a speech-sound pure and simple, which is not part of a suffix, a mere sandhi operation, (2) conditioned by a speech-sound which is part of a suffix, *aṅgādhikāra* relation. See *AP* XII, P. 7.3.92, under 4.

varṇāśraye nāsti pratyayalakṣaṇam 'for an operation conditioned by a speech sound we do not invoke', P.1.1.62 *Mbh.* I,

p. 153, line 18; p. 491, line 5; *Mbh*. III, p. 195, line 17 (on P. 6.4.34). *PN, pbh*. 21.

See *STHĀNI*, Pt. II, p. 82; *AP* IX, P. 6.4.34.

varṇāśraye pratyayalakṣaṇaṃ nāsti 'for an operation conditioned by a speech-sound we cannot invoke P. 1.1.62' *Nyāsa* on *KV* on P. 7.3.92.

varṇaikadeśā na varṇagrahaṇena gṛhyante ' because by the mention of a speech-sound parts /elements of the speech-sound are not included' *Mbh*. III, p. 200, lines 9-10; p. 452, line 6. That is to say, in the *saṃprasāraṇa* vowel *ṛ* we do not assume the existence of the sound/consonant *r*. See *AP* IX, P.6.4.47, under 7.

yadi varṇaikadeśā varṇagrahaṇena gṛhyante 'if there are parts of a phoneme, they are included in (the term) *varṇa*' *Mbh*. III, p. 329, line 9. An example is *dauṣka*, analysed as *da* + *us* + *ṭha*. Here, because of a word ending in *-us*, P. 7.3.51 becomes applicable. Therefore *ṭha* is replaced by *ka*.

vartakā Name of a bird in the dialect of the Easterners. *Vt* VIII on P. 7.3.45.

vartana 'continuation' *Ślokavt*. on P. 5.2.37, *Mbh*. II, p. 377, line 21.

vartamāna 'occurring' *KV* on P. 7.4.60.

vartikā **1.** = *bhāguri* Name of a work in the *lokāyata* tradition, *Mbh*. III, p.326, line 3.

2. Name of a bird outside the dialect of the Easterners. See under *vartakā*.

3. A female student. *Nyāsa* on *KV* on P. 7.3.45.

varttipada 'a cp. constituent' *KV* on P. 2.4.15. See *AP* VIII, P. 2.4.15, under 4.

vartsyat 'arising in future time'. See *PN*, Pt. II. B.O.R.I., Poona 1962. Introduction, p. 29.

varvacane *Vt*. II on P. 6.4.47. Analyse as *vā ṛvacane*, as explained by Patañjali. Sandhi by P. 6.1.128.

varṣati iti dhāvati 'it rains, therefore he runs' *Nyāsa* on *KV* on P. 7.4.41.

See *AP* XIII, P. 7.4.41, under 6.

varṣādṛṅkārapunaḥpūrvasya bhuva iti vaktavyam *Bhāṣyavt*. on P. 6.4.84. *Mbh*. III, p. 210, line 19.

val *Pratyāhāra* of semivowels except *y*, and of all consonants.

°vala *Taddhita*-suffix, *valaC*, P. 5.2.112-113. *āsutīvala* 'distiller', *pariṣadvala*, *dantāvala* elephant. See Whitney, §1228 b, *kṛṣīvala* 'farmer', *rajasvala, naḍvala*

valādāv ārdhadhātuke vikalpa iṣyate unidentified statement quoted by the *KV* on P. 2.4.56. See *AP* VIII, P. 2.4.56, under 6.

valādi 'what begins with a *val*-sound' P. 7.2.35.

See *STHĀNI*, Pt. I, n. 89.

valādi - ārdhadhātuke P. 7.2.35. The suffixes include both *vikaraṇas* and *kṛt*-suffixes. Before these suffixes the *aṅga* can be a *dhātu* only. See *AP* XI, P. 7.2.35, under 2.

valāditva 'the status of beginning with a *val*-sound'. Requires *iṬ, Mbh*. I, p. 134, line 26.

vaṣṭi 2 sg. pres. *vaś* - 'to desire, wish for; to maintain' *KV* on P. 7.1.94 (*Ślokavt*.).

vas- *Dhp*. 1.1054, *vasA nivāse* 'to live in, to reside'. Is *akarmaka*. Therefore the past participle has a *kartari* sense, 'one who resides'. To indicate the "object," the loc. is used, e.g., *grāme*.

The past participle is *uṣita*. See *AP* XI, P. 7.2.52, for examples.

vas Enclitic pronoun for *yuṣmad*, P. 8.1.21.

°*vas* → *us* P.6.4.131; 6.1.108. See under *vidvas*.

See under *vasU*.

vasante brāhmaṇo 'gnīn ādadhīta 'a brahmin should kindle the (sacred) fires in spring' *Mbh.* III, p. 57, lines 8-9; p. 214, lines 18-19. See P. 6.4.108, under *Vt.* III. The idea is that the fires should be kindled in spring once only, not every spring.

See under *lakṣye lakṣaṇasya...*

vasU Participle suffix of the pf. active tense. For the addition of *iT* see P. 7.2.67-68.

Substitution of *d* for final *s*, P. 8.2.72. See under *KvasU* and °*vān*.

vasusaṃprasāraṇa *Vt.* IX on P. 6.4.22. Reference is to P. 6.4.131.

Example :

pā + *KvasU* P. 3.2.107
pa + *pā* + *vas* + *as*
pa + *pā* + *us* + *as* P.6.4.131; 6.1.108
pa + *p*° + *us* + *as* P.6.4.64; P.8.3.57
papuṣas.

P. 6.4.131 is conditioned by *bha* (P. 6.4.129). By P. 1.4.18 a nominal stem is called *bha*, when the following suffix begins with *y* or with a vowel. If the replacement of *va* by *u* were regarded as *asiddha*, we could not apply P. 6.4.64, because this rule requires the following suffix to begin with a vowel. But by P. 6.4.22 the application of P. 6.4.131 is *siddha* with regard to the application of P. 6.4.64.

vasusaṃprasāraṇam ajvidhau '(the substitution of) *saṃprasāraṇa* (for *KvasU* is established) with regard to a rule concerning a vowel'. Part of *Vt.* IX on P. 6. 4. 22.

vastukathana 'statement of fact' *Padamañjarī* on *KV* on P. 6.4.15.

vastunirdeśa °*mātra* 'the mere mention of a matter' *KV* on P. 2.4.34.

vaḥ Sg. gen. of the verbal base *vā*-. The *ā* is deleted by P. 6.4.64. See *AP* XII, P. 7.3.38, under 2.

°*vaḥ* E.g., *carmavaḥ*, i.e., *carma vaste* 'he wears a skin' *KV* on P. 6.4.15.

vā **1.** 'or' *Mbh.* II, p. 234, lines 21-23, *atha tad vāvacanaṃ naiva kartavyam. Kartavyaṃ ca. Kiṃ prayojanam. Nityāḥ śabdāḥ. Nityeṣu śabdeṣu vākyasyānena sādhutvam anvākhyāyate* 'but don't we need to use this expression *vā* at all? We do need to use it. For what purpose? Words are permanent (that is, words are a natural datum of language). Since words are permanent, by this (expression *vā*) the correctness of the formally corresponding wordgroup is (also) stated'.

Exclusive disjunction : either x or y, but not both together. See *BDA*, Introduction, p. lix.

2. Why should *vā* in the A. be taken as meaning 'preferably' (see Kiparsky 1971, P. 1, 3-4) ? In ordinary language *vā* just means 'or'. Here an alternative is posed. Two reasons :

(1) *atha vā* 'or rather' used by Patañjali, (2) *vibhāṣā*. This is an option word defined as *na vā*. If *vā* merely means an option, *na vā* would mean 'no option'. But that goes against the meaning of *vibhāṣā*. It must mean an option. Then *vā* can only mean a preferred option. That is what is rejected by *na vā*.

Compare *KA*, p. 159; *VIBHA*, n. 87.

3. Occurs at the beginning or at the end of a rule, see *FANU*, p. 244. See *AP* VIII, P. 2.4.50, under 2; P. 2.4.55, under 2.

If the preceding rule contains *na*, then *na* + *vā* = *vibhāṣā*.

Is continued in the following rule, provided that there is no change of *vidheya*. See *FANU*, p. 272, convention 24. An exception is P. 7.1.92.

But even when the *vidheya* is changed, and the next rule contains the word *nityam*, we infer that *vā* is valid in the rule preceding the *nityam* rule, making it optional. See *FANU*, p. 273, convention 33. E.g., P. 7.4.6 (*vā*), P.7.4.7 (change of *vidheya*), but *vā* continues, because of P. 7.4.8 (*nityam*). See *AP* XIII, P. 7.4.7, under 2.

In a rule dealing with *chandas, vā* is not continued in the following rule, even if there is no change of *vidheya*. See *AP* XII, P. 7.3.71, under 3.

4. Discontinued in three ways, see *AP* VI, P. 2.2.10, under 3.

Is cancelled by the explicit mention of the *vidheya* in a later rule., P. 7.2.35; 7.2.66.

Is cancelled by *na* in a following rule. E.g., if *na* prohibits cp. formation, the corresponding uncompounded word-group only is allowed.

Is cancelled by the mention of *nityam* in a following rule. E.g., cp. formation only is allowed, is obligatory.

Is cancelled by *saṃjñāyām*, or a lexical meaning condition. See *AP* V, P. 2.1.21, under 5; P. 2.1.26, under 3; P. 2.1.33, under 5.

See *AP* VI, P. 2.2.10, under 3; P. 2.1.11-12, under 5.

Whereas P. 2.1.11-12 up to 2.1.17 allow marginal cp.-formation on account of the term *vibhāṣā*, this marginal option is cancelled by *vā* in P.2.2.18. See *FANU*, p. 273, convention (9h). Accordingly, in P. 2.1.18 and the following rules up to P. 2.2.27 inclusive cp.-formation is the preferred option in relation to the formally corresponding wordgroup. See *AP* V, p. 45 (on P. 2.1.18).

Repeated in P. 7.2.44, although we can have its meaning from P. 7.2.41. The mention serves to discontinue *liṅsicoḥ* from P. 7.2.42. See *Vt.* I on P. 7.2.44, and *KV* on this rule.

Omitted in the *vidheya* on account of *nityasamāsa*, see *AP* V, P. 2.1.64, under 4.

5. According to *Vt.* II on P. 2.1.1, the statement of *vā* in this rule is redundant. Why? Because the option with regard to the use of the formally corresponding word group is naturally there (*svabhāvasiddha* 'naturally established'). See *SA*, pp. 13, 72-73, and *Bh.* No. 73.

Compare *Vt.* III on P. 4.1.82 which says that the statement of *vā* in P. 4.1.82 is redundant.

See *AP* IX, P. 6.4.52, under 4, traditional interpretation.

See under *punargrahaṇa*; *bahulam*; *vibhāṣā*.

Opp. *nityam*.

vā chandasi sarve vidhayo bhavanti 'in the Vedic language all rules are optional' *Mbh.* I, p. 315, line 6.

See under *chandas*; *tiṅām tiṅo bhavanti*. See *AP* X, P. 7.1.6, under 6 (*Vt.* I).

vā/vibhāṣā P. 7.2.15 (*vibhāṣā*) and P. 7.2.49 (*vā*). See *AP* IX, P. 6.4.52, under 4.

The rule immediately preceding the *vā/ vibhāṣā* rule is *nitya* 'invariably applicable'.

See Kiparsky 1979, pp.156-159; Cardona, 1999, pp. 163-179.

See *AP* I, p. 55, for a possible explanation of how the difference between *vā* and *vibhāṣā* was lost in tradition.

See under *vibhāṣitam*.

vāk 'speech'. See *PASPA*, pp. 54, 57, and n. 175, 187, 194.

Is said to be *ekaikavarṇavartinī* 'residing in every single phoneme' *Vt*. X on P. 1.4.109, as explained in *Mbh*. I, p. 356, line 5.

Simile of a wife, see *ṚgV*. 10. 71.4. Quoted by Yāska, *Nirukta*, 1.19, and by Patañjali, *Mbh*. I, p. 4, lines 2-3.

vākya **1.**'what can be spoken' in distinction from *vācya* 'what must be spoken'. Derived as a technical term (*śabda-saṃjñā*), P. 7.3.67. If not derived as a technical term in the sense of 'sentence', *kutva* for the *c* of *vac-* is not applied. Note that in P. 7.3.67 the condition *āvaśyake* (P. 7.3.65) is lacking.

Used in the following senses :

(1) 'utterance' whose end is marked by a pause (*avasāna*) P. 1.4.110. See P.8.1.8 (*vākyādeḥ*) and 8.2.82 (*vākyasya ṭeḥ*). As is clear from these rules, a *vākya* must have a beginning and an end. See *AP* IV, P. 1.4.56, under 8; P. 1.4.110 under 6, *Vt*. I. Could have been defined by Pāṇini as an utterance which occurs between two *abhāvas* of speech, a preceding one and a subsequent one. So no need of a syntactic definition of *vākya*. In this sense *vākya* can be a one word utterance. See also under saṃdhi.

(2) 'sentence' in the traditional sense of the term. A grammatically independent con-struction of words, not dependent on outside words and followed by a pause. In this sense *vākya* is different from a mere enumeration of words where *sāmarthya* is lacking.

(3) 'word group' in the sense of a nominal phrase. Word order in the group shows a distinction between a qualifier-qualified relation, like in *nīlam utpalam* 'a blue lotus' and a subject-predicate relation, like in *utpalam nīlam* 'the lotus is blue' where the verb *asti* 'he/it is' is supplied. See *PRĀTI*, n. 123, and Note (26).

(4)'expression'.

(5) 'explanatory phrase'.

Kaiyaṭa on *Bh*. No. 15 on P. 2.3.19.

2. Borrowed as a (non-defined) technical term by Pāṇini. See *VIBHA*. Introduction, pp. ii-iii.

The word *vākya* is used in P. 6.1.139 and 8.1.8, both times as a cp. constituent, and in P. 8.2.82 where it forms part of an expression which is continued up to P. 8.2.108.

Since P. 8.1.8 says *vākyādeḥ*, Pāṇini must have had an idea where a *vākya* starts. In fact, it starts after a pause in speech (*virāma*, P. 1.4.10). He also had an idea where the *vākya* stops (*avasāna*, P. 8.4.56). See further P. 8.3.15, and P. 8.2.82.

3. Two definitions by Kātyāyana, *Vts* IX and X on P. 2.1.1. See *SA*, pp. 105-124, and *VIBHA*, Introduction, pp. iii-iv.

4. *Kauṭilīyārthaśāstra of Śrī Viṣṇugupta*. Editor Vidvan N. S.Venkatanatha-charya. Oriental Research Institute. University of Mysore. Mysore 1960, p. 81, =R. P. Kangle, *The Kautilīya Arthaśāstra*. Part II. University of Bombay 1963, p 107, (under 2.10.20), *padasamūho vākyam arthaparisamāptau* 'a sentence is a collection of words, given completion of meaning'. *JMS* 2.1.46, *arthaikatvād ekaṃ vākyaṃ*

sākāṅkṣaṃ ced vibhāge syāt 'one utterance because it serves a single purpose, but if there were a split (in the words making up the sentence), there would be (constructional, syntactic) expectancy (of outside words / meanings)'.

KV on P. 8.1.8, *ekārthaḥ padasamūhaḥ* 'a collection of words conveying a single meaning'.

Bhartṛhari, enumeration of eight views, *VP* 2.1-2; see *VP* 2. 7-10, 27.

For more definitions, see P. V. Kane, Vol. V, Pt. II. Poona, 1960, pp.1297-98.

5. The notion of *vākya* as opposed to physical reality, see *STHĀNI*, Pt. I, p. 85. *vākyāt padānām atyantaṃ praviveko na kaścana* 'there is absolutely no difference between *pada* and *vākya*' Bhartṛhari, *VP* 1.77.

See under *ākāṅkṣā*; *pada*; *sāmarthya*.

vākyakāra = Kātyāyana, as referred to by Bhartṛhari. See F. Kielhorn, *The Vyākaraṇa-Mahābhāṣya of Patañjali*. Vol. III. Preface to the First Edition, Vol. II, p. 27, note.

vākyaparisamāpti 'the full import of a statement', i.e., the complete domain in which a statement becomes applicable. The question is whether a statement/ruling takes full effect with regard to a group as a whole, collectively (*samudāye*), or with regard to each member of the group, individually (*pratyekam*). Examples are stated in the *bhāṣya* on *Vt.* XII on P. 1.1.1; *Mbh.* I, p. 461, lines 8-12.

pratyavayavaṃ ca vākyaparisamāpteḥ 'because the statement reaches its completion/full import with regard to the members (individually)' E.g., *devadattayajñadattaviṣṇumitrā bhojyantām* 'let Devadatta, etc. be caused to eat', *Mbh.* I, p.41, lines 11-12. Here the word *pratyekam* 'individually' is not mentioned.

See under *vākyāparisamāpti*; *gargāḥ śataṃ daṇḍyantām*; *vākyārthaphala*.

Opp. *vākyāparisamāpti*.

vākyabheda 'breaking up a sentence into more than one sentence'. A *Mīmāṁsā* concept.

See *PASPA*, n. 477.

Opp. *ekavākyatā*.

vākyaśeṣa **1.** 'remainder of the sentence, a word or words to be supplied in a sentence to complete the sense' *Mbh.* I, p. 147, line 13 (in *Ślokavārttika*); *Nyāsa* on *KV* on P. 6. 4. 22.

2. 'context', a source from which we come to know what a particular word means.

vākyaśeṣaṃ samarthay- 'to form a suitable supplement of the statement' *Mbh.* I, p. 147, line 16.

See *STHĀNI*, Pt. I, n. 791.

vākyasaṃskārapakṣa 'view according to which rules are applied to derive a *pada* by taking into account the syntactic connection with another word in the sentence, i.e., the sentence context'. To determine the form of a particular word we have to regard it as part of a larger utterance, so that we can account for the syntactic relationship and gender and number relationships as determined by the larger whole, a wordgroup or a clause/sentence containing a verb. Favoured by operations and conflict-solving assumptions like saṃdhi and *bahiraṅga* (rule-application across the word-boundary).

See *BDA*, Note (27); n. 197; *VIBHA*, Introduction, pp. i-vi, *vākyasaṃskāra* and *padasaṃskāra*; *AP* IV, p. 32; X, P. 7.1.14, under 5. *AP* X, P. 7.1.17, under 3; *AP* XI, Introduction, under P. 7.2.107.

See under *prakriyā*.

Opp. *krameṇa anvākhyāna*; *pada-saṃskārapakṣa*.

vākyasphoṭa 'single meaning-conveying unit in the form of a sentence'. See *PASPA*, p. 86.

See S. D. Joshi (b), p. 79.

vākyasya vibhajya-anvākhyāna '(method of) explaining (the working of the A.) by (first) dividing up the utterance (into its constituent elements and placing them side by side)' *STHĀNI*, Pt. I, p. 290. Equivalent of *vākyasaṃskārapakṣa*.

See under *krameṇa anvākhyāna*.

See under *padasya vibhajya anvākhyāna*.

vākyādhyāhāra 'completing the meaning of an utterance by supplying words'. Term used in P. 6.1.139. One of the meanings of *upaskṛ-*.

See *PASPA*, *Bh*. No. 124 and n. 666.

See under *vyākhāna*.

vākyāparisamāpti 'lack of the full domain of application of a statement' *Vt*. IV on P. 1.1.10. Patañjali (*Mbh*. I, p. 64, lines 11-15), illustrates this by referring to P. 1.1.69 which defines the concept of *savarṇa*. Understanding what *savarṇa* means requires knowledge of the speech-sounds, the *itsaṃjñā*, and the *pratyāhāras*. Together this forms the *vākyaparisamāpti* of P. 1.1.69.

Opp. *vākyaparisamāpti*.

vākyārtha **1.** 'sentence meaning' *eteṣāṃ padānāṃ sāmānye vartamānānāṃ yad viśeṣe 'vasthānaṃ sa vākyārthaḥ* 'the use of these words which are used in a general sense when they stand for a particular item, that is the sentence meaning'. *Mbh*. I, p. 218, line 10. The example is *devadatta gām abhyāja śuklām* 'O Devadatta, drive the cow, the white one' *Mbh*. I, p. 218, line 8.

See *VP*. 2.441-442 (ed. W. Rau), 'the sentence meaning is an interconnection (*abhisaṃbandha*). Its nature is not located in anything particular. In communication (*vyavahāra*) it declares the word meanings. It does not reach its completion in a (particular) word meaning, or in the whole (of word meanings), or anything. Its nature is differentiated according to the difference of the word meanings'. In other words, the sentence meaning connects word meanings, makes them specific in communication, but is itself beyond word meanings.

2. 'contextual meaning' as opposed to word/suffix (*taddhita*) meaning, *Pada-mañjarī* on *KV* on P. 7.3.16.

Opp. *padārtha*.

See *PRĀTI*, p. 63, and Note (47).

vākyārthaphala *Vākyārthaphalam ucyate. Tac ca devadattādīnāṃ bhojanam* '(here in this *Vt*. XII on P. 1.1.1 the word *vākya*) states the effect of the meaning of the statement. And this (effect) is the action of eating of Devadatta, etc'. Kaiyaṭa, by *NSP* ed. Vol. I, p. 168, on *Mbh*. I, p. 41, line 12.

See under *ākāṅkṣā*, *pratibhā* and *saṃsargamaryādā*; *gargāḥ śataṃ daṇḍyantām*; *vākyaparisamāpti*.

vāgvajra 'thunderbolt in the form of a word' *Mbh*. I, p. 2, line 12 (quotation). See *PASPA*, p. 40.

vācakatva 'the status of expressing a sense of their own'. Denied of *ātm*. endings, see *AP* III, P.1.3.23, under 4.

Opp. *dyotakatva*.

vācanika 'directly stated by a rule, based on a direct statement' *Mbh.* I, p. 95, line 5; *Mbh.* I, p. 246, line 12. Fem. *vācanikī*, *Mbh.* I, p. 240, line 25. Derived from *vacana* + *ṭhaK*, P. 4.2.68. Although the expression of meaning by means of words is natural, still, when the question is of good and bad usage, we have to go by what is stated and enjoined by a rule.

See *TA*, n. 326.

Opp. *svābhāvika*.

vācika **1.** 'poor Vāgāśīrdatta'. Mentioned in *Vt.* III on P. 5.3.84; *Mbh.* I, p. 151, line 22; *Mbh.* II, p. 426, line 10.

See *STHĀNI*, Pt. II, n. 89.

Derivation, *STHĀNI*, Pt. II, pp. 35, 39; Note (9).

2. Oral comunication.

Derivation by P. 5.4.35, *vāc* + *ṭhaK*, in the sense of conveyance of oral message.

See *TA*, p. 92; *PASPA*, n. 15; *AP* III, P. 1.3.25, under 4.

Opp. *dyotaka*.

3. 'spoken with a loud voice'. Opp. *upāṃśu*, *mānasa*. See Ch. Malamoud, *Le Svādhyāya... Taittirīya Āraṇyaka*. Livre II. Paris 1977, p. 19.

vācikādi *Vt.* III on P. 5.3.84 (*Mbh.* II, p. 426, line 9).

°**vācitva** '(because y) conveys the sense (of x)' *Vt.* VII on P. 7.1.96.

°**vācin** 'expressing'.

vācoyukti 'way of speaking, usage' *Mbh.* I, p. 217, lines 21, 22; 'expression' *Mbh.* II, p. 341, lines 13-14.

vācya **1.** 'to be expressed, stated, said' *Mbh.* I, p. 296, line 20; *Mbh.* III, p. 267, line 12 'is to be stated (as prevailing over *nUM* by *pūrvavipratiṣedha*)' (in *Ślokavt.*).

2. 'directly expressed'.

°**vācya** 'expressed, denoted by'.

Opp. *vyaṅgya*.

vācyārtha 'the directly expressed, literal meaning'.

vāditavantaṃ prayojitavān avīvadad vīṇāṃ parivādakena 'he has caused the music player to cause the musician to play the lute' *Mbh.* I, p. 148, lines 2-3; *Mbh.* III, p. 345, lines 9-10. Example of a double causative.

See *KV* on P. 7.4.93; *STHĀNI*, Pt. I, pp. 245-246; *AP* XIII, P. 7.4.93, under 10.

°**vān** Sg. nom. masc. of a stem in *KvasU*. Derivation: (1) *va-nUM-s* + *sU*, P. 7.1.70, (2) *vāns* + *s*, P. 6.4.14, (3) *vāns* + °, P. 6.1.68, (4) *vān*, P. 8.2.23. See *AP* XII, P. 7.3.85 (*jagṛvān*).

vā nāmadheyasya <vṛddhasaṃjñā vaktavyā> *Vt.* V on P. 1.1.73, with Patañjali's explanation. The *Vt.* says that P.1.1.73 is optionally applied when the question is of a proper name. The examples are names of regions. See *AP* I, p. 137.

vāprakaraṇe tīyasya ṅitsūpasaṃkhyānam 'in the context of option, inclusion is to be made of words ending in (the suffix) *tīya* (like *dvitīya*) before a case ending which is *Ṅit*'. In other words, *tīya* words are called *sarvanāman* optionally before the *Ṅit* endings.

vā priyasya *Vt.* II on P. 2.2.35. See *BDA*, p. 221. In a *bv*. cp. the word *priya* takes the first place preferably.

See *Padamañjarī* on P. 7.1.21; *Nyāsa* on P. 7.1.98.

vābanta *Vt.* III on P. 2.4.30. Split : *vā* + *āP* + *anta*. See *AP* VIII, P. 2.4.17, under 6.

vāyvoḥ 'of the two winds' *Mbh.* I, p. 143, line 17.

Example for the negative aspect of *sthānivadbhāva*. See *STHĀNI*, Pt. I, 153, 233, 237, n. 923; *STHĀNI*, Pt. II, pp. 14, 60, *AP* I, p. 88.

See under *asiddha*; *paṭvyā*; *siddha*-principle; *sthānivadbhāva*.

vārṇād āṅgaṃ balīyo bhavati 'an operation taught in the *aṅga* section (P. 6.4.-7.4) (and which affects the *aṅga*) is stronger than an operation which concerns a sequence of phonemes and which is taught in the saṃdhi/*saṃhitā* section' *PN*, *pbh*. 55. That is, a morphophonological operation (*aṅga* 'pre-suffixal stem') prevails over a phonological one, i.e., saṃdhi operation conditioned by a phoneme.

See *AP* IX, P. 6.4.19 (b), under 5; *AP* IX, P. 6.4.174, under 3 (8); *AP* XI, P. 7.2.80, under 4 and 10. A morphemic rule prevails over a purely phonological rule.

See *AP* XI, P. 7.2.100, under 2(2); P. 7.2.107 (b), under 8; *AP* XIII, P. 7.4.83, under 7 (*Vt*. III).

vārtta 'appropriate, goes without saying, obvious' *Mbh*. I, p. 495, lines 14, 15.

vārttataraka 'more appropriate, more helpful' *Mbh*. I, p. 172, line 8, statements made by means of a pronoun are the more helpful ones.

vārttam 'goes without saying' *Nyāsa* on *KV* on P. 7.1.37.

vārttika **1.** A *ṭhaK*-derivation in the sense of *tad adhīte tad veda* (P. 4..2.59). See *PASPA*, n. 694.

2. *sūtre uktānuktaduruktacintākaratvam* 'reflecting on what has been stated / taught (by Pāṇini), what has not been stated, or what has been inadequately stated' Nāgeśa on Kaiyaṭa on *Mbh*. I, p. 37, line 25.

Compare Hemacandra, *Abhidhāna-cintāmaṇi* (ed. Böhtling and Rieu, p. 42) 2.170 ab, *uktānuktaduruktacintākāri vārttikam*.

3. Only known from the *Mbh*. See *PRĀTI*, n. 452, for Kielhorn's views on the separation of the text.

4. A *Vt*. may quote the first word or words of the rule on which it comments by way of *pratīka*. *Iti* may be added. E.g., *ugiditi*, *Vt*. I on P. 7.1.70. See also *Vt*. I on P. 2. 3.19; P. 2.3.21; P. 7.3.113; P. 7.4.47; P.7.4.48. See *KA*, Note (113). Thus a distinction could be made between *Vts* which quote the Pāṇini-rule and those which do not. Whether this implies a different authorship is an open question.

Quotes (rarely) examples, *Vt*. III on P. 2.3.13; *Vt*. XI on P. 6.4.22; *Vt*. I on P. 6.4.66; *Vt*. IV on P. 7.1.72; *Vts* I and III on P. 7.3.44; *Vt*. II on P.7.3.66 (*avivākya*); *Vt*.I on P. 7.3.87 (*paspaśāte*, *cākaśīmi*, *vāvaśīti*); *Vt*. II on P. 7.3.87; *Vt*. I on P. 7.4.91.

Cannot be understood without the corresponding example(s). See *Vts* I and II on P. 7.1.14, examples supplied by the *bhāṣya*.

Raises an objection and subsequently removes it. See *Mbh*. III, p. 242, line 15 (*cud-* + *parihāra*). The *Vt*. itself need not state the difficulty, which is left to be inferred from the refutation, but only states the refutation.

Does not only point out a shortcoming in a *Pāṇinisūtra*, but a series of *Vts* may engage in an independent discussion in which an earlier *Vt*. is rejected by a following *Vt*. or *Vts*. In such a case, the following *Vt*. often uses the word *siddham* 'we can manage,' that is, we

don't need the preceding *Vts*. E.g., *Vt*. III on P. 7.1.75 dismisses *Vts* I and II.

Types of *Vts*, see under *iti ced, uktam vā*.

5. Introduced in the *Sūtrapāṭha*. E.g., P. 6.1.136, a combination of two *Vts*.
6. 'one who studies the *vṛtti*', that is, the *Saṃhitā*. *Nyāsa* on *KV* on P. 2.4.5.

vārttikakāra Three important doctrines: (1) *Vyākaraṇa* is the science of words possessed of sense, and not of mere sounds, (2) The connection of words with their sense is an ever-established one, (3) The science of grammar is meant for explaining correct words current in language, by discarding them. See *Paribhāṣāsaṃgraha*, Introduction. p. 40.

vārtraghna Derivation, see *AP* XII, P. 7.3.32, under 5.

Vārṣyāyaṇi Author of a lost work, presumably dealing with semantics. Quoted by Yāska, *Nirukta* 1.2. Distinguishes six stages of *bhāva* 'becoming' as the main meaning of a verbal base.

See under *bhāva*.

vāu = *vau* 'when *vi* follows/before *vi*' *Vi* = *KviN*. *Vt*. VII on P. 7.3.85.

vāvacanam 'the statement of *vā* (either directly or by *anuvṛtti* in a rule)' *Vt*. I on P. 7.2.28.

vā /vibhāṣā /anyatarasyām Position in a rule. See *AP* IX, Note on P. 6.4.80.

vāsarūpa First words of P. 3.1.94 (*vā asarūpa*). See under *asarūpa*.

vāsarūpanyāya *KV* on P.3.2.146. Reference is to P. 3.1.94. The rule says that a general suffix like *ṆvuL* or *tṛC* (P. 3.1.133) is not necessarily set aside by a suffix taught in the section P.3.1.92 ff., provided that it does not have the same form, *anubandhas* left out of account, and excepting fem. suffixes. Thus we may apply either *ṆvuL* or *tṛC*, and the particular suffix, which is an *apavāda*.

vāsarūpavidhi Refers to P. 3.1.94. See under *lādeśeṣu...*

Vāsavadatta Name of a story mentioned by Patañjali, *Bh*. on *Vt*. I on P. 4.3.87.

vāstavārtha 'a thing as it really is (as different from its representation in language)' *PRĀTI*, p. 69.

°***vāh*** In *pra-vāh, prastha-vāh* is a *Ṇvi*-derivation, *Ṇ* causes *vṛddhi* by P. 7.2.116, and *v* is deleted by P. 6.1.67. See *AP* IX, P. 6.4.132, under 5.

Derivation: → °*vāṭ* (1) °*vāḍh*, P. 8.2.31, (2) °*vāḍ*, P. 8.2.39, (3) °*vāṭ*, P. 8.4.56.

viṃśaka 'consisting of twenty' *Mbh*. I, p. 149, line 3.

Derivation, *STHĀNI*, Pt. I, Note (150). See under *triṃśaka*.

viṃśateś ceti vaktavyam *Bhāṣyavt*. on P. 4.2.37; *Mbh*. II, p. 378, line 10. The suffix in question is *ṆinI*. Example : *viṃśino 'ṅgirasaḥ* 'Angirasas numbering twenty'.

viṃśatyādi A *gaṇa* mentioned in P. 5.2.56.

viK Augment assumed by the *KV* in the derivation of *da-vi-dhvat*.and *da-vi-dyutat* *KV* on P. 7.4.65. See *AP* XIII, P. 7.4.65 (l) and (m).

vikaraṇa **1.** A conjugation class (P. 3.1.69-81), tense or mood marker, like *ClI* (P. 3.1.43), *sIC* (for *lUṄ*), *sya* (for *lṚṄ*), *ŚaP* (P. 3.1.68), *yaK* (P. 3.1.67) and *yāsUṬ* (P. 3.4.103). They are <u>not</u> replacements of *lAṬ, lUṄ*, etc., like the finite verb endings. They are added between the verbal base and the *lakāra*: *dhātu* + *vikaraṇa* + *lakāra*. See *AP* III, pp. 27-29.

Introduced before P. 3.1.91. Therefore a *vikaraṇa* is not a *kṛt*-suffix.

Includes *ŚaP*, see *Nyāsa* on *KV* on P. 6.4.111, but not the desiderative suffix *saN*. See P. 1.3.92.

2. *Vikaraṇas* are *nitya* 'invariably applicable', whether another operation is applied or not. *Mbh.* I, p. 274, lines 18-19; p. 386, line 2.
3. *aṅgāt pūrvaṃ vikaraṇā eṣitavyāḥ* 'the *vikaraṇas* are to be desired/required (as coming into operation) before (an operation relating to/concerning the *aṅga*' *Mbh.* I, p. 286, lines 19-20. Thus we derive *taranti* and not **tiranti* by P. 7.1.100.
4. Tradition assumes that generally the finite verb endings are introduced before the *vikaraṇas*. But a distinction is made between *ārdhadhātuka vikaraṇas* (except *yaK*) and *sārvadhātuka vikaraṇas*. Here the first are introduced before the finite verb endings, whereas the second are introduced only after the finite verb endings.

For the difference between *ārdha-* and *sārvadhātuka vikaraṇas*, see Roodbergen, pp. 306-311.

See under *ŚaP*.

vikaraṇanirdeśa 'mention of (a verbal base) with the *vikaraṇa*' *KV* on P. 7.2.52; 7.4.63 (the *vikaraṇa* here is *ŚaP*). The idea is to prevent confusion with other homophonic verbal bases.

vikaraṇebhyaḥ pratiṣedho vaktavyaḥ 'after *vikaraṇas* a prohibition (of *ātm.* endings is to be phrased'. An *iṣṭi* stated in *Mbh.* I, p. 274, line 2. In P. 1.3.12 the word *dhātoḥ* has not been mentioned. Therefore *Ṅit* may refer to a suffix or to a verbal base. Since the *vikaraṇa Śnu* (P. 3.1.73) is (*Śit*, and therefore *apit*, and therefore) *Ṅit* (P. 1.1.5), why not add *ātm.* endings to the verbal bases concerned? That is why the *iṣṭi* is phrased.

vikaraṇebhyo niyamo balīyān 'a restrictive rule is stronger than (rules prescribing) *vikaraṇas*' *Mbh.* I, p. 275, line 11; *PN, pbh.* 41. Note that this *pbh.* is concerned with the *vikaraṇas* of the future, aorist and conditional, not with *Śit-vikaraṇas*. See *PN*, Pt. I, Introduction, p. 26.

vikalpa 1. (in *Mīmāṁsā*) 'possibility of an alternative, option'. Arises from the mutual incompatibility of two *śruti*-statements.

See *STHĀNI*, Part I, n. 34.

2. (in grammar) 'option (regarding the application of rules' *Mbh.* I, p. 103, lines 21, 22; *KV* on P. 7.1.21 and *AP* X, P. 7.1.21, under 5.

The prohibition of optional *ittva* means application of *nitya ittva* (by P. 7.3.44). See *AP* XII, P.7.3.46, under 8.°*artham* 'in order to have an alternative opinion' *KV* on P. 2.4.60.

See under *āttvavikalpa*; *vibhāṣā*.

vikalpita 'leaving room for doubt, optional' *Nyāsa* on *KV* on P. 3.1.90.

vikāra 1. 'change, modification (of a material, due to manufacturing), product'. A sense of *taddhita*-suffixes, P. 4.3.134, ff. See under *śauvana*.

See P. 7.1.74, under 10 (on *pīlu*).

2. 'modification (of a stem caused by a grammatical operation)'. See *PASPA*, n. 911.
3. 'modification (of *bhāva* as the basic verb meaning)'. See under *bhāva*.
4. 'change, substitution' = *ādeśa Vt.* V on P. 2.4.32; *Vt.* VI on P. 6.4.130.
5. 'substitute, modifying element which replaces another element' *Vt.* IV on P. 2.4.85.

vikāryakarman 'modifiable object'. The kind of object which undergoes a modification due to the action conveyed by the verb. E.g., *taṇḍulān pacati* 'he cooks the rice grains'. One of the three kinds of *karman*. See *KĀRA*, Note (116).

See under *karman*.

vikṛta See under *ekadeśavikṛtam...*

vikṛtagrahaṇa 'mention of a modified form'. E.g., *goh-*, instead of *guh-*. *KV* on P. 6.4.89. See *Mbh.* III, p. 211, line 21.

vikṛti **1.** 'a changed mode of Vedic recitation, modification' like *kramapāṭha*. See *Ṛkprātiśākhya* 10.1-11. *Taittirīya Prātiśākhya*, XXIII, 20; XXIV, 6.

2. *prakṛtir upādānakāraṇam, tasyaiva uttaram avasthāntaraṃ vikṛtiḥ KV* on P. 5.1.12. *Upādānakāraṇa* 'material cause'.

Opp. *prakṛti*.

vikḷp- *vikalpate* 'it leaves room for' *Mbh.* I, p. 315, line 2; 'allows an option' *KV* on P. 2.3.12 .

vikalpante 'they are optional' *PN, pbh.* 35.

Caus. *vikalpayati* 'calls in question, doubts'.

See under *kalpate*.

viklitti 'the softening of the rice'. Term used in *Vt.* X on P. 1.4.23. Effect of *pac-* 'to cook'.

Also used in *Mbh.* I, p. 255, lines 15, 17. See *TA*, n. 245.

See under *edhāḥ pakṣyanti...*

vikṣepa (In Vedānta) 'projective power (of ignorance)'. See *PN*, Pt. I, 129; Pt. II, p. 312.

vigṛh- **1.** 'to take apart, divide into constituent parts'. Said of a rule, *Mbh.* I. P. 11, line 21.

2. 'to separate'.

3. 'to analyse'.

vigrah- *iti vigṛhya* 'after having analysed the meaning (of x) as...' *KV* on P. 7.3.17.

vigraha **1.** 'separation'. Said of a word not forming part of a cp., *Ṛkprātiśākhya*, 7.2.

2. 'analysis'. Said of a cp. in order to identify the cp. constituents.

3. 'splitting of a rule' *Mbh.* I, p. 200, line 16 (in a *Ślokavārttika*).

vigrahavat 'having a tangible form' *Mbh.* II, p. 67, line 15.

vigrahavākya 'constituent analysis' whether technical-grammatical (*alaukika*) or non-technical (*laukika*), that is, a wordgroup paraphrase in the case of cps.

See *Nyāsa* on *KV* on P. 2.1.1.

See *ATA*, Note (136).

vighāta 'destruction, annulment' *pravṛtti*° *KV* on P. 1.4.27.

See *KĀRA*, Note (47).

vighātin 'liable to impediment' i.e., *anitya* 'not invariably applicable' *Mbh.* III, p. 206, line 12 (in *Ślokavt.*).

viC *Kṛt* suffix, P. 3.2.73 and P. 3.2.75.

See derivation of *kīlālapa*, *AP* IX, p.369.

vicar- *idaṃ vicāryate* 'this is examined, investigated' *Mbh.* I, p. 27, line 21; p. 28, line 26.

vicitrās taddhitavṛttayaḥ 'the *taddhita*-derivations are amazing' *Mbh.* I, p. 481, lines 25-26.

vicitrā hi gaṇasya kṛtir gaṇakāreṇa 'amazing indeed is the composition of the *gaṇa*(*pāṭha*) by the author of the *gaṇa*s' *Nyāsa* on *KV* on P. 7.4.75.

vicitrā hi sūtrasya kṛtiḥ pāṇiner iti 'amazing is Pāṇini's composition of the A.' *KV* on P. 7.2.78.

See under *śobhanā khalu pāṇineḥ sūtrasya kṛtiḥ*.

vijñā- *katham idaṃ vijñāyate* 'how is this (rule to be) interpreted?' *Mbh*. III, p. 215, line 2; p. 323, line 18..

kimartham...na vijñāyate 'why can't we understand / argue that...' *KV* on P. 7.2.98

vijñāna 'understanding; we understand that...' *Vt*. IV on P. 6.4.120; *Vt*. V on P. 7.1.2; *Vt*. III on P. 7.1.33.

°*prasaṅga* 'understanding of becoming applicable (again)' *PN, pbh*. 39.

vyavasthitavibhāṣāvijñānāt 'by understanding that...is a *vyavasthitavibhāṣā*' *KV* on P. 7.4.41.

vijñānavāda A Mahāyāna (Yogācāra) Buddhist epistemological theory. Denies the existence of an "external world" in the sense of things independent of a cognizing subject. Assumes an *ālaya-vijñāna* 'consciousness in the form of a store-house' as the source of our imagining of things. Reduces the world to an illusion. Great value is attached to the practice (*ācāra*) of *yoga* from which the school derives its name. Founder-teachers of this school are Asaṅga and Vasubandha dated in the 4th century A.D. A treatise of Yogācāra is the *Mahāyāna-parisaṃgraha* 'compendium of Mahāyāna', ascribed to Asaṅga, known only in Chinese and Tibetan translations. See E. Frauwallner, *Die Philosophie des Buddhismus*. Akademie-Verlag. Berlin. 2. unveränderte Auflage 1958, pp. 264-390; P. Harvey, *An introduction to Buddhism*, Cambridge University Press, Repr. 1991, pp. 105-106; 109-110.

See *PASPA*, n. 457

vitta 'renowned' P. 8.2.58.

vid- 'to know' (*Dhp*. 2.55, *vidA*-).

vidita *Iḍāgama* by *Vt*. I on P. 7.2.15.

viduṣas Pl. acc. masc. of *vidvas* 'learned'. Derivation, *STHĀNI*, Pt. I, Note (81).

viduṣī 'a learned woman'. See under *vidvas*.

viddha Ppp. of *vyadh-*, q.v. See *AP* IX, p. 8.

vidyā **1.** *vid* + *KyaP*, P. 3.3.99. See under *vaidya*.

2. 'learning'. Becomes useful in four ways, see *Mbh*. I, p. 5, line 28, p. 6, line 2. See *PASPA*, pp. 74-75.

vidyut 'lightning'. Colour used for predictions. See the *śloka* quoted in *Mbh*. I, p. 449, lines 24-25 (on P. 2.3.13).

See under *utpāta*.

vidvas P. 7.1.36, *KvasU* replaces *ŚatṚ* (P.3.2.124). See *Nyāsa* on *KV* on P. 6.4.131. *IṬ* (by P. 7.2.35) is not added because *ŚatṚ* is *sārvadhātuka* (P. 3.4.113) and *KvasU* is also *sārvadhātuka* by *sthānivadbhāva*.

Derivation of *vidvān*, *lAṬ* (P. 3.2.123)→ *ŚatṚ* (P. 3.2.124)→ *ŚaP* + *ŚatṚ* (P. 3.1.68). Delete *ŚaP* (P. 2.4.72)→ Replace *ŚatṚ* by *KvasU* (P 7.1.36).

See *AP* X, P. 7.1.36.

See under *ŚatṚ*.

Fem. derivation :

vidvas + *ṄīP*	
vidus + *ī*	P. 6.4.131; 6.1.108
viduṣ + *ī*	P. 8.3.57
viduṣī.	

vidhā- (pass. *vidhīyate*) 'to lay down, to prescribe'.

vidhāna **1.** 'prescription of (the application of) a rule' that is, the rule must be applied, *Vt*. IX on P.2.3.1; *Vt*. I on P. 2.4.35; *Vt*. VIII on P. 2.4.81.

guṇavidhāna 'prescription of *guṇa*' *Vt*. V on P. 7.3.86.

See under *tadvidhānāt siddham*; *vidhi*.

2. 'application (of a rule)'. See under *avidhi; ādeśavidhānakāla.*

3. '(prescriptive)reference' *KV* on P. 2.4.34.

vidhānakāla 'the time when (the substitution concerned) is to be introduced' *KV* on P.7.1.33.

vidhānasāmarthya '(on) the strength of (the phrasing of) the rule'. That is, because otherwise the rule would be redundant. *KV* on P. 6.4.63.

vidhi **1.** *vidhir iti ko 'yaṃ śabdaḥ, Mbh.* I, p. 359, line 2.

Can be derived in the sense of *bhāva*, 'prescription', and in a passive sense, 'that which is prescribed', i.e., *kārya* 'grammatical operation'. See *SA*, Note (2).

See *STHĀNI*, Pt. I, p. 193, *karmasādhana (vidhīyate iti vidhiḥ)* and *bhāvasādhana (vidhānam iti vidhiḥ).*

2. 'a rule which prescribes (or prohibits) something which is not available by any other rule' .

Connects a particular aim (*phala*) with a particular means. The means consists in an action. If the means is not known from another source, the *vidhi* is called *apūrvavidhi*. The stock example is *agniṣṭomena yajeta svargakāmaḥ* 'let the one desirous of *svarga* sacrifice with the Agniṣṭoma (sacrifice)'. See *PASPA*, Note (19).

A *vidhi* may be *apūrva* 'not having an earlier rule teaching the same, teaching something new' *Mbh.* III, p. 201, lines 15-16. See Nāgeśa on *PN, pbh.* 100. *te khalu vidhayaḥ suparigṛhītā bhavanti yeṣu lakṣaṇaṃ prapañcaś ca* 'those prescriptions are well formed indeed which contain a rule and an amplification/specification of instances (like P. 2.1.58)' *Mbh.* I, p. 400, line 8.

Analysed as consisting of an *uddeśya* and a *vidheya*. See *AP* I, P. 1.1.54, under 7.

Includes *pratiṣedha*. See under *vidhyartham*.

A *vidhi* must have at least one example in usage to which it is specifically applicable. If no examples can be shown, the rule is futile.

See under *anavakāśa, antaraṅgam api guṇam...; avidheya; vidhisūtra; sāvakāśa.*

3. 'grammatical operation' *santv atraite vidhayaḥ* 'let these operations (*iyAṄ, guṇa, vṛddhi*) take place', *Mbh.* III, p. 200, line 23.

See *AP* IX, P. 6.4.134, under 4.

See under *karaṇasādhana; niyama; punarvacana; vidhisūtra; sādhana.*

Opp. *avidhi*.

4. According to *Mīmāṃsā*, is *ajñātārthajñāpakavedavibhāga* 'a part of the Veda which informs us of a matter not known (before)' *Nyāyakośa*, Poona 1928, p. 755, s.v. *vidhi*. *Apūrvabodhako vidhiḥ*, see *ATA*, n. 246; *AP* XIII, P. 7.4.60, under 5.

See *Tantravārttika* (?), *atyantam aprāptau* 'refers to what is absolutely not available (from another source)'.

In grammar, if a rule does not teach something new, unknown from an earlier *sūtra*, it becomes repetitive. In that case, it is assumed to have a restrictive sense (*niyama*).

°***vidhi*** 'rule (prescribing) an operation...'. See under *ajvidhi; hrasvavidhi, Vt.* VII on *Śivasūtras* 3/4; *dvivyañjanavidhi* '... on two consonants' *Vt.* XIII on *Śivasūtras* 3 and 4.

vidhi, niyama and **parisaṃkhyā** (in *Mīmāṁsā*) . See *The Arthasaṃgraha of Laugākṣi Bhāskara*. Edited by A. B. Gajendragadkar (and) R.D. Karmarkar. Third Edition, Bombay 1934. Reprint Motilal Banarsidass : Delhi 1984, Notes, p. 221, *vidhi* lays down something which is new, not known from another source. *Niyama* restricts us to one of the two or more mutually exclusive alternatives. *Parisaṃkhyā* excludes one of the two alternatives which become simultaneously applicable.

vidhiniyamasaṃbhave vidhir eva jyāyān 'given the possibility of (a rule being) a *vidhi* or a restrictive rule, (it would be better to consider) a *vidhi* only'. See *Mbh.* III, p. 210, lines 15-16 (on P. 6.4.49); *PN, pbh.* 100.

vidhilIṄ P. 3.3.161. Takes *sārvadhātuka* endings, P. 3.4.113.

The *s* of the augments *yāsUṬ, sīyUṬ* and *sUṬ* is deleted by P. 7.2.79.

See *AP* XIII, P. 7.4.53, under 3.

See under *āśīrlIṄ* and *lIṄ*; *hanyāt*.

vidhisūtra Any *vidhi* 'rule' implies that what it prescribed is not applicable by or cannot be had from another rule.

See *AP* V, pp. 52-53; VIII, P. 2.4.73, under 1.

First *vidhi*, then *pratiṣedha*, or just the reverse? See *bhāṣya* on P.7.2.7, and *AP* XI, P. 7.2.7, under 6.

See Joshi–Roodbergen (d), 1996, pp. 77, 79.

See under *bahulaṃ chandasi* (Vedic usage); *mantre*, P. 2.4.80; *lāghava*; *vidheyārthe*.

vidheya **1.** 'that which is to be prescribed' i.e., the operation prescribed with its restrictions. Is prescribed with regard to what? The latter forms the subject-part (*uddeśya*) of the *sūtra*.

That which is prescribed by a *vidhi* as the new thing, not known from an earlier source. See *KV* on P. 7.4.69.

What is stated in the nominative, or as a meaning condition in the locative in a rule belongs to the *vidheya*. See *AP* I, P. 1.1.54, under 7; P. 2.1.21, under 3.

Whatever restricts the *vidheya* belongs to the *vidheya*. E.g., *chandasi* in P. 2.4.28 (a). See also *mantre*, P. 2.4.80, under 2.

2. Either continued as a *vidheya* or blocked by another *vidheya*, but it does not become the *uddeśya* (or part of that) of the next rule. See *AP* IV, P. 1.4.106 (b), under 3.

3. Can a rule have two *vidheyas*? Not normally. See *AP* IX, P. 6.4.119 (a) and (b). Here the original rule P. 6.4.119 is split. But P. 6.4.120 in which P. 6.4.119 (b) is continued does contain two *vidheyas*.

After splitting a rule two *vidheyas* may apply to two different *sthānins* in the same word, in conjunction. E.g., P. 7.2.107 (b).

See *SA*, Note (121); *STHĀNI*, Pt. I, Note (53) on P. 1.1.57; *AP* VII, P. 2.3.5, under 2.

See under *vidhisūtra*.

See under *uddeśyavidheyabhāva*; *vidhi*.

Opp. *uddeśya*.

vidhyapekṣa 'in anticipation of a grammatical operation', namely, the addition of a *sārva-* or *ārdhadhātuka* suffix. The point is that we have to take into account the *aṅga* as it is before the suffix is added.

vidhyartha 'meant for (the application of) a rule' *Nyāsa* on *KV* on P. 6.4.13.

vidhyartham **1.** 'for the sake of the prescription (which is not available by any other rule)' *KV* on P. 6.4.11.
2. 'for the sake of (being) a regular *vidhi* (and not for being a *niyama*)' *KV* on P. 7.3.5.

vidhyarthaṃ syāt 'would be meant as a *vidhi*'. That is, as a prohibition, because *vidhi* includes *pratiṣedha*, but not a *niyama*. *KV* on P. 7.2.63.

vināma 'retroflexation' *Vt.* XI on *Śivasūtras* 3 and 4. (= *ṇatva*).

vinimitta 'having different causes' *Mbh.* III, p. 265, line 1.

vinivṛtti Term for *lopa* used by the *Śloka-vārttikakāra*, *Mbh.* III, p. 189, lines 17, 21.

vinte 3 sg. pres. *ātm.* of *vid-*, belonging to the seventh class.

Derivation : *vinad* + *te*. Apply P. 6.4.111 (*na*→*n*), P. 8.4.56 (*d*→ *t*) and P. 8.4.65 (*lopa* of *t*). See *AP* X, P. 7.1.7, under 5.

vindhyo vardhitakam 'the heap of rice is the Vindhya mountain' *Mbh.* I, p. 468, line 21. See *PRĀTI*, Note (95).

See under *anudarā kanyā*.

vinmator luk Part of *Vt.* I on P. 6.4.155 in the version of the *Bhāradhvājīyas*. *Mbh.* III, p. 130, line 10.

See under *matupo luk*.

vipariṇam- *vipariṇamyate* 'is provided with a case ending (according to requirement)' *KV* on P. 6.4.1.

vipariṇāma 'exchange'. That is, replacement of one linguistic case or gender category by another. See *FANU*, p. 220.

See under *liṅgavipariṇāma, vibhakti-vipariṇāma*.

viparīta **1.** 'reverse' *KV* on P. 7.1.62.
2. 'opposite' *KV* on P. 7.1.11.

viparyaya 'change' *Nyāsa* on *KV* on P. 3.2.31.

viparyāsa **1.** 'interchange' *Vt.* IV on P. 1.1.26.
2. 'the reverse' *Vt.* V on P. 2.3.36.

viparyāsanivṛttyarthaṃ vyavahita-nivṛttyarthaṃ ca *Vts.* VIII and IX on P. 3.1.40. Quoted in *Bālamanoramā* on *SK*, No. 2239, on P. 3.1.40.

vipratiṣedha **1.** 'conflict (of rules)'.

Term not defined in the A., but defined by Kātyāyana, *Vt.* I on P. 1.4.2, *dvau prasaṅgāv anyārthāv ekasmin sa vipratiṣedhaḥ* 'two possibilities for application (of rules) which have a different aim with regard to one and the same (linguistic element)'. Patañjali (*Mbh.* I, p. 304, line 14) adds the word *yugapat* 'simultaneously, in the same stage of derivation' in the definition.

Dealt with in the second section of the *Paribhāṣenduśekhara, pbhs* 38-70, 33 *pbhs* in all.

See *PN*, Pt. I, Introduction, pp. 24-31. *Ibid.*, p. 25, defined as *yatra dvau prasaṅgāv anyārthau yugapat prāpnutaḥ sa vipratiṣedhaḥ*.

See *STHĀNI*, Pt. I, p. 121.

2. Features assumed by Patañjali : (1) Two rules become applicable simultaneously to the same linguistic item or in the same stage of derivation, (2) Show that each rule has scope independently (*avakāśa*), (3) Quote examples for (2), (4) Show examples in which the two rules become applicable simultaneously. See *ANA*, p. 51; *AP* IV, p. 16-18, 33-36; *AP* XIII, P. 7.4.47, under 8 (*Vt.* IV).

Requires (1) *sāvakāśatva*, (2) *sama-vasthitatva*.

Ubhayoḥ sāvakāśayor yukto vipratiṣedhaḥ 'a conflict is appropriate

between two (rules) which have scope (elsewhere)' *Mbh.* III, p. 197, line 10. But then Patañjali denies this for the *pūrvatrāsiddha* and the *ā bhāt* sections by referring to a statement by *ācārya* Kātyāyana, i.e., *Vt.* I on P. 8.2.1, 'the *ācārya* (Kātyāyana) is going to state (*Vt.* I on P. 8.2.1) (that) in the *pūrvatrāsiddha* section there is no *vipratiṣedha*, because there is no *para*-rule (the *para*-rule being *asiddha* for purposes of application). In case one rule is not there, there is no conflict, how much more so, if both are not there (since in the *ā bhāt* section both are *asiddha*)'.

The standard examples quoted by Patañjali are *vṛkṣābhyām* and *vṛkṣeṣu* (*Mbh.* I, p. 304, line 15). The relevant *sūtras* are P. 7.3.102 (*-a*→*-ā*) and 103 (*-a*→*-e*). But how to derive *vṛkṣebhyas?* Here both rules apply. The conflict is solved traditionally by *paratva*.

See *Mbh.* I, p. 46, lines 10-22.

3. (1) Not between *apavāda* and *utsarga* (line 10). Reference is to P. 1.4.2, where *para* means *iṣṭa* (lines 13-14), (2) When there is an item to which two operations are applicable (line 15), (3) When there is *asaṃbhava* 'impossibility of applying operations' (line 16), (4) When two rules which each have their own, proper domain of application come together (in a given case) (line 21, *dvayor hi sāvakāśayoḥ samavasthitayor vipratiṣedho bhavati* 'a conflict occurs between two (rules) which have scope (elsewhere) and which become applicable simultaneously (in the same stage of derivation)' *Mbh.* III, p. 197, line 10; p. 385, lines 15-16).

For the ordering of the application of rules, see *AP* IV, pp. 9,17-18, 20-28.

4. 'conflict procedure' *Vt.* I on P. 6.4.47; *Vt.* II on P. 7.1.72.

See *PN*, Pt. I, Introduction, p. 25, four factors in deciding priority in case of a conflict : 1. *paratva*, 2. *nityatva*, 3. *antaraṅgatva*, and 4. *apavādatva*. The relative strength of these factors is laid down by *PN*, *pbh*. 38.

5. Used in the sense of *pūrvavipratiṣedha*, *Vt.* II on P. 7.4.10.

See *AP* X, P. 7.1.73, under 9.

See under *anubandha*; *upadeśa*; *para*° and *pūrva*°; *paratva*; *siddha*-principle.

6. For a summary of conflict-solving principles, see *STHĀNI*, Pt. II, p. 158.

vipratiṣedhārtham 'in order to maintain that there is a conflict (between x and y); in order to apply conflict procedure' *Vt.* I on P. 7.1.73.

vipratiṣedhena '(rule x prevails over rule y) by conflict procedure' *Vt.* II on P. 7.1.26; *Vt.* I on P. 7.2.20; *KV* on P. 7.2.101. Reference is to *paratva*.

vipratiṣedhe paraṃ kāryam P. 4.1.2. Two traditional interpretations, *KA*, n. 839.

viprayoga **1.** 'bad use (of the pl. case endings)' *Vt.* I on P. 1.4.21. The example is *akṣīṇi me darśanīyāni* 'my eyes are worth seeing'.

2. 'disconnection'. See *AP* III, pp. 104-105 (with reference to Bhartṛhari).

See under *saṃsarga*.

vibhakta 'separated' P. 2.3.42, defining the abl. of comparison.

See *VIBHA*, Note (73).

vibhakti **1.** 'case ending or finite verb ending' P. 1.4.104. Used for a finite verb ending. See P. 1. 3. 4. This ending is called *tiN*. See *AP*, P.7.2.114, under 2.

2. The suffixes, *tasIL, traL, ha*, etc., introduced by P. 5.3.1-27. See *AP* XI, P. 7.2.104, under 3.

See Joshi-Roodbergen (f), 2000, pp. 102-105.

vibhaktiniyama *Mbh*. I, p. 463, line 5.

See under *niyama*; *pratyayaniyama*.

vibhaktipratirūpaka 'similar in form to a case ending or finite verb ending'. See *AP* IV, P. 1.4.57, under 6.

See under *upasargavibhaktisvara...*

vibhaktivipariṇāma 'exchange of case ending' i.e., replacement of one case ending by another one, as a convention in the phrasing of *sūtras*. See *FANU*, pp. 220-229.

An illustration of *vibhaktivipariṇāma* is given in *Mbh*. III, p. 328, lines 15ff: *uccāni devadattasya gṛhāṇi. Āmantrayasva enam* 'the houses of Devadatta are high. Invite him'. Here *devadatta* is first used in the gen., then in the acc.

(1) Of abl. into gen. *FANU*, pp. 220-221.
(2) Of loc. into gen., *FANU*, pp. 221-224.
(3) Of loc. into nom., *FANU*, pp. 226-227.
(4) Of gen. into abl., *FANU*, pp. 227-228.
(5) Of gen. into nom., *FANU*, pp. 228-229.

For *sthānyādeśabhāva* see *FANU*, pp. 241, 242.

Not usually of a nom. into a technical gen. (P.1.1.49). If a technical gen. is required in a following rule of an item stated in the nom. in a preceding rule, the explicit mention of the item in the gen. is required. See *Vt*. I on P. 7.2.37.

See *AP* XI, P. 7.2.37, under 2.

vibhaktau In P. 6.3.132 provides the clue that *PN, pbh*. 74 is not universally valid.

See *AP* IX, P. 6.4.127, under 5.

vibhaktau liṅgaviśiṣṭagrahaṇam *PN, pbh. 72*. See *Vt*. XIII on P. 7.1.1 (*na vā, vibhaktau*). *Mbh*. III, p. 223, line 18 (on P. 6.4.133). See P. 6.4.133, under 7.

vibhaktyadhikāra 'the section in which the term *vibhaktau* is continued'. Reference is to P. 7.2.84-114 (inclusive).

vibhaktyabhāvaprasaṅga 'the undesired consequence of not adding the (relevant) case ending' *Vt*. VII on P. 2.3.1.

See *ANA*, Note (30).

vibhaktyartha 'the meaning of a case ending' *Vt*. III on P. 2.3.1. Consists in sg. number, etc. *Mbh*. I, p. 440, line 4. See *ANA*, Note (13).

Is wider than *kāraka*, because it includes *śeṣa*-relations also.

A sense in which *avyayībhāva* cps are prescribed, P. 2.1.6.

Does a *bv*. cp. convey *vibhaktyartha*? *Vt*. VII on P. 2.2.24. See *BDA*, Note (44), under B.

See under *avyaya*.

vibhāṣā **1.** 'option'. Three possibilities are mentioned, *prāpta, aprāpta*, or both. *Vt*. XX on P. 1.1.44. See *Mbh*. I, p. 105, lines 16-20, 23. Examples are quoted for *aprāpta* and *prāpta* (*Vt*. XXI) only.

To indicate an option, other words may also be used, like *anyatarasyām, ubhayathā, ekeṣām, bahulam*. In later tradition the mention of a grammarian's name in a *Pāṇinisūtra* is interpreted in the sense of option. See under *pūjārtham*.

See *AP* XII, P. 7.3.24, under 5.

See *KĀRA*, Note (181) for *prāpta*- and *aprāpta-vibhāṣā* .

See under *trisaṃśayāḥ*; *vā* and *vā*/ *vibhāṣā*.

2. (traditionally) 'optionally' *sādhv anuśāsane'smin yasya vibhāṣā tasya sādhutvam* 'in this (grammar) which

teaches what is correct, let that which is made optional be optionally correct' *Vt.* XIV on P. 1.1.44.

According to *Vt.* XIX on this rule, the term *vibhāṣā* need not be taught, because it is known from usage.

3. 'marginally, non-preferred option, preferably not'. See P. Kiparsky 1979, pp.1,55.

See *KĀRA*, Note (181).

4. Used in the sense of mere option, not in that of less preferred option, in P. 7.2.15. This is an isolated case, in which *vibhāṣā* is part of the *uddeśya*. Therefore it is not to be connected with *na* as part of the *vidheya*. For a possible reason see *AP* XI, Introduction, under P. 7.2.15.

Is continued as long as the same *vidheya* is continued. See *FANU*, p. 272, convention 24. See *AP* VIII, P. 2.4.13, under 4.

Always concerns the *vidheya*. E.g., *vibhāṣā ekavacanam* in P. 2.4.12 means that the plural is the preferred form. See *AP* VIII, P. 2.4:25.

See under *aprāpta*° and *prāpta*°; *ācāryadeśaśīlana*; *mahāvibhāṣā*.

5. Used in the sense of partial option, namely, for *syāṬ*, but not for *hrasvatva*, P. 7.3.115.

6. Opp. of *bhāṣā*, q.v.

vibhāṣā samāsānto bhavati '(a rule prescribing) a *samāsānta* suffix is optional' *Mbh.* III, p. 140, line 6.

See under *samāsānto vidhir anityaḥ*.

vibhāṣita 'optional'. Term used in *Cāndra-vyākaraṇa* for *ubhayapadin* in the Pāṇinian *Dhātupāṭha*. Also used in the *Kātantra Dhātupāṭha*. See G. Palsule 1961, pp. 41, 52.

vibhāṣitam Adv. 'optionally'. P. 8.1.53 and 74.

Vibhāṣitam mentioned in a rule indicates that the immediately preceding rule is *nitya* 'invariably applicable'. P. 7.3.24 contains the word *prācām*. If this is taken to refer to the opinion of the eastern grammarians, P. 7.3.24, itself would be optional. That is not the case. Therefore the *KV* interprets *prācām* in the sense of *prācām deśe* 'in the country of the Easterners'.

See P. Kiparsky, p. 208.

See *AP* XII, P. 7.3.25 (b), under 3.

vibhāṣiteṭka 'having optional *iḍāgama*' *KV* on P. 7.2.15.

vibhāṣya- *mitho na vibhāṣyante* 'are not mutually optional', i.e., the expressions concerned are not freely interchangeable. *Mbh.* III, p. 350, line 11.

See *AP* XIII, P. 7.4.41, under 6.

vimuktādi A *gaṇa*, P. 5.2.61.

virāma 'cessation (of maximum proximity of speech-sounds)' P. 1.4.110. See *AP* IV, P. 1.4.110, under 2. Defines *avasāna* 'pause'.

virūpa 'having a different form' *Nyāsa* on *KV* on P. 2.4.11.

Opp. *sarūpa*.

virodha 'contradiction' *KV* on P. 7.1.88. Explained by *Nyāsa* here as *anavasthā* 'regressus ad infinitum'.

virodho bādhakāraṇam Kaiyaṭa on *Bh.* No. 9 on P. 2.3.1. See *ANA*, text, p. 9, trsl. p. 15, Note (10).

See *TA*, pp. 22-23, and note 71.

vilambita A slow tempo of pronunciation. *Mbh.* I, p. 181, line 14.

See under *druta, madhyama*.

vilālayati Derivation, *AP* XII, P. 7.3.39, under 3.

vivakṣā **1.** 'the intention of the speaker when making a statement'. A concept not used

by Pāṇini, but known from Kātyāyana (*Vts* VI-XV on P. 1.4.23) and Patañjali. It is not a grammatical concept, but belongs to style as shown in variation in discourse introduced for a particular purpose. Concerns the choice of words, to a lesser extent the choice of the agent-*kāraka* instead of the *karaṇakāraka* to emphasize the role of the agent, and the qualifier-qualified relation between words. For instance, instead of saying *sthālyā pacati* 'he cooks with the help of a pot' we may say *sthālī pacati* 'the pot cooks'. Here the role of agent, defined as *svatantra* (P. 1.4.54) is assigned to an inanimate object to emphasize the part played by the pot in the cooking process. See *KĀRA*, Introduction, pp. xviii, xx-xxi, and Note (99).

2. Patañjali uses the notion of *vivakṣā*, to redefine *śeṣa*. A *kāraka* may be *avivakṣita* 'not desired to be expressed'. In that case, it becomes *śeṣa*. Consequently, the gen. ending may be added. See *PRĀTI*, Note (61); *AP* VI, Introduction, p. xi; *AP* VII, pp. 87-88, 93, 94.

3. *Mbh*. I, p. 342, line 2; p. 343, line 3, twofold *vivakṣā*, is mentioned. The first variety is of a diction (*prayoktrī*). The speaker uses soft, unctuous, smooth words with a soft, unctuous, smooth tongue, presumably to extol his subject or to flatter his audience. The second variety (*laukikī*) is the way of common expression where understanding is of *prāya* (i.e., *loka* 'common usage'). For instance, we may say *prākārīyā iṣṭakāḥ* 'bricks fit for a wall'. Here the *taddhita*-suffix *cha* is used after *prākāra* in the sense defined by P. 5.1.16. The word *prākārīyā* is used to express a matter of fact judgment regarding the bricks.

4. *na hīha śabdaśāstre vastunaḥ sattaiva śabdasaṃskārasya pradhānaṃ kāraṇam. Kiṃ tarhi. Vivakṣā ca* 'for here in grammar the factual existence only of a thing is not the main cause of the application of a rule. Then what? Also the intention of the speaker'. *Nyāsa* on *KV* on p. 1.1.19.

See Bhartṛhari, *VP* 3.14.198 (ed. W. Rau, 1977); *VP* III Pt. II, 1974, p. 213, 'meanings are elaborated out of words. It is that (word) which creates meanings. And there is no other way of inferring the speaker's intention than the word'.

5. The relation of *viśeṣaṇa* and *viśeṣya* depends on *vivakṣā*. See *KV* on P. 2.2.36.

See *AP* VI, Introd. p. v; *AP* VI, P. 2.2.10, under 9; *AP* VII, p. 94, under 11; *AP* XI, P. 7.2.103, under 4. E.g., *vyadh*→ *viddha*. See under *vyadh-*. See *AP* XI, P.7.2.17, under 3 (*kartṛvivakṣā*). See under *tataś ced vivakṣā*; *śeṣa*; *svabhāvasiddhatva*.

Opp. *avivakṣā*.

vivakṣātaḥ kārakāṇi 'the *kārakas* (are used) according to the intention of the speaker' See *ANA*, n. 126.

vivakṣāyām ārdhadhātuka° 'given the intention to use an *ārdhadhātuka* suffix' *KV* on P. 2.4.35.

vivakṣārtha 'for the sake of *vivakṣā*'. E.g., *KV* on P. 5.2.94. That is, the meaning of the suffix depends on what the speaker wants to express.

See under *iti*; *tataś ced vivakṣā*.

vivāra 'relative openness (of the vowel *ā*)' *Mbh*.I, p.61, line15. See Allen, 1953, p. 58.

Opp. *saṃvāra*.

vivṛta '(relatively) open' *Vt.* I on *Śivasūtra* 1; *Vt.* II on *Śivasūtra* 1. See Allen, 1953, p. 34, 58.

Opp. *saṃvṛta*.

viśabdana = *pratijñānam* 'promise, assurance' (?) *KV* on P. 7.2.23.

viśayavat *viśayavatyo hi vṛttayo bhavanti* 'the word-formation procedures (of etymology) are doubtful' *Nirukta* 2.1.

viśaraṇārtha 'the meaning of "to burst open"' *Nyāsa* on *KV* on P. 7.4.87. A meaning recorded for *phal-* (*Dhp.* 1.549).

viśiṣ- **1.** 'to distinguish'.

2. 'to specify' *viśeṣyate* 'is caused to be distinguished, is specified' (by = instr.) *Mbh.* III, p. 215, line 10; *KV* on P. 7.3.44; *viśiṣyate* 'is distinguished, specified' *KV* on P. 7.3.44; on P. 7.3.46.

3. 'to qualify'.

viśiṣṭa 'different'. See *Nyāsa* on *KV* on P. 2.4.7 (*bhedavacana*).

viśiṣṭe viṣaye 'in a particular domain', i.e., with regard to particular meanings only. *Nyāsa* on *KV* on P. 7.3.16.

°***viśiṣṭa*** 'qualified by'. See *AP* XIII, P. 7.4.60, under 9.

viśiṣṭagrahaṇa 'mention of a particular (type of suffix)' *Vt.* III on P. 7.3.50.

viśiṣṭaliṅga 'having different genders' P. 2.4.7.

See *AP* XII, P. 7.3.14, under 6.

viśeṣa **1.** 'distinction, difference'. One thing is to distinguish, another to know about distinctions. The latter requires the phrasing of propositions. Compare *VP* 1.131 (ed. W. Rau, 1977 = *VP* 1.123, Abhyankar-Limaye, Poona 1965).

kaḥ punar atra viśeṣo..x (loc.) *vā* y (loc.) *Mbh.* III, p. 320, line 15.

2. 'a particular (thing / case / notion)' *Mbh.* I, p. 220, line 6.

Opp. *sāmānya*. See *Mbh.* I, p. 171, line 26; p. 172, line 6, what is *sāmānya*, what is *viśeṣa*? It depends on *vivakṣā*.

3. 'a word referring to a particular thing' *Vt.* III on P. 1.1.56.

See under *viśeṣaśabda*.

Opp. *sāmānya*.

4. 'specific (defining) feature / differentiating feature' Mbh. III, p. 93, line 25. *ANA*, Kaiyaṭa on *Bh.* No. 1 on P. 2.3.6.

5. 'special meaning' *Vt.* II on P. 7.3.66; *KV* on P. 7.3.66.

6. 'specific mention', namely, of an *ārdhadhātuka* suffix), *Vt.* III on P. 2.4.35.

viśeṣasya anāśraya 'not conditioned by a specific term'.

viśeṣeṣv avatiṣṭhate 'is to be settled in particular cases'.

°*artham* 'in order to qualify' *Mbh.* II, p. 234, line 7.

°***viśeṣa*** 'a particular, special...'. E.g., °*ādeśavieśeṣāśrayatvāt* 'because of its being conditioned by a particular substitute' *Nyāsa* on *KV* on P. 2.4.49.

viśeṣaka 'that which differentiates' *Mbh.* I, p. 289, lines 4, 6, 7.

viśeṣaṇa 'that which qualifies, qualification' P. 2.1.57; *Mbh.* I, p. 228, line 5.

saviśeṣaṇānāṃ vṛttir na vṛttasya vā viśeṣaṇaṃ na prayujyate 'cp. formation of (words) provided with a qualifying word (is) not (used), nor is a qualifying word used (as an element) of a form already compounded' *Mbh.* I, p. 361, line 5.

See *SA*, *Bh.* No. 33. Examples quoted in *Bh.* No. 34 are *devadattasya gurukulam* 'Devadatta's teacher's house' and *devadattasya dāsabhāryā* 'Devadatta's slave's wife'. See *STHĀNI*, Pt. I, n. 125.

utsṛṣṭa° 'stripped of qualifications' *KV* on P. 7.1.2.

And *viśeṣya*, see *KA*, Note (96).

°***viśeṣaṇa*** 'qualifies', i.e., concerns, *Mbh*.III, p.243, line 19, *jhakāraviśeṣaṇaṃ pratyaya-viśeṣaṇam*.

See under *saṃbhavavyabhicārā-bhyām...*

viśeṣaṇatā 'the status of being a qualifier' See *PRĀTI*, p. 63.

viśeṣaṇaviśeṣyabhāva 'qualifier-qualified relation'. See *BDA*, n. 314; *PRĀTI*, Note (44).

See under *paricchedyaparicchedaka-bhāva*.

viśeṣaṇasamāsa 'cp.-formation of two qualifying words'. See P. 2.1.57, under 7.

See Mall. on *Kir*. 7.36; 9.60; 15.45. See *Kir*. 3.53, *Mghk*, n. 400.

See *AP* V, pp. 123-124.

viśeṣaṇārtha *KV* on P. 3.1.48. Reference is to the *C* of *CaṄ* which serves to differentiate it from *aṄ*.

viśeṣaṇārtham 'serves to differentiate' *KV* on P. 6.4.19. E.g., in *ṬāP*, *ḌāP* the *Ṭ* and *Ḍ* are used *viśeṣaṇārtham*. Not to be confused with *uccāraṇārtham*.

aniḍgrahaṇaṃ nityam ity anena viśeṣaṇārtham '(the word) *nitya* serves to qualify the word *aniṭ*, *KV* on P. 7.2.61.

viśeṣavācin 'a (gender-)difference expressing (word)'. *yo 'sau viśeṣavācī śabdas tadasāṃnidhyāt* 'because there is no nearness of a gender-difference expressing word (in the case of *yuṣmad/asmad*)' *Mbh*. III, p. 253, line 12. A substantive which would make the difference in gender intended is not used near *yuṣmad/asmad*. In fact, *yuṣmad/asmad* are genderless.

viśeṣaśabda 'a term referring to a particular'. See *STHĀNI*, Pt. I, p. 39 (Kaiyaṭa).

Compare *Vt*. III on P. 1.1.56.

Opp. *sāmānyaśabda*.

viśeṣābhāva 'does not make a differerence', namely, whether the rule is applied or not (because of *asiddhatva*). Therefore the rule concerned is redundant (*anarthaka*). *Nyāsa* on P. 6.4.63.

viśeṣya 'that which is to be differentiated' P. 2.1.57.

See under *viśeṣaṇa*.

viśeṣyaviśeṣaṇabhāva **1.** 'qualifier-qualified relation'. Is only meaningful, if there is a possibility of deviation between *viśeṣya* and *viśeṣaṇa*. E.g., *nīlo ghaṭaḥ*. Pots may be black also. When this possibility is lacking, there is no point in assuming a qualifier-qualified relation. See *Nyāsa* on *KV* on P. 6.4.15.

2. Depends on *vivakṣā*, q.v.

3. Requires *sāmānādhikaraṇya* according to *Nyāsa* on *KV* on P. 2.2.36, *sāmānā-dhikaraṇye hi...* (*KV*, Benares ed, Vol. II, p. 148). When a *guṇa*-word and a *kriyā*-word stand in syntactic agreement, they necessarily show/observe a *viśeṣyaviśeṣaṇabhāva*. But when they stand in a *vaiyadhikaraṇya* relation, then they do not necessarily show a *viśeṣaṇa-viśeṣyabhāva*. E.g., *paṭasya śuklaḥ* 'the white (colour) of the cloth', *kākasya gatiḥ* 'the flight of the crow'. Here *paṭasya/kākasya* is the qualifier, and *śuklaḥ/gatiḥ* the *viśeṣya*. So *śukla* and *gati* are not necessarily *viśeṣaṇas*.

See Bhartṛhari, *VP* 3.14.94 (ed. W. Rau, 1977), *VP* III, Pt. II, 1974, p. 168. See *PRĀTI*, pp. 65-69; Note (52); *AP* V, pp. 57-58.

See under *paṭasya śuklaḥ*; *vṛkṣaḥ śiṃśapā*; *vyutpattivāda*; *saṃbhavavya-bhicāra*.

viśesyaviśeṣaṇabhāve kāmacāraḥ 'when the question is of a qualifier-qualified relation one may proceed as one likes'. The relation is reversible. See *ATA*, Note(83); *KA*, Note (101).

See under *vivakṣā*.

viśvadeva 'one for whom god is the universe'. See *Vt*. I on P. 2.2.35.

See *BDA*, Note (157).

viṣabhakṣaṇa 'taking poison' *Mbh*. I, p. 333, line 14.

viṣama upanyāsa 'the analogy does not hold, has been put in the wrong way'.

Mbh,I, p. 147, line 7; *Mbh*. III, p. 315, line 11.

viṣameṇa 'unevenly' (adv.) *Mbh*. I, p. 452, line 5. See under *prakṛtyādayaḥ*.

viṣaya 'domain of application (of a rule), scope, that wherever a rule becomes applicable'. See *Vts*. XII and XIV on P. 7.1.95-96.

See under *evaṃviṣaya*; *niyataviṣaya*.

°***viṣaya*** 'relating to' *KV* on P. 3.3.30; 3.3.36.

Tadviṣaya 'belonging to that category' P. 5.3.106.

viṣayatā (in *Navyanyāya*) 'the relation which exists between a cognition and the object cognized'. See *BDA*, n. 316.

°***viṣayatā*** *tadviṣayatā* 'the status of being restricted to that domain' (indicated by the words *ācārya* and *deśa* in the *Vt*.) *Vt*. XVIII on P. 1.1.44.

viṣayaparigaṇana 'complete enumeration of (instances which form) the domain (of the rule)' *Vt*. IV on P. 6.4.149; *KV* on P. 6.4.149. The point is that P. 6.4.149 has been phrased too succinctly. Additions are required and they are stated by *Vts* V-IX on the rule. A precise enumeration of instances in which *lopa* of *y* in prefinal position is applied has to be stated. See *AP* IX, Introduction, under P.6.4.149.

See under *parigaṇana*.

viṣayabheda 'difference of domain'. The one rule concerned can be applied to different linguistic elements. *KV* on P. 6.4.104.

viṣayavibhāga 'division of the domain (e.g. of *dvandva* cps)' *KV* on P. 2.4.2.

viṣayavyavasthā 'a definite domain of application (of a rule)'. See under *śāstra*.

viṣayasaptamī 'locative case ending indicating a domain'. See *KA*, n. 1.

Always involves a formal linguistic element. But the presence of a particular grammatical element, like a suffix, in a particular stage of the derivation is not required. It suffices if the element is added later on.

E.g., *ārdhadhātuke* in P. 2.4.35. In a given derivation the presence of a particular *ārdhadhātuka* suffix in the stage in which the rule prescribing the suffix becomes applicable is not required. The suffix may be added later on. Is not concerned with immediate sequence. See P. 1.4.45 and P. 2.3.36. Does not require the actual presence of a linguistic element for a grammatical operation.

The assumption of *viṣayasaptamī* is made superfluous by the extended *siddha*-principle. See *AP* X, P. 7.1.65, under 2.

See *KV* on P. 2.4.35; *KV* on P. 7.2.67.

See *Nyāsa* on *KV* on P. 3.4.103 (on *liṅaḥ...parasmaipadeṣu*).

See *SK*, No. 633, on P. 2.3.36.

See *AP* V, p. 102, on *taddhitārthe* (P. 2.1.51, under 8); *AP* VIII, P. 2.4.35, under 4; *AP* XI, P. 7. 2. 58, under 7 (view of the *Padaśeṣakāra*); P. 7. 2. 67, under 6 (*ārdhadhātuke*).

See under *upalakṣita*.

Opp. *parasaptamī*.

viṣayārtham 'in order to show (and to delimit) the domain (of a rule)' *Mbh*. I, p.117, line 12; *Mbh*. II, p. 76, line 26 (about the use of *tatra*); *KV* on P. 6.4.89.

viṣayāvadhāraṇa 'delimitation of the precise domain (in which a rule is applicable)' *KV* on P.7.4.58.

°*artham* 'for the sake of...'.

viṣayeṇa tu nānāliṅgakaraṇāt siddham 'but we can manage on account of the introduction of different markers according to (each different) case' *Vt*. IX on *Śivasūtra* 1.

See *STHĀNI*, Pt. I, n. 338.

viṣṭara Used in the sense of 'tree' and 'seat'. Retroflexation by P. 8.3.93-94.

Not to be confused with *vistara* (without retroflexation), or *vistāra*.

viṣṭārapaṅkti See under *chandonāman*.

viṣvagity uttarapadalopaś cākṛtasaṃdheḥ 'in *viṣvak* the *uttarapada* (*ak*) is deleted (before *na*) and the saṃdhi (substitution of *v* for *u* of *viṣu* before *añc*) is not applied' *Vt*. II on P. 5.2.100. Also mentioned as a *gaṇasūtra* under *pāmādayaḥ*, No. 13. The example quoted by Patañjali is *viṣuṇa* 'manifold'.

visarga A voiceless breathing sound in final position replacing *s* or *r*. See Allen, 1953, pp. 50-51. Pāṇini and Patañjali use the term *visarjanīya*, which is the older term.

visargasaṃdhi See under *āḥ+ h*.

visarjanīya Term used in the A. and *Mbh*. for *visarga*, e.g., P. 8.3.15. See under *visarga*.

vistara Doubtful form. See Vāmana, *Kāvyālaṃkārasūtrāṇi*. *NSP* ed. [4]1953, p. 81 = *sūtra*, 5.2.38. Should be *vistāra*.

vistāra 'extension, width' P. 3.3.33, *vi* + *stṛ* + *GHaÑ*. E.g., *paṭasya vistāraḥ* 'the width of a cloth'. But when used with regard to speech we have *vistara*. E.g., *vacasāṃ vistaraḥ* 'prolixity of speech'.

vispaṣṭaṃ paṭuḥ 'clearly clever' *ATA*, *Bh*. No. 6 on P. 2.1.3.

vispaṣṭārtham (*vacanam* 'statement') 'for clarity's sake (only)'. That is, to remove a possible doubt. *KV* on P. 6.4.45; P. 7.2.5; P. 7.2.7; P. 7.2.10 (emend *viśiṣṭārtham* in the Benares ed.); on P. 7.2.66; *Nyāsa* on *KV* on P. 2.4.52; 6.4.75; 6.4.94.

See under *vaicitryārtham*.

vismaraṇaśīla 'a forgetful person' *Nyāsa* on *KV* on P. 7.2.70.

vihata 'lost, gone, destroyed' *KV* on P. 7.1.65.

vihan- 'to destroy, take away' *Mbh*. III, p. 266, line 5.

vihita **1.** '(the item) prescribed'. Said of a suffix -like items.

Vihita merely means 'prescribed', in distinction from *uttara* in P. 1.1.67 and *pūrva* in P. 1.1.66, which are sequence conditions.

See under *vihitaviśeṣaṇa*.

2. 'added' See *AP* XII, P. 7.3.86, under 8 (Kaiyaṭa on *Ślokavt*. i).

vihitapañcamī 'an abl. denoting the sense of *vihita* 'prescribed after' (and not the technical sense of *uttara* 'following immediately' by P. 1.1.67). An abl. case ending added after a basic element in the form in which it has been prescribed, that is, in its *upadeśa* form. E.g., the word *dhātoḥ* in P. 3.1.91 is a *vihitapañcamī*.

See Nāgeśa on *PN*, *pbh*. 41 = *PN*, Pt. I, p. 71, line 3. Reference is to the abl. form *dhātoḥ* in P. 3.1.91.

See under *vihitaviśeṣaṇa*.

vihitaviśeṣaṇa '(the mention of an element as) the *viśeṣaṇa* "qualifier" of (the item) which has been prescribed'.

See *Mbh.* I, p. 144, line 27; p. 145, line 2, and *STHĀNI*, Pt. I, Note (119).

See *Mbh.* II, p. 73, line 14, *tatrāpi vihitaviśeṣaṇaṃ dhātugrahaṇam. Dhātor vihitasya lasya* 'there also the mention of (the word) *dhātoḥ* (in P. 3.1.91) functions as the qualifier/specifier of (an element) prescribed, (namely,) of *lA* which has been prescribed after a verbal base'. Here the abl. *dhātoḥ* is taken as the qualifier of (what is called) *vihita* '(the item) which has been prescribed'.

Vihitaviśeṣaṇa is assumed in the context of an abl. followed by a gen. The point is to get rid of *ānantarya* 'immediate sequence' prescribed by P. 1.1.67 for the technical abl.

See Nāgeśa on *PN*, *pbh.* 41 = *PN*, Pt. I, p. 71, line 4; *PN*, Pt. II, p. 203.

See *SK*, No. 217, on P. 7.1.52.

See *AP* X, P. 7.1.73. Excursus on *vihitaviśeṣaṇa*.

Opp. *paraviśeṣaṇa*.

vihitaviśeṣaṇapakṣa 'the *vihitaviśeṣaṇa*-view' *Nyāsa* on *KV* on P. 7.1.73 (*KV*, Benares ed., Vol. V, p. 615).

vihvara *Mānavaśrautasūtra* 2.5.4.24 d (text by J. van Gelder, Vol. II, Sri Satguru Publications, Delhi, 1961. Repr. 1985, p. 92), which reads *hvarito vihvaras*. But read *hvarito 'vihvaras tvam*. The word *avihvara* means 'not having deviation', i.e., not deceitful. See *KV* on P. 7.2.33, which wrongly reads *vihvaritas*.

vītta *vi + dā + Kta*. Apply P. 6.3.124 and P. 7.4.47.

vīpsā 'complete coverage (*vyāpti*) of a set of instances; each and every' P. 1.4.90; 5.4.43; 8.1.4.

Defined by *KV* on P. 8.1.4 as *vyāpti-viśeṣaviṣayā prayoktur icchā* 'the wish of the speaker relating to a kind of complete coverage of the items referred to simultaneously by means of actions or properties'.

See *AP* IX, P. 6.4.130, under 4; *AP* X, P. 7.1.73, Excursus on *vihitaviśeṣaṇa*.

vībhāva 'replacement (of *aj*) by *vī*' P. 2.4.56.

See *AP* XII, P. 7.3.60, under 4.

vīraḥ puruṣaḥ 'a courageous man' *Mbh.* I, p. 461, line 26.

See *PRĀTI*, Note (27).

vuÑ **1.** *Kṛt*-suffix, P. 3.2.146-147. Prescribed after specified verbal bases. According to the *KV* on P. 3.2.146, the special statement of *vuÑ* here is *jñāpaka*. It tells us that P. 3.1.94 does not apply to *tācchīlika* suffixes (P. 3.2.134-177).

2. *Taddhita*-suffix, P. 5.1.132-134.

→ *aka*, P. 7.1.1, → *aka* + *ṬāP*, P. 4.1.4, → *aka* + *ā*, P. 7.3.44 → *ikā*, P. 6.1.101. See the derivation of *maitreyikā* in *AP* XII, under P. 7.3.2.

vṛ- *vārayati* '(the *ācārya*) prohibits'. *Ślokavt.* on *Śivasūtra* 5. *Mbh.* I, p. 33, line 16.

vṛkṣaḥ śiṃśapā 'the *śiṃśapā* tree' *Mbh.* I, p. 399, line 25. See *KA*, Note (101) and n. 524, 526.

vṛkṣamṛga° P. 2.4.12. Optional prescription of singular number for a type of *dvandva*, optional reference of a *dvandva* to a single item.

vṛkṣasya parṇaṃ patati 'the leaf of the tree falls'. Example mentioned in *Vt.* IV on P. 1.4.23. See *KĀRA*, Note (35).

vṛṅvṛñoś ca tṛci ut ūt 'and when *tṛC* follows after *vṛṄ* or *vṛÑ* (the augment) *u* or *ū*' (is to be added)' *KV* on P. 7.2.34. *Ad hoc* statement by the *KV*, justifying Vedic forms like *varutṛ*/*varūtṛ*.

vṛt- **1.** *vartate* 'exists, is located' *Mbh.* III, p. 305, line 6, *saha tena vartate* 'exists along with that'.

2. *vartate* is used by the *KV* in the sense of *anuvartate* 'is continued' (by way of *anuvṛtti).*

3. + loc. 'to be used in the sense of' *Mbh.* III, p. 203, line 6.

Rupir janmani vartiṣyate iti ced 'if it is argued that (the verbal base) *rup-* will be used in the sense of "to grow"...' *Nyāsa* on *KV* on P. 7.3.43.

vṛt Term used in the *Dhp.* to indicate the end of a *gaṇa* 'list' formed according to teaching by the *sūtrapāṭha.*

Presumably an abbreviation of *vṛtta* 'completed' (Ppp. of the caus. of *vṛt-*), used in P. 7.2.26. See *AP* XIII, P. 7.4.75, under 4. For a different opinion see G. Palsule 1961, p. 61, n. 3.

See Excursus on the composition of *gaṇas* in *AP* XIII on P. 7.4.75. See under *vṛtta* **3.**

See under *vṛtkaraṇa.*

See *KV* on P. 7.2.59.

vṛtkaraṇa 'the use of (the term) *vṛt* (to indicate the end of a *gaṇa* in the *Dhp.*)' *vṛtkaraṇam etal lvādīnāṃ pvādīnāṃ ca parisamāptyartham iti* 'the addition of (the term) *vṛt* serves to indicate the end / completion of the *lū- ādi* and *pū-ādi* (verbal bases)' *KV* on P. 7.3.80; *Padamañjarī* on *KV* on P. 2.4.21.

vṛtta **1.** 'what has taken place'.

dvandva° *Vt.* I on P. 2.4.11 'what has happened in the case of a *dvandva*'. The *Padamañjarī* here explains *°vṛtta* as *°kārya* 'the grammatical operation applied to the *dvandvas* (listed)'. See *AP* VIII, P. 2.4.11, under 6.

laukikavṛtta 'worldly dealings' *KV* on P. 7.3.7.

2. 'applied'. Said of a grammatical operation, *PN, pbh.* 92.

See *AP* X, P. 7.1.30, under 4 and 7.

3. 'what has been studied, completed' P. 7.2.26. Note that this is the past participle of the causative in which *Ṇilopa* and *lopa* of *iṬ* is applied.

See *AP* IX, P. 6.4.52, under 5.

According to Agrawala [2]1963, p. 291, 'completion of a topic of study'.

See under *adhyayana*; *guṇa*; *vṛt.*

4. '(a form) which has already undergone *vṛtti* "integration"' *Mbh.* I, p. 227, line 9.

See under *viśeṣaṇa.*

5. 'used in the sense of' (+ loc.).

vṛtti **1.** 'occupation, function'.

2. *bhṛtyavṛttaye* 'for the sustainance of (his) servants'. Passage quoted in the *KV* on P. 7.3.16.

3. 'occurrence, occurring' *Nyāsa* on *KV* on P. 8.1.8.

Opp. *nivṛtti*, See *SA, Bh.* No. 72.

4. 'use of a word in a particular meaning'.

5. 'mode, tempo of speech' *Vt.* V on P. 1.1.70. See *AP* IV, P. 1.4.109, under 6.

6. 'word-stem formation, leading to an integrated stem form'. Five types, (1) *dhātu* + *kṛt*, (2) *kṛdanta* + *taddhita*, (3) *samāsa*, (4) *ekaśeṣa*, (5) secondary verbal base formation (*sanādyanta-dhātu*). Generally defined as *parārthā-bhidhānam* 'the expression of a different sense' i.e., other than that of the elements integrated. See *SK,* under *sarvasamāsaśeṣa*, *NSP* ed. 1942, p. 209. See *SA*, n. 19.

samāsataddhitānāṃ vṛttir vibhāṣā vṛttiviṣaye nityo 'pavādaḥ 'the formation of cps and *taddhita*-forms is optional (but) in the domain of word-

integration a special rule is invariably valid' *Mbh.* I, p. 381, line 19.

7. 'integration'. Defined as *parāthābhidhānam* 'denotation of an additional sense'.

8. A type of commentary defined by Haradatta (*Padamañjarī*, Benares ed. 1895-1898, ed. 1, p. 3) as *sūtrārthapradhāno grantho vṛttiḥ* 'a *vṛtti* is a work which is mainly concerned with the meaning of the *sūtras*'. E.g., the *KV*. In this sense different from *bhāṣya*.

9. = *pravṛtti* 'becomes applicable'. Said of a grammatical operation. *PN,pbh.* 92. See *AP* X, P. 7.1.73, under 4, 7.
See under *cet*; *vārttika*; *viśeṣaṇa*.

°vṛtti **1.** *kṛd°*, *taddhita°*. See *BDA*, Introduction, n. 21.
2. 'residing in, located in'.

vṛttikāra 'author of the *KV*' *SK*, No. 3565 on P. 7.1.43.

vṛttipakṣa 'the view that linguistic elements are integrated in a more complex form' Kaiyaṭa on *Mbh.* II, p. 234, lines 12-18.
Opp. *avṛttipakṣa*.

vṛttivartana 'transformation', namely, of a non-integrated form into an integrated one. See *ATA*, p. 131.

vṛttivākya 'integrated wordform (compound) and (corresponding) word group' Kaiyaṭa on *Mbh.* II, p. 234, lines 22-23.

vṛttiviśeṣa 'a particular form of word-composition' *Vt.* XI on P. 1.3.9.

vṛttiviṣaya 'the domain of integration' *Mbh.* I, p. 408, line 15.

vṛttiśabda 'an integrated word form' *VP* 3.14.138. See *BDA*, p. 108.

vṛttisamavāya 'arrangement (of speech sounds) for the application of rules' *Mbh.* I, p. 13, line 2 (*Vt.* XV, Kielhorn ed.).
See *PASPA*, n. 786, and pp. 186-187.

vṛttisūtra Pāṇini's *Aṣṭādhyāyī* as referred to by Patañjali, *Mbh.* I, p. 371, line 18; p. 424, lines 21-22.
See *SA*, Note (144); *BDA*, n. 283; *PASPA*, n. 694.

vṛttyādayaḥ Meanings of *kram-*, P. 1.3.38.
See *KV* on P. 7.2.36.

vṛtrahan See under *ṇatva*.

vṛddha **1.** 'old'. Replaced by *jya*, P. 5.3.62 → *jyeṣṭha*.
2. A term used in pre-Pāṇinian grammar, equivalent to *gotra* in the A, P. 1.2.65.
3. A word which has *vṛddhi* vowel grade of the first syllable, P. 1.1.73.
See under *cha*.
See P. 1.1.74.

vṛddhakumārīvākyavat 'like the statement made by an old maid' *Mbh.* III, p. 388, lines 10, 11-14.
See *ATA*, n. 227.

vṛddhatva 'having a *vṛddhi* vowel grade' P. 1.1.73; *KV* on P. 6.4.144.

vṛddhalakṣaṇa *vṛddhalakṣaṇaś cho bhavati* '(the suffix) *cha* (→ *īya*) is characterized by/ requires a →*vṛddha* stem' that is, a word having *vṛddhi* grade of the vowel of the first syllable (P. 1.1.73), *KV* on P. 2.4.70.

vṛddhāc chaḥ P. 4.2.114. Prescribes the *taddhita*-suffix *cha* = *īya* (P. 7.1.2) after *vṛddha* stems.

vṛddhi **1.** Name of the vowels *ā*, *ai* and *au*, P. 1.1.1. See under *guṇa*.
2. *Vṛddhi*-rules are *apavādas*. See *AP* IX, P. 6.4.81, under 5.
Vṛddhi-rules differ from *guṇa*-rules because they are not restricted to *sārva-* or *ārdhadhātuka* suffixes. They also apply to suffixes added to a *prātipadika*. See *AP* IX, P. 6.4.82, under 5.

Note that P.7.3.11ff prescribe *vṛddhi* for the first vowel of an *uttarapada* as in *pūrva* + *aiṣukāśamī* → *pūrvaiṣukāśamī*

See *AP* XII, P. 7. 3.14, under 8. There is *ekādeśavṛddhi* (P. 6.1.88) and *vṛddhi* for the first vowel, as prescribed by P. 7.2.117 and P. 7.3.11ff., in *taddhita* formations.

3. *Vṛddhi* by P. 7.2.116 is for verbal bases having *a* as the prefinal vowel.

For verbal bases having an *ik* vowel in prefinal position, apply P. 7.3.86.

Of the verbal base vowel in the aor. before a *par*. ending; apply P. 7.2.1. E.g., *akārṣīt*, P. 6.4.70, under 4.

Of the augment *āT* + initial vowel of a verbal base → *single substition of vṛddhi*, P. 6.1.90.

bāhyataddhitanimittā vṛddhir ḍhāśrayeṇa vikalpena bādhitum aśakyā '*vṛddhi* based on an external *taddhita* (like *vuÑ*) cannot be set aside by an option conditioned by (the internal *taddhita*) *ḍhaK*' *KV* on P. 7.3.29.

4. *vṛddhidīrghābhyām ato lopaḥ pūrvavipratiṣedhena*. Slightly changed version of part of *Vt*. I on P. 6.4.48, as stated by the *KV* on this rule.

vṛddhinimitta 'a cause of *vṛddhi*' *KV* on P. 7.3.27. E.g., the *anubandha Ṇ* is a cause of *vṛddhi* by P. 7.2.117.

vṛddhimadvṛddhi '(a rule) containing (the word) *vṛddhi*' *KV* on P. 7.3.11.

vṛścikabhiyā 'having fear of a scorpion'. Initial word of a maxim.

See *PASPA*, n. 872.

vṛṣabha 'bull'. Image used for ghee. *Mbh*. I, p. 3, line 16.

See *PASPA*, n. 163.

vṛṣalādibhya upasaṃkhyānam *Vt*. III on P. 5.3.66. E.g., *vṛṣalarūpaḥ* 'a celebrated *vṛṣala*'. See under °*rūpaP*.

vṛṣasyati Said of a cow. Derivation: (*vṛṣa* + *am*) + *KyaC*, P. 3.1.8; 3.1.5 (*dhātu*). Insert *asUK*, P. 7.1.51. Apply P. 6.1.97 twice.

See *AP* X, P. 7.1.51.

vegita *vegitāyāṃ gatau* 'in the sense of going with speed', i.e., running. *KV* on P. 7.3.78. Reference is to *dhāvati* as the substitute of *sṛ*-.

veÑ- 'to weave' *Dhp*. 1.1055. *uta* 'woven' *Mbh*. I, p. 112, line 12; *vaya*, 2nd sg. imp., *Mbh*. I, p. 112, line 10; *vātavya* 'to be woven' *Mbh*. I, p. 112, line 11.

Not to be confused with *vye*, *Dhp*. 1.1056 (*vyeÑ-*) 'to cover, clothe'.

The 2nd sg. pf. is (*sam-*)*vivyayitha*. See *KV* on P. 7.2.66, and *AP* XI, P. 7.2.66, under 3. For other forms see *SK*, No. 2415, on P. 6.1.40.

See Whitney, *Sanskrit Index*, p. 535, s.v. *vā* or *vi*.

veṬ (*vā* + *iṬ*) A verbal base which preferably takes the union vowel *-i-* (P. 7.2.36 ff.). See under *iṬ*.

vetasvān 'which is full of reeds' (sg. nom. masc.) *Mbh*. I, p. 151, line 14.

Derivation, *STHĀNI*, Pt. II, n. 3.

Veda See Agrawala [2]1963, pp. 339-340; J. Gonda, 1975, pp. 49-51.

Date of the Veda, see E. Bryant, *The Quest for the Origins of Vedic Culture. The Indo-Aryan Migration Debate*. Oxford University Press 2001. Indian Edition 2002, pp. 243-250, 247, "somewhere within a 1900-1200 B.C. bracket"; pp. 264-266. Different methods of recitation, see *Ṛkprātiśākhya*, *paṭalas* 10 and 11; J. Gonda, 1975, pp. 44-45.

Should not merely be learnt for recitation, but should also be understood. See *PASPA*, *Bh*. No. 25, and n. 86.

For the *Mīmāṃsā* distinction between *mantra* and *brāhmaṇa* see *PRĀTI*, n. 322.

Different interpretations of Vedic stanzas to suit grammar, see *PASPA*, Note (18).

See P. 3.1.85, *vyatyayo bahulam*.

See *KV* on P. 4.3.105 (for lost Brāhmaṇas and *kalpasūtras*), P. 4.3.110-111.

In respect of Vedic forms the A. is completely different from the *Nirukta*. See *AP* XII, P. 7.3.70, under 2.

See *PASPA*, n. 260.

See under *om; chandas; rakṣā* ; *vikṛti*; *vyākaraṇa*.

Vedavyāsa See *SK*, No. 1098, on P. 7.3.3. The *prakriyā* is explained in the *Bālamanoramā*. In the sense of *vedān vyasyati* 'he throws asunder, divides the Vedas (according to *śākhās*)' we derive *vedavyāsa*. This is a *karmaṇi aṆ* derivation. The shortened name *Vyāsa* (see under *nāmaikadeśagrahaṇam*) is derived as follows :

(1) (*vi*+*āṄ*+*as*)+*aṆ*, *prādisamāsa by* P. 2.2.18.

(2) *vy* + *āsa* P. 6.1.77; 6.1.101 *vyāsa*.

To derive the patronymic *vaiyāsaki*, the suffix *iÑ* is added by P. 4.1.95 in the sense of *vyāsasya apatyam*. *AkaṄ-ādeśa* by *Vt* on P. 4.1.97, That gives us *vyāsaki*.

Moreover, since the *y* here comes at the end of a *pada*. the augment *ai* is inserted before the *y* by P. 7.3.3. The result is *vaiyāsaki* 'offspring of Vyāsa'.

vedaśabda 'a *Veda*-word' *Mbh*. I, p. 10, line 21 (in *Vt*. XI, Kielhorn ed.).

See *PASPA*, Note (46).

vedāṅga The six auxiliary sciences of the Veda, phonetics (*śikṣā*), prosody (*chandas*), grammar (*vyākaraṇa*), etymology (*nirukta*), ritual (*kalpa*) and astronomy (*jyotiṣa*). See J. Gonda, 1975, pp. 34, 49, n. 48.

vedikā 'verandah' *Mbh*. I, p. 85, line 12.

vemanya 'skilful in weaving'. Derivation: *veman* + *yaT*, P. 4.4.98. *Mbh*. III, p. 224, line 10. See P. 6.4.135, under 7.

vaikṣyamāṇi Example quoted in *Mbh*. II, p. 234, line 21 (on P. 4.1.82). See *PN*, Pt. II, p. 325, n. 3.

vaicitrya 'variety (of style)' *Nyāsa* on *KV* on P. 6.4.91.

vaicitryārtham 'for the sake of variety, diversity' *KV* on P. 1.2.35; on P. 6.4.5; *Nyāsa* on *KV* on P. 2.4.52; on *KV* on P. 7.4.75.

See under *vispaṣṭārtham*.

vaidya Derivation : *vidyā* + *aṆ*, P. 4.2.59. Here *y* is not deleted (by P. 6.4.150) because the *y* does not belong to a *taddhita*-suffix, but to the *kṛt*-suffix *KyaP* (3.3.99).

See *AP* IX, P. 6.4.150, under 4.

vaimana 'possessing a loom'. The derivational suffix is *aṆ*, by P. 4.3.120.

vaiyadhikaraṇya 'lack of syntactic agreement' See *TA*, p. 129.

vaiyarthya 'not having a purpose, being redundant'.

vaiyākaraṇa 'a grammarian'. An *aṆ*-derivation by P. 4.2.59. Insertion of the augment *aiC* by P. 7.3.3.

See *PASPA*, n. 723; derivation, *STHĀNI*, p. 220.

vaiyākaraṇabhārya 'whose wife is a grammarian' *KV* on P. 7.3.27.

vaiyāghrapadya 'one who has claws like (those of) a tiger' *Mbh*. I, p. 142, line 11. Derivation, see *STHĀNI*, Pt. I, p. 156.

vaiyāsaki See under *Vedavyāsa*.

Vaiśeṣika An early philosophy of nature known from the *Vaiśeṣikasūtras* ascribed to Kaṇāda, date uncertain, perhaps 2nd cent. A.D. Its classic form is found in the *Padārthadharmasaṃgraha* of Praśastapāda dated about the 5th cent.

See *Encyclopedia of Indian Philosophies*. Vol. II, *Indian Metaphysics and Epistemology : The Tradition of Nyāya-Vaiśesika up to Gaṅgeśa*. Edited by K.H. Potter. Motilal Banarsidass : Delhi 1977.

vyakta **1.** 'distinct, articulate'. Said of sound (*śabda*). See G. Palsule, 1961, pp. 94, 101, 147. Opp. *avyakta*

°*vākya* 'articulate (human) speech'

2. 'what is manifested as an individual' *Mbh*. I, p. 145, line 26.

See *STHĀNI*, Pt. I, n. 724. 726.

vyakti **1.** 'an individual item'. See *PASPA*, n. 294.

See under *dravya*.

Opp. *ākṛti, jāti*.

2. 'gender' *Vt*. III on P. 1.2.52.

vyaktinirdeśa 'mention of a particular item' *KV* on P. 7.2.84. Here reference is to a speechsound.

Opp. *ākṛtinirdeśa*.

vyaktipakṣa **1.** 'the view according to which a word stands for an individual'. E.g., *brāhmaṇa* stands for a particular brahmin. It is then inferred that a rule is to be repeated as many times as there are individuals. See discussion on *PN*, *pbh*. 40.

See *BDA*, Note (152); *AP* IV, p. 41.

Opp. *jātipakṣa*.

2. View that *anādihalnivṛtti* (inferes that P.7.4.60) only applies to non-initial consonant.

See *AP* XIII, P.7.4.60, under 6 (*Vt*. V).

vyaṅgya 'evoked, suggested'. One of the three kinds of meaning. See *Kāvyaprakāśa of Mammaṭa*... by V. R. Jhalakikar. Edited by R.D. Karmarkar. Poona [5]1933, pp. 25, 30 (*Ullāsa* 2).

vyaṅgyavyañjakabhāva 'relation of manifestor and manifested' *VP* 1.100 c (ed. W. Rau, Wiesbaden 1977). Reference is to the relation of *sphoṭa* and *nāda*.

For Bhartṛhari's view see *PASPA*, n. 63, 170.

See under *sphoṭa*.

vyañj- 'to indicate'. Often used in the passive, *vyajyate*.

vyañjana **1.** 'consonant'. See *Mbh*. I, p. 206, lines 23-24, vowels can be pronounced without a consonant, but not reversely.

See under *naṭabhāryāvat*.

Opp. *svara* 'vowel'.

2. 'a preparation for adding flavour to food', e.g. curds and ghee. See *AP* VIII, P. 2.4.12, under 4(5).

vyañjanā 'the suggestive use / power of words'. See *BDA*, n. 45.

vyañjanānta 'ending in a consonant' *Vt*. I on P. 6.4.56; *KV* on P. 7.2.35.

vyati° Indicates reciprocal action (*karmavyatihāra*), P. 1.3.14. Always *ātm*. endings. An invented example is *vyatisnoṣyate* '(the cow) will ooze milk reciprocally'. See *AP* XI, P. 7.2.36, under 5.

vyatikara 'mixing (of categories)' *Mbh*. I, p. 473, line 15.

vyatirikta **1.** 'different, other than'.

2. 'not included, left out'. °*vyatirikta* 'except'.

3. 'added in excess, superfluous' *Mbh*. I, p. 462, line 1.

vyatire *KV* on P. 7.4.51. Derivation, *AP* XIII, P. 7.4.51, under 3.

vyatireka **1.** 'separateness, difference'. Typical of the use of the gen. case ending.

See *PASPA*, n. 642.

See under *anvayavyatireka*.

a° 'non-difference' *Mbh*. II, p. 343, line 8.

2. 'negative concomitance' *Nyāsa* on *KV* on P. 3.1.5. E.g., if no smoke, then no fire. Co-absence of fire and smoke.

Opp. *anvaya*.

3. The relation expressed by a genitive, as different from syntactic agreement. See *SA*, n. 50; *KA*, n. 506.

vyatiśeśyate 3 pl. *yaṄ-iuK vyati* +*śī*. See *AP* X, P. 7.1.6, under 5. For *vyati* see P. 1.3.14.

vyatiṣe 'you surpass' *vyati* + *as* + *se* *KV* on P. 7.4.50. No *ṣatva*, according to P. 8.3.111.

vyatihāra NB. Short *i*. P. 1.3.14, 'interchange or reciprocity of action'. Use of *ātm*. endings.

vyatīhāra NB. Long *ī*. P. 3.4.19. 'interchange of action', i.e., a reversal of the time order as laid down for the use of *Ktvā* by P. 3.4.21. E.g. in *apamitya yācate* 'after having bartered he makes a request' the reversal is of *pūrvakāla*, as stipulated for *Ktvā*. The action which should take place before (as per the *Ktvā*-rule) is presented as the later action. The correct order is *yācitvā apamayate* 'after having made a request he barters'.

See *AP* IX, P. 6.4.70, under 3.

vyatyapukṣata Derived from *vyati* + *puṣ*-. Counterexample for P. 7.3.73. See *AP* XII, P. 7.3.73, under 4. *Ksa*-aor. by P. 3.1.45.

vyatyaya 'interchange (of grammatical categories, like voice/ person / class marker /case ending) in the Vedic language' P. 3.1.85.

vyatyayena 'on account of interchange (of voice /class marker)' P. 3.1.85. See *KV* on P. 6.4.103.

liṅga° 'interchange of gender' *KV* and *AP* VIII on P. 2.4.28(a), under 6.

For various types of *vyatyaya* see *Mbh*. I, p. 315, lines 6-7; *Bh*. on P. 3.1.85 and *Mbh*. II, p. 65, lines 5-6 (enumeration in a *kārikā* quoted in *KV* on P. 3.1.85).

vyatyayo bahulam, P. 3.1.85.

See *AP* IX, P. 6.4.24, under 2; P. 6.4.66, under 8; P. 6.4.100, under 7; P. 6.4.127, under 2 (interchange of case endings); *AP* XI, P. 7.2.75, under 2.

See under *chandas; chandovat sūtrāṇi bhavanti; tiṅāṃ tiṅo bhavanti*; *Pāṇinisūtras*; *bapsati*; *suptiṅupagraha; subvyatyaya*.

vyadh- See *PN*, *pbh*. 95, and *PN*, Pt.II, 1960, p. 495, n. 4, for *viddha*.

Here apply the extended *siddha*-principle, from which we infer that *saṃprasāraṇa* rules are to be applied first. After the *saṃprasāraṇa* of *y* → *i* apply P. 6.1.37, which says that the *v* is not to be replaced by *saṃprasāraṇa*.

See under *siddha*-principle, extended *anatyantavikāre*; *yaj*-.

vyadhikaraṇa A type of *bv*. cp. in which the members do not stand in syntactic agreement. *Mbh*. I, p. 423, line 17. Example : *pañcabhir bhuktam asya*.

Traditionally only allowed if the first member is a word in the loc. See *SK*, No. 898, on P. 2.2.35. See *BDA*, n.12.

Opp. *samānādhikaraṇa*.

vyapakarṣa *Vt*. IV on P. 7.4.61. Explained by Patañjali as *apavāda* 'exception'.

vyapadiś- 'to name, mention, call' *na vyapadiśati* 'does not argue' *Mbh.* III, p. 358, line 14; *na vyapadiśyate* 'is not called'. *KV* on P. 6.4.96.

vyapadeśa *vi + apadiś -* 'designation', but not a special, technical or idiomatic designation (*saṃjñā*). See *Mbh.* I, p. 127, lines 17-18, *iha yo dvayoḥ ṣaṣṭhīnirdiṣṭayoḥ prasaṅge bhavati labhate'sāv anyatarato vyapadeśam* 'that (item) which here (in this world) comes within the domain of application of two (descriptions) stated in the genitive, takes the designation of one of the two'. The example is *devadattasya / devatattāyāḥ putraḥ*. Here the same son may be designated as son of Devadatta or as son of Devadattā. The grammatical question is of a single substitute of two *sthānins* stated in the genitive.

mātrā vyapadeśam arhati 'he deserves to be named after his mother' *KV* on P. 7.3.107. Compare *Bhāṣyavt.* on P. 7.3.107, and *AP* XII, P. 7.3.107, under 6.

vyapadeśārtham *vṛddheś ca vyapadeśārtham* '(P. 7.3.101, *uttarapadasya*) also applies to have the designation (*uttarapadavṛddhi* in P. 6.2.105)'. That is to say, *uttarapadavṛddhi* in P. 6.2.105 refers to that word which takes *vṛddhi* by P. 7.3.12-13 in which the term *uttarapadasya* from P. 7.3.10 is supplied.

vyapadeśivadbhāva **1.** 'treatment (of a linguistic element) as if having the designation required (for applying a grammatical operation)' *Vt.* II on P. 1.2.21. Strictly speaking, we cannot apply the designation required, but, still, we do apply that designation.

The term is used by Patañjali, *Mbh.* I, p. 12, line 22; p. 76, line 24; *Mbh.* III, p. 111, line 7. See *PASPA*, n. 739, and Note (64) with the summary on pp. 182-183.

See *PN, pbh.* 30 = *Vt.* II on P. 1.1.21, which uses the term *vyapadeśivat* 'when the question is of (applying a grammatical operation to) a linguistic element which taken by itself (cannot have the required designation), it is treated like the item which has the special designation concerned (in the primary sense of the word)'. That is to say, an item is treated as having the designation of another larger item. Thus a single phoneme may be called x, while x actually applies to a larger group of phonemes. For instance, the term *ekāc* 'having one single vowel' (P. 6.1.1) applies to a verbal base like *pac-*. But it must also apply to the verbal base *i-* which is nothing but a single vowel. To do so, we assign an extra meaning to *ekāc*, a secondary meaning, when the question is of applying grammatical operations to *i-*. *I-* is not really *ekāc*, but it is treated like that.

E.g., *ŚaP* can be said to end in *a*, although this *vikaraṇa* consists of *a* only. The *anubandhas* are not part of the actual language form. See *KV* on P. 6.1.16.

2. Does not apply to a *prātipadika*, *PN*, *pbh.* 30. But this prohibition holds good for a *pratyayavidhi* only, not for a rule in the *aṅga*-section *Nyāsa* on *KV* on P. 7.3.47. See *AP* XII, P. 7.3.47, under 8.

3. Not to be confused with *ekadeśavikṛtam ananyavat*. This *nyāya* deals with changes made in original forms, whereas *vyapadeśivadbhāva* deals with the application of designations to parts of wholes.

See *PN*, *pbh*. 30 = *Vt*. II on P. 1.1.21 which uses the term *vyapadeśivat*.

See *PN*, Pt. I, Introduction, pp. 22-23.

See *AP* I, P. 1.1.21, under 4; *AP* IX, P. 6.4.77, under 4; P. 6.4.106, under 3. *AP* IX, P. 6.4.149, under 3; *AP* XIII, P. 7.4.60, under Excursus on *Vts* VIII-X on P. 6.1.2.

See under *ekāc*; *rāhoḥ śiraḥ*.

vyapadeśivadbhāvo 'prātipadikena 'no *vyapadeśivadbhāva* for a *prātipadika*'.

Reference to *PN*, *pbh*. 30.

See Chandra Vasu, trsl., Vol. II, on P. 5.2.87.

vyapadeśya 'what should be mentioned' *Mbh*. III, p. 358, line 14.

See under *sat* **3**.

vyapavarga **1.** 'a clear division/separation' *Mbh*. III, p. 348, line 21.

2. 'difference' *KV* on P. 7.1.80. Equivalent of *bheda*, according to *Padamañjarī* here.

vyapekṣā **1.** 'mutual requirement', i.e., the need of words in a wordgroup or sentence have for semantic complementation.

Vt. IV on P. 2.1.1 = *paraspara-vyapekṣā* 'mutual meaning requirement, mutual expectancy' which holds between words in a wordgroup or sentence, semantic interdependence, as opposed to *ekārthībhāva*. *Vt*. IV. on P. 2.1.1. See *SA*, *Bh*. No. 98, mutual requirement of word-meanings; *SA*, n. 144, meaning-interdependence.

See *VP* 2. 47-48 (ed. W. Rau, 1977). Explicit semantic connection of words in a wordgroup or sentence as shown by case endings. Is a form of *sāmarthya*.

2. 'requirement of a counterpart' *Mbh*. I, p. 405, line 9. See *KA*, *Bh*. No. 44.

3. 'requirement' *Padamañjarī* on *KV* on P. 2.4.69.

nānābhūtayoḥ padārthayor yau śabdau vartete tayor yo yogaḥ 'the connection between those two words which signify different meanings'. See Chandra Vasu, trsl., Vol. II, on P. 8.3.44.

Two types, see *KA*, Note (159).

See Joshi-Roodbergen (f), 2000, p. 109.

See under *adhikāra*; *sāmartha*; *sāmarthya*.

Opp. *ekārthībhāva*.

°***vyapeta*** *ṇi-vyapeta* '(a *Mit*.) verbal base) separated / intervened by *Ṇi*,' namely, when *CiṆ* or *ṆamUL* follows. *Mbh*. III, p. 212, line 17.

Vt. I on P. 7.4.67. Because of the intervention by a linguistic element the immediate sequence required for an operation is disturbed.

Synonym : *vyavahita*.

vyapetārtham 'for the sake of (allowing) intervention' *Vt*. I on P. 7.4.67. Between the original verbal base *svap-* and the desid. suffix *saN* the causative suffix which causes reduplication intervenes.

vyabhicar- **1.** 'to go beyond, to include' *vṛkṣo hi śiṃśapātvaṃ vyabhicarati śiṃśapā tu na vṛkṣatvam* 'tree includes being a *śiṃsapā* tree, but the reverse does not hold', *Nyāsa* on *KV* on P. 2.1.57.

2. 'to fail to convey' *Mbh*. I, p. 423, line 11. See *Nyāsa* on P. 6.4.87.

3. *na vyabhicarati* 'is restricted to'. No counterexample is available, therefore something goes without saying, or something (a rule or expression in a rule) is redundant. *Vt*. II on P. 6.4.87 (*anyasyābhāvāt*).

na vyabhicaranti 'they include'. See *PRĀTI*, n. 279.

vyabhicāra **1.** (in connection with rules) 'relaxation (of restrictive conditions)'. See *AP* V, P. 2.1.32, under 3, and *KV* on P. 2.1.32.

See under *upādhivyabhicāra/ā*.

2. 'deviation from regular occurrence, irregularity, possible non-occurrence, straying from'. See *KĀRA*, p. 258; *ANA*, p. 77.

Opp. *saṃbhava*.

3. 'counterpossibility'. That which leaves open the possibility of having another qualification, like in "a white rose" as opposed to "a thorny rose".

See *STHĀNI*, Pt. I, n. 105.

4. 'discrepancy' namely, of the *hetu* with the *sādhya*, See *Tarkasaṁgraha*, p. 301, under *savyabhicāra*.

5. 'breach (of a rule)'. See under *lakṣaṇa*. °*abhāvāt* 'because there is no deviation / violation / alternative'. That is to say, it is invariably the case, *VIBHA*, Kaiyaṭa on *Bh*. No. 3 on P. 2.3.22.

See under *kvacit*; *vyāpti*.

vyabhicārin 'showing deviation, not fixed' *BDA*, p. 58.

vyartha 'without purpose'. See under *caritārtha*.

vyalopa '*lopa* of *v* or *y*' *Vt*. V on *Śiva-sūtra* 5.

vyavacchedaka 'that which delimits' (something else, another notion which is *vyavacchedya*). See *Nyāsa* on *KV* on P. 2.2.36.

See under *avacchedaka*.

vyavacchedya 'which is to be excluded (by *na anyatra* in a *niyama*)' *Nyāsa* on *KV* on P. 7.1.62.

vyavadiś- 'to refer to' *Mbh*. II, p. 343, line 3, *vyavadiśyate* 'is referred to'.

vyavadhāna 'coming in between / separation (of x from y) by intervening sounds' + instr. Thereby the condition of immediate sequence of speechsounds is disturbed. *Nyāsa* on *KV* on P. 6.4.20; on P. 7.4.81.

vyavadhānam īdṛśaṃ yat sthānivad-bhāvakṛtam ekena varṇena tad āśrīyate 'such intervention as is caused by *sthāni-vadbhāva* by means of one phoneme, that is accepted', namely, because otherwise the rule concerned would be redundant *KV* on P. 7.3.44..

See under *atajjātīyavyavadhāna*; *ekādeśe kṛte...*; *brāhmaṇakula*; *yena nā-vyavadhānam...*; °*vyapeta*; *vyavāya*.

yaṇ° 'insertion of a semivowel (like *y*, before a dissimilar vowel)'. See under *triyambaka, bhūvādayaḥ*. See G. Palsule 1961, p. 24, n. 59.

vyavadhānād api 'in spite of the intervention (by *nUM*)' *Ślokavt*. on P. 7.1.73. (*Mbh*. III, p. 267, line 11).

See under *vihitaviśeṣaṇa*; *vyavahi-tatva*.

vyavadhāne 'pi vacanaprāmāṇyād bhavitavyam '(the form x) must be allowed on the authority of the rule, even if there is (an unavoidable) intervention (in the required regular sequence of elements' *KV* on P. 7.4.93.

See *AP* XIII, P. 7.4.93, under 7.

vyavasāya (in *Nyāya*) 'a definite cognition (in the form of this is that), established on the basis of sense perception'. See *Nyāyakośa*, p. 825, s.v.

Opp. *saṃśaya* 'doubt'.

vyavasita 'set apart, decided upon, established, fixed' *Vt*. II on P. 1.3.3. Patañjali enu-

merates six linguistic categories which are *vyavasita, Mbh.* I, p. 261, line 10, (*dhātu, prātipadika , pratyaya, nipāta, āgama* and *ādeśa*). See *AP* III, p. 9.

***vyavasthā* - 1.** 'to be settled' (in / on. + loc.)

2. 'to be in a position, to be attended'.

arthabhedenāpi vyavatiṣṭhate 'is attended by a difference in meaning also' *KV* on P. 2.4.31.

3. 'to remain, persist' *VP* 3.8.28 (ed. W. Rau, 1977).

4. (caus.) *vyavasthāpay-* 'to establish, determine' *KV* on P. 6.4.1.

vyavasthāpyate 'is determined' *Mbh.* I, p. 111, line 12; 'is settled on (+ loc.)', 'becomes dependent on, restricted to' *Nyāsa* on *KV* on P. 2.1.55.

vyavasthā *śāstrato hi nāma vyavasthā, Mbh.* III, p. 92, line 18.

1. 'arrangement'.

2. 'relative position according to place (direction) or time, P. 1.1.34.

3. 'fixed position' (of items in an enumeration)'. Sense of *ādi, Mbh.* I, p. 258, line 24.

4. 'finality'.

vyavasthārtham

1. 'for the sake of (a particular) arrangement' *KV* on P. 2.1.57.

2. 'in order to have finality (of rule application)' i.e., to avoid endless repetition of rule application. *Mbh.* III, p. 197, line 24.

Opp. *avyavasthā*.

vyavasthāśabda 'a word signifying relative position' *Mbh.* I, p. 429, line 4.

See *BDA*, Note (103).

See under *dikśabda*.

vyavasthitavibhāṣā 'limited option' i.e., an option subject to restriction. An element optionally allowed by rule x may not be applied or allowed in connection with rule y. In some cases it is allowed, in other cases not. The option holds for a limited number of cases only. *KV* on P. 6.4.92; on P. 7.1.69 on P. 7.4.41.

See *KA*, n. 278; *AP* VII, pp. 36-37; *AP* VIII, P. 6.4.38, under 3; *AP* XI, P. 7.2.75, under 3 (a); *AP* XIII, P. 7.4.41, under 5.

vyavahāra Equivalent of *laukikaprayoga*. The difference between technical expressions and words used in daily usage, as stated by Patañjali, is that the latter words are *nitya*, whereas the technical expressions are not, *Mbh.* I, p. 394, line 13. This does not alter the fact that in grammar the technical designations are strictly applied. Another difference between *upadeśa* and *vyavahāra* is that in the latter stems without ending are not used, *vibhaktyantaṃ ca padam. Rūpaṃ cehāśrīyate. Rūpanirgrahaś ca śabdasya nāntareṇa laukikaṃ prayogam* 'and a word has an ending (whether case ending or finite verb ending). But here (in grammar) a clear under-standing of the form of a word (is not possible) without daily usage' *Mbh.* I, p. 237, lines 16-17.

May be used in the technical sense of *karmavyatihāra* 'reciprocal action'. P. 6. 3. 6; *KV* on P. 7.3.7.

See H. Scharfe, *Pāṇini's Metalanguage. Memoirs of the American Philosophical Society*. Vol. 89. Philadelphia 1971, pp. 1-4.

See under *loka*.

Opp. *upadeśa, vyākaraṇa*.

1. 'daily, ordinary life; business dealings'.

2. 'treatment, practice'.

3. 'daily usage, ordinary speech, the way people communicate in speech (as opposed to the science of grammar)'.

vyavahārasatya 'everyday-life truth, as accepted by a layman' The two levels of truth assumed in Indian philosophy. See *KA*, n. 69.

Opp. *paramārthasatya*.

vyavahārārtham 'for practical purposes'.

vyavahāraśabda 'the word *vyavahāra*' *KV* on P. 7.3.7.

vyavahita *vyavahitasyāpi numaḥ* 'of *nUM* although it comes after (several other rules) have intervened, (namely, from P. 7.1.58 onwards)' *KV* on P. 7.1.78.

vyavahitatva '(x is separated from z,) because of its being intervened (by y)'. That is, because y intervenes. x cannot be continued in z, because the intervention of y discontinues x. *Mbh*. III, p. 345, lines 10 and 11; *KV* on P. 6.4.160; see *AP* IX, P. 6.4.160, under 4; *Vt*. II on P. 7.3.44; *KV* on P. 7.3.44.

'the fact that an element (y, stated in the instr.) intervenes' *Mbh*. III, p. 258, line 6 (on P. 7.1.40); *KV* on P. 7.1.67, which requires immediate sequence.

ṇicā vyavahitatvāt 'because *ṆiC* comes in between (the *aṅga* and *caṅpare ṇic* in *a* + *vād* + *ṆiC* + *ṆiC* + *CaṄ*)', *Mbh*. III, p. 360, line 7. The point is that between the *aṅga* and *caṅpare ṇau* a second *ṆiC* (double causative) intervenes.

vyavahitapūrva 'preceding in the sense of not immediatley preceding' (Nāgeśa).

See *STHĀNI*, Pt. I, p. 247,

vyavāya **1.** 'separation, intervention (by a linguistic element)'. Exceptional case in connection with saṃdhi / *saṃhitā* : 'even when...comes in between', that is, when the condition of immediate sequence is suspended. See P. 8.3.58, 63; *Vts* V and VI on P. 6.1.135.

See *AP* IX, P. 1.4.109, under 6.

See under *aḍvyavāya*; *upasarga-pūrvaniyame 'ḍvyavāya upasaṃkhyā-nam*; *vyavadhānam*.

2. 'presentation as something separate' *Mbh*. I, p. 326, line 8.

Opp. *samavāya*.

vyākaraṇa **1.** Word-derivation and translation. *vyākriyate anena* 'it is set asunder by that' *Mbh*. I, p. 11, line 26.

A *LyuṬ* derivation of *vyākṛ-* 'to separate' in the sense of *karaṇa* 'instrument', P. 3.3.117. Thus, literally, *vyākaraṇa* is the means of (linguistic) analysis. See under *anvākhyāyaka*.

The opposite of *vyākṛ-* is *saṃskṛ-* 'to put together', namely, the elements analysed, in order to form a grammatically correct and usable word. This is what happens in the *prakriyā*.

Usually rendered by 'grammar' since the A. deals with morphology, word-formation and syntax which are the traditional divisions of Latin based grammar in the West. But *vyākaraṇa* understood as Pāṇini's *Aṣṭādhyāyī* is a device for deriving an infinite number of correct Sanskrit words fit for communication in a step-by-step method, irrespective of the question whether the words derivable are found in actual use or not. Our sources for deciding that question are scarce, *Vyākaraṇa* in this sense is a word-generative device which necessarily includes syntax, given the inflecting character of the Sanskrit language. It is phrased in the form of rules.

See under *Aṣṭādhyāyī*; Pāṇini; *prakriyā*.

In Sanskrit works dealing with *vyākaraṇa* a mere translation leads nowhere. Everything depends on

explanation, especially in the case of the *Mbh.* where the major part of the argument has to be supplied. See *PASPA*, Introduction, pp. i-ii, for the knowledge required.

2. Definition. *Śabdasādhutvākhyāyakaṃ śāstram* 'a discipline which informs us of the correctness of words' *Nyāyakośa*, p. 827, s.v.

Vt. XIV (= *Vt.* X, in the Kielhorn edition), says that *vyākaraṇa* means *sūtra* '(a body of) rules'. *Vt.* XVIII (= *Vt.* XIV, Kielhorn ed.) says that *vyākaraṇa* means *lakṣyalakṣaṇe* 'words / examples and rules'. Patañjali finally accepts that *vyākaraṇa* means *sūtra*, See *PASPA*, p. 185.

The most important one of the six *vedāṅgas Mbh.* I, p. 1, line 19 = *PASPA*, *Bh.* No. 19.

Sarvavedapāriṣadam idaṃ śāstram 'this science belongs to all schools of the Vedas' *Mbh.* I, p. 400, lines 10-11 = *ATA*, *Bh.* No. 7 on P. 2.1.58, and n. 553.

pañcāṅgaṃ vyākaraṇam: *sūtrapāṭha*, *dhātu°*, *gaṇa°*, *uṇādi°*, *liṅgānuśāsana*. Here the *sūtrapāṭha* is the most important part, the rest is called *khilapāṭha*.

For the relation with *dharma*, see under *jñane dharmaḥ*.

3. Basis. Is based on *śiṣṭaprayoga* 'the usage of the learned ones'.

See *STHĀNI*, Pt. II, n. 227.

The Indian grammarians deal with the spoken language (of the *śiṣṭas*), the normative speakers, not with the Vedic language. See Wackernagel, 1896, *Einleitung*, p. lxiii, n. 3.

neha prayoganiyama ārabhyate 'here (in this grammar) no restriction on word order is undertaken' *Mbh.* I, p. 39, lines 17-18. *prayogamūlatvād vyākaraṇasmṛteḥ* 'because the tradition of grammar is based on usage' Kaiyaṭa on P. 5.1.16 (*NSP* ed., Vol. IV, p. 253, col. 2, line 3).

4. Curriculum and method. See *Mbh.* p. 5, line 12 - p. 6, line 7.

Grammatical studies in India started roughly in the Brāhmaṇa period. See Liebich, 1919, pp. 3-13, *Anfänge der grammatischen Spekulation*.

For the study of grammar in the olden days, see *Mbh.* I, p. 5, lines 6-11. See *PASPA*, p. 68.

See *PASPA*, pp. 70-78. Grammar does not set up lists of correct words, but provides the means to correctly derive words. See *Mbh.* I, p. 5, line 12; p. 6, line 4. See *BDA*, n. 789; *PASPA*, pp. 74-75.

The correct method of grammar is to phrase general rules and special rules / exceptions, *utsargāpavādau*. See *Mbh.* I, p. 6, lines 4-6.

See *PASPA*, p. 77.

Consists basically in the analysis of words in a stem (*prakṛti*), which guarantees the lexical identity of a word, and a suffix (*pratyaya*) which accounts for derivational and inflectional properties. Compare *AP* IV, P. 1.4.13, under 3. As regards the stem, the analysis amounts eventually to a reduction of words, that is, words which allow of a regular derivation, to a verbal base. That is why *vyākaraṇa* cannot do without a list of verbal bases. See under *dhātu*. See G. Palsule 1961, p. 14.

5. Aims and uses. Five uses of grammar, according to Patañjali, *Mbh.* I, p. 1, line 14. See *PASPA*, p. 26.

Two aims, analysis of data, and reconstruction of the data from the elements obtained from analysis and synthesis. See *BDA*, Note (24); *PASPA*, Introduction, pp. v-vii.

On *vyākaraṇa* and *śikṣā*, see *PASPA*, n. 255.

On *vyākaraṇa* and *Mīmāṃsā*, see *AP* V, p. 52.

6. Relation with word meaning and usage. See *PASPA*, Notes (38), (42).

Vyākaraṇa is concerned with the wordform, not the wordmeaning. See under *rūpa*.

7. New developments : (1) *vā, vibhāṣā*; (2) *anuvṛtti*; (3) conflict procedure: (a) the rejection of the traditional view of P. 1.4.2, (b) the rejection of *pūrvavipratiṣedha*, (c) the two aspects of *sthānivadbhāva*, (d) the *siddha*-principle, (e) the extended *siddha*-principle, (f) the *utsargāpavāda* relation, (g) the *antaraṅgabahiraṅga* relation.

8. Works hostile to vyākaraṇa. *Tantravārttika, Pāda* III, *adhikaraṇa* 9, by Kumārila Bhaṭṭa, first half 8th cent., and the *Nyāyamañjarī* by Jayanta Bhaṭṭa, second half 9th cent., both *Mīmāṃsakas*. For Kumārila Bhaṭṭa see P.V. Kane, Vol. V, Pt. II, p. 1275, and see under *vyākaraṇādhikāraṇa*.

See under *nivartakaṃ śāstram*.

9. Praise. *Kaṣṭaṃ vyākaraṇaṃ tato 'pi kaṣṭatarāṇi sāmāni* 'grammar is difficult, even more difficult than that are the *sāmans*' *KV* on P. 7.2.22.

Āsannaṃ brahmaṇas tasya tapasām uttamaṃ tapaḥ / prathamaṃ chandasām aṅgaṃ prāhur vyākaraṇaṃ budhāḥ // 'near to that *brahman*, the best of ascetic practices, the first auxiliary science of the Vedas, (that) the wise declare (to be) grammar'. *VP* 1.11 (ed. W. Rau, 1977).

Tattvāvabodhaḥ śābdānāṃ nāsti vyākaraṇād ṛte 'without (the help of) grammar there is no understanding of the essence of words ' *VP* 1.13 cd.

Tad dvāram apavargasya vāṅmalānāṃ cikitsitam / pavitraṃ sarvavidyānām adhividyaṃ prakāśate // 'this (grammar), the door to bliss, the medicine for the impurities of speech, the purifying means of all sciences, shines over each and every science' *VP* 1.14.

Sādhutvajñānaviṣayā seyaṃ vyākaraṇasmṛtiḥ / avicchedena śiṣṭānām idaṃ smṛtinibandhanam 'the tradition of grammar has as its subject the knowledge of the correctness of words. Here (we find) the basis of the tradition of the learned without interruption' *VP* 1.158 (ed. W. Rau. 1977).

Nāpārayitvā durgādham amuṃ vyākaraṇārṇavam / śabdaratnaṃ svayaṃgamyam alaṃ kartum ayaṃ janaḥ 'this person (the author) was not able to make the gem which is (the correct form of) words accessible to himself without having crossed the unfathomable ocean of grammar' Bhāmaha, *Kāvyālaṃkāra* 6.3.

Sālāturīyamatam etad anukrameṇa ko vakṣyatīti virato'haṃ vicārāt / śabdārṇavasya yadi kaścid upaiti pāraṃ bhīmāmbhasaś ca jaladher iti vismayo'sau 'who can explain this doctrine of the man of Salātura in due order? That is why I stopped my investigation. If one reaches the other shore of the ocean of words and of the ocean with its horrifying stretch of water, then he would be (a cause of) astonishment' Bhāmaha, *Kāvyālaṃkāra* 6.62.

10. Concordance. For a concordance of the grammars of Malayagiri, Śākaṭāyana, Hemacandra, *Kātantra,* Jainendra, Candragomin and Pāṇini see *Śabdānuśāsana of Malayagiri,* L.D. Institute of Indology. Ahmadabad, c. 1970.

11. General literature: S.K. Belvalkar, *Systems of Sanskrit Grammar*. Poona 1915; Agrawala [2]1963, pp. 343-357; H. Scharfe 1977; K.V. Abhyankar, *Fundamentals of Sanskrit Grammar. MM. Vasudev Shastri Abhyankar Publication Series* (Sl. No. 7). Sanskrit Vidya Parisamstha : Pune 1985; B.K. Matilal, *The Word and the World. India's Contribution to the Study of Language*. Delhi 1990.

See under *Aṣṭādhyāyī*; *asiddha* and *siddha*-principle; *padasaṃskārapakṣa*; Pāṇini; *lakṣyamūlaṃ hi*; *vākyasaṃskārapakṣa*; *śāstra*; *saṃskṛ-*.

Opp. *loka*.

12. (in Buddhism) 'prediction' See E. Lamotte, *Histoire du bouddhisme indien*. Louvain 1958, pp. 716, 757.

vyākaraṇam / vyākaraṇaṃ sūtrayati 'he composes a *sūtra* on grammar' *Mbh.* II, p. 34, line 10.

On the difference between the two constructions, see *PRĀTI*, p. 131.

vyākaraṇasya kārtsnyam 'the totality of grammar ' *Nirukta* 1.5.

See *PASPA*, p. 12.

vyākaraṇādhikaraṇa Section in Kumārilabhaṭṭa's *Tantravārttika* on *JMS, pāda* III, *adhikaraṇa* 9. See *Tantravārttika*, 1998, pp. 259-322.

vyākhyātṛ 'commentator'.

vyākhyāna 'explanation, interpretation' *Mbh.* I, p. 12, lines 25-26. Consists of *udāharaṇa* 'example', *pratyudāharaṇa* 'counterexample' and *vākyādhyāhāra* 'completion of the meaning of a rule by supplying words', namely, by means of *anuvṛtti*. *Mbh.* I, p. 11, line 23.

PN, pbh. 1. See *PASPA*, n. 373; *Bh.* No. 124.

See under *udāharaṇa*.

vyākhyānato viśeṣapratipattir na hi saṃdehād alakṣaṇam 'understanding of a particular meaning (of a term) comes from interpretation, for (we must not assume), on account of doubt, that the rule is badly phrased' *Mbh.* I, p. 35, lines 16-17; *Mbh.* III, p. 246, lines 3-4.

PN, pbh. 1. See *PN*, Pt I, pp. 12-13.

See *PASPA*, n. 373.

See under *sāmarthya*.

Vyāḍi *vyāḍasyāpatyam* 'descendant of Vyāḍa' *KV* on P. 7.3.7. The *Nyāsa* here further explains *vyāḍa* as *vigato 'ḍo asya*. Meaning unclear.

vyānaśe 'has occupied' 3 sg. pf. *ātm.* of *vi + aś* . Apply P. 7.4.72.

vyāpaka '(a) more inclusive (concept), the wider concept', See *KA,* n. 530.

Opp. *vyāpya*.

In Indian logic the proband (*sādhya,* the fire) is called *vyāpaka* 'pervader'. Its scope is greater than that of the probans (*hetu, sādhana*, the smoke) which is called *vyāpya*. See S. Sen, 1924, p. 9.

See under *vyāpti*.

vyāpāra 'the various activities', which are involved in an action as signified by a parti-cular verbal base, and which serve to bring about a result. See *TA*, n. 243; *KĀRA*, Note (107); pp.184-185; *AP* III, pp.119-120.

= *dhātvartha*. See *AP* VI, P. 2.1.26, under 3 (p. 57).

See under *kartari lakāraḥ*; *kriyā* ; *phala*.

vyāpṝ- *vyāpriyate* 'is applied'. Said of a rule. *Nyāsa* on *KV* on P. 7.2.3 (Benares ed., Vol. V, p. 658).

vyāpti **1.** 'complete pervasion'. An instance is *tileṣu tailam* 'in the sesam seeds there is sesam oil' *Nyāsa* on *KV* on P. 1.4.42. See *AP* IV on P. 1.4.42, under 8.

2. 'complete coverage of instances' *KV* on P. 8.4.1. See under *vīpsā*.

3. 'inclusiveness' *STHĀNI*, Pt. I, p. 52 (Kaiyaṭa).

4. (in *Nyāya*) 'invariable concomitance', namely, of the probans/*hetu* (like smoke) and the probandum/*sādhya* (like fire), 'co-extensiveness without deviation'. See *Tarkasaṃgraha*, pp. 245-252. Forms the basis of valid inference.

Lack of *vyāpti* implies *vyabhicāra* 'deviation'.

See S. Sen, 1924, p. 8 (under *vyāpaka*); *Nyāyakośa*, p. 833., lines 16-25; D.H.H. Ingalls, 1951, pp. 28-30.

See under *kārya*.

vyāptinyāya 'the maxim of inclusiveness', that is, of being more inclusive. In the case of a doubtful interpretation preference is given to that one which is more inclusive. *KV* on P. 3.2.168. Compare *STHĀNI*, Pt. I, Kaiyaṭa on *Bh*. No. 32 (p. 52).

vyāpter nyāyāt 'on account of (the reasoning of) inclusiveness' *Nyāsa* on *KV* on P. 6.4.22.

vyāptyartha 'for the sake of covering all instances'. A sense of *mātra*. *Padamañjarī* on *KV* on P. 2.4.58.

vyāpya '(a) less inclusive (concept)'.

Opp. *vyāpaka*.

See *KA*, n. 530.

vyāvartya 'to be excluded/rejected' *Nyāsa* on *KV* on P. 6.4.12.

°*abhāvāt* 'because there is nothing to be excluded' *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 620).

vyāvahārikanityatva 'permanence (of things) from the point of our (non-philosophical) view of daily life' (Nāgeśa) See *PASPA*, p. 92.

vyāvṛt- *na vyāvartyate* 'is not blocked' *KV* on P. 7.3.86.

vyāśraya **1.** '(a grammatical operation) based on a different conditioning linguistic element' *Mbh*. III, p. 190, line 23.

See *KV* on P. 6.4.82; 6.4.89; 6.4.93.

See P. 6.4.22, in connection with *Vts* IX and XI.

2. 'taking the side of' P. 5.4.58.

vyāśrayatva 'the fact that (the rules/operations concerned) have/require a different conditioning element'. Consequently, there is no *asiddhatva*. In fact, the rules/operations concerned are *siddha*, and the question of one rule/operation being *asiddha* with regard to the other one does not arise. *KV* on P. 6.4.89; 6.4.13; 6.4.149; here the *lopa* operation prescribed by P. 6.4.148 and the one prescribed by P. 6.4.149 apply to different linguistic units.

Note that "conditioning elements" has nothing to do with conditions mentioned in a rule, but it has to do with the actual linguistic elements / units to which the rules concerned are applicable.

See *AP* IX, P. 6.4.56, under 6 (*Vt*. IV).

Opp. *samānāśrayatva*.

vyāśrayatvād asiddhatvam api nāsti 'on account of the fact that the two rules/operations concerned have different conditioning elements the status of *asiddha* is simply not there'. That is, the operation prescribed by one rule cannot be *asiddha* with regard to the operation prescribed by the other rule. *KV* on P. 6.4.93.

Vyāsa See under *Vedavyāsa*.

vyāsajyavṛtti A property is called so when it inheres in more items than just one and presupposes the presence of another item having the same property. E.g., the property 'two'. Each of the two objects has this property in so far it is accompanied by the other item.

Nyāyakośa, p. 549, 'being the delimiting feature (*avacchedaka)* of being the counterpart (*pratiyogitā*) of the difference (*bheda*) which an object has with other objects having the same property as itself'.

vyutpatti 'etymology' *KV* on P. 7.3.4.

sati saṃbhave vyutpattir anyathāpi kartavyā rūḍher aniyamād iti 'given opportunity, an etymology may be provided in a different manner also, because there is no restriction on (word formation in a) conventional meaning' *KV* on P. 5.2.93. The rule provides different etymological explanations of the word *indriya*.

vyutpattipakṣa 'the view which holds that words can be derived etymologically', namely, from verbal bases with the help of suffixes, among them the *uṇādi*-suffixes.

vyutpattipakṣe niyamārtham 'if we adopt the *vyutpattipakṣa*, (the rule) must have a restrictive character' *KV* on P. 7.3.5.

See *AP* IX, P. 6.4.11 under 4. Words like *naptṛ* are considered to be *tṛN* (P. 3.2.135) or *tṛC* derivations, but also as conveying a conventional (*rūḍha*)meaning.

Opp. *avyutpattipakṣa*. See *PASPA*, Note (4); *KV* on P. 7.3.5 (*nyagrodha*).

Vyutpattivāda By Gadādhara Bhaṭṭā-chārya, around 1650. See S. C. Vidya-bhusana, 1920, Repr. 1971, pp. 481-482. Translation: V. P. Bhatt, Motilal Banarsidass : Delhi 2001.

Is about construction (*anvayavāda*). No difference is made between *nīlo ghaṭaḥ* (*viśeṣaṇaviśeṣyabhāva*) and *ghaṭo nīlaḥ* (subject-predicate relation). Sentence analysis is based on a purely logical *viśeṣaṇaviśeṣyabhāva*.

See under *śābdabodha*.

vyutpad- *vyutpādyate* 'is derived' *KV* on P. 7.3.64.

vye- *Dhp*. 1.1056, *vyayati* 'to cover, clothe'. See P. 7.2.66.

See under *ve-*.

vraśc- Quoted as *vṛśc-* in P. 6.1.16, a *saṃpra-sāraṇa* rule.

See *Vt*. I on P. 7.4.90.

vrīhirasya yavo 'sya 'one who possesses rice-grains one who possesses barley'. Example quoted in the *bhāṣya* on *Vt*. I on P. 5.2.94 (*Mbh*. II, p. 393, lines 13-149).

See under *yat tat prathamāsamar-tham* ...

vrīhīn avahanti 'they pound the rice'. See under *niyama*.

vrīhyādi A *gaṇa* mentioned in the *taddhita*-section, P. 5.2.116.

Ś

Ś *Anubandha*: (1) In *Śas*, pl. acc. ending. Serves to distinguish *Śas* from *Jas* (pl. nom.) and *Ṅas* (sg. gen.).
(2) Added to *sārvadhātuka* suffixes.
(3) Added to a substitute. Replaces the whole of the *sthānin*, P. 1.1.55, (exception to P. 1.1.53).

-ś Before a *jhaL* sound or in final position of a verbal base (*dṛś*) is replaced by *ṣ* (P. 8.2.36), and *ṣ* is replaced by *k* (P. 8.2.41) before a suffix beginning with *s* (like *sIC*, P. 3.1.44). See *AP* IX, P. 6.4.62. Excursus on *prakriyās*, under C.

Śa *Vikaraṇa* of conjugation class VI verbal bases. P. 3.1.77.
Has *udātta*, P. 3.1.3.
Is *sārvadhātuka,* P. 3.4.113.
Is *apit,* therefore *Ṅit*, P. 1.2.4. Therefore no *guṇa* of the verbal base vowel, P. 1.1.5.
See *AP* X, P. 7.1.6, under 7 (*Vt.* I), *AP* XIII, P. 7.4.11, under 2.
See under *ŚaP*.

śak- P. 7.2.15, no *iṬ* when adding a *niṣṭhā* suffix for verbal bases which take a suffix which may or may not take *iṬ*. See P. Kiparsky (a),1979, pp. 146-147.
According to followers of Saunāga, *śak-* takes optional *iḍāgama* in the *niṣṭhā* forms. E.g., *śakto / śakito ghaṭaḥ kartum* 'the pot can be made.' *KV* on P. 7.2.17. See *AP* XI, P. 7.2.17, under 4.
See under *śikṣati*.

śakandhunyāyena nirdeśaḥ *Vt*. IV on P. 6.1.94; *Mbh*. III, p. 259, lines 15-16.

śakandhvādiṣu pararūpaṃ vaktavyam *Vt*. IV on P. 6.1.94. *Śakandhvādi* is an *ākṛtigaṇa*. The *Vt*. is invoked to apply irregular *pararūpa-ekādeśa*. E.g., *śaka* + *andhu*→*śakandhu*; *sīma* + *anta* → *sīmanta* (*keśeṣu* 'when the question is of a parting in the hair').

śakalāṅguṣṭhaka 'one who has a thumb like a potsherd' (?) *KV* on P. 7.4.16.

śaker ruheś ca *Bhāṣyavārttika*, *Mbh*. II, p. 65, line 13 (on P. 3.1.86). Two Vedic examples are quoted, *śakema, ruhema* (*ṚgV*. 10.63.10).

śaktatvam Explained as *kāryotpādana-yogyatvam* 'the ability of causing grammatical operations to take place', *Bālamanoramā* on *SK*, No. 1072, on P. 4.1.82.

śaktam anena 'he is capable (of doing something)' *KV* on P. 7.2.17. See *AP* XI, P. 7.2.17, under 4.
See under *chāttreṇa hasitam*.

śakti **1.** 'power, capacity inherent in a word to signify, which may or may not become manifest'. See *SA*, n. 146, *VP*. 2.131.

Term used by Bhartṛhari to indicate the multiple character assigned to objects on account of their capacities to be represented in language by different kinds of Grammatical relations. A power inherent in the objects which enables them to act in different ways on different occasions, as presented in language.

Special features in the *prātipadikārtha* brought out by connection with an action.

See Subramania Iyer 1969, pp. 109, 225, 298.

See *KĀRA*, p. 259, and n. 854; *PRĀTI*, pp. 69, 75; *PASPA*, Introduction, p. xxiii, and n. 886; *AP* IV, p. 87.

2. *ANA*, Kaiyaṭa on *Bh*. No. 38 on P. 2.3.1; Kaiyaṭa on *Bh*. No. 3 on P. 2.3.7, *śaktiḥ kārakam* 'power is (to establish) a *kāraka*-construction'.

See Kaiyaṭa on *Bh*. No. 79, on P. 1.1.57, the inherent power of a word to enter into syntactic construction with other words.

3. (in *alaṃkāraśāstra*) 'the power of a word to convey a particular meaning'

See *Sāhitya-Darpaṇa* by Viśvanātha Kavirāja. Annotated by MM. Pt. Durgāpasāda Dvivedi. *NSP* : Bombay 1936, *pariccheda* II, 2 cd, *artho vācyaś ca lakṣyaś ca vyaṅgyaś ceti tridhā mataḥ*. These three types of meaning are correlated with three *śaktis* of a word, namely, *abhidhā*, *lakṣaṇā* and *vyañjanā*, *Ibid*. II, 3.

Compare Appaya Dīkṣita, *Vṛttivārtikam*. *Kāvyamālā* 36. Third Edition. Bombay : *NSP* 1940, p. 1. Three *śaktis*: *abhidhā*, *lakṣaṇā* and *vyakti*, with many subdivisions.

See under *sādhana*.

śaktika 'having power' Kaiyaṭa on *Bh*. No. 6 on P. 2.3.4.

śaktimat 'the power-possessor', i.e., the *kāraka*, e.g., the agent.

śaktiśaktimator bhedaḥ 'the difference between the power (of a suffix to establish a *kāraka*-construction) and the power-possessor (the *kāraka* concerned)' *KV* on P.3.4.26. The example is *svāduṅkāraṃ bhuṅkte devadattaḥ* 'after having sweetened (his food) Devadatta eats'. We expect *svāduṃkāram devadattena* 'having sweetened by Devadatta', because by the *ṆamUL* form the agent has not been already expressed (*anabhihita*). But in the example the difference mentioned is not wished to be expressed because the main verb *bhuṅkte* 'he eats' denotes the sense agent and it becomes *abhihita*.

śakyam 'capable of being done'. Retains the same form even if the thing which can be done has a different gender or number. See Vāmana, *Kāvyālaṃkārasūtrāṇi*. *NSP* : Bombay [4]1953, p. 78 = *sūtra*, 5.2.22.

śakyārthe 'in the sense of possibility' *Mbh*. p. 342, line 24. Said of *lIṄ*.

śaṅkhatūṇavau 'conch and flute' *Vt*. I on P. 2.2.34.

śatakumbhādi *Gaṇa* mentioned by *KV* on P. 7.3.20.

Śatapathabrāhmaṇa See Agrawala [2]1963, pp. 332-333; J. Gonda 1975, pp. 351-355.

śatādi A *gaṇa* mentioned by P. 5.2.57.

ŚatṚ Present participle suffix, optionally used for the corresponding finite verb form, P. 3.2.124. See *AP* XIII, P. 7.4.41, under 6 (option not available when *iti* is used).

Sense of *kartṛ*, P. 3.4.67.

Is *sārvadhātuka*, P. 3.4.113.

Is *ugit* because of the *anubandha Ṛ*. Therefore *nUM* is inserted before a *sarvanāmasthāna* ending, and *ṄīP* is added in the fem. by P. 4.1.6.

Comes directly in place of *lAṬ*, P. 3.2.124. Between the verbal base and *ŚatṚ* the *vikaraṇa* intervenes.

E. g. x + *ŚaP* + *ŚatṚ* P. 3.1.68
vid + ° + *at* P. 2.4.72;
here *at* is *Ṅit*, P. 3.4.113; 1.2.4; 1.1.5.

See *AP* X, P. 7.1.80, under 2, 3.

See under *vidvas*.

śatruṃ mitraṃ vipattiṃ jaya rañjaya bhañjaya 'defeat, amuse, break up your enemy, friend, adversity'. Example quoted

by Nāgeśa for one-to-one correspondence. Uddyota on P. 1.3.10. Compare the *versus rapportati* in medieval Latin poetics for which see E. Curtius, *Europäische Literatur und Lateinisches Mittelalter*. Zweiter Auflage. Francke Verlag : Bern 1953, p. 290, n. 3.

ŚaP **1.** Is the general *vikaraṇa* by P. 3.1.68. See *Nyāsa* on *KV* on P. 6.4.111. The other *vikaraṇas* are *apavādas* to *ŚaP*. There is no *sthānyādeśa* relation.

Is a *sārvadhātuka* suffix by P. 3.4.114. Therefore, when *ŚaP* follows, P.6.4.48 cannot apply in connection with a preceding final *a* of the *aṅga*. Apply P. 6.1.97.

Is *Pit*. Therefore *aṅit* (P.1.2.4). Therefore no prohibition of *guṇavṛddhī* by P. 7.3.84, 86. See *STHĀNI*, Pt. I, n. 362.

2. Is added before *ŚatṚ*.

Is *luk*-deleted for conjugation class II by P. 2.4.72.

Is *Ślu*-deleted for class III verbal bases by P. 2.4.75. See *AP* XIII, P. 7.4.28, under 4. See under *bapsati*.

In *yaṅluk* formations is *luk*-deleted by *carkarītaṃ ca* (*gaṇasūtra* in *Dhp*. 2.71).

If by P. 2.4.76, in the Vedic language verbal bases are treated as conjugation class III bases, *ŚaP* is *Ślu*-deleted. See *AP* XIII, P. 7.4.82, under 2. In the case of conjugation class III verbal bases *ŚaP* is replaced and deleted by *ślu*, P. 2.4.75. See *AP* X, P. 7.1.79, under 3 (*prakriyā*).

3. Don't confuse with *Śa* (*vikaraṇa* class IV, P. 3.1.77). *ŚaP* is *Pit*, *Śa* is *apit* = *Ṅit*. Therefore no *guṇa* (applicable by P. 7.3.84), prohibited by P. 1.1.5. See *AP* X, P. 7.1.80, under 3, derivation of *tudati*.

4. Can only be added after a verbal base, if a *sārvadhātuka* suffix follows which denotes the sense *kartṛ*. See P. 3.1.68.

Is also added to class II verbal bases by P. 3.1.68. Then deleted by P. 2.4. 72. See *AP* IX, P. 6.4.81, under 4, *yanti*.

Added not only in connection with *lAṬ*, but also in connection with *lOṬ* and some other *lakāras*. First add the *lakāra*, then replace it by personal endings, then add *ŚaP*. See the *prakriyā* of *edhi*, *AP* IX, P. 6.4.22.

5. For the question whether *ŚaP* may be said to end in *a* see under *vyapadeśivad-bhāva* and under *anubandhasyā-naikāntikatvāt*.

śapa 'oath' See *KV* on P. 5.4.66, *satyaṃ karoti* 'utters an oath'.

See under *aśapatha*.

śapo luk *luk*-deletion of (the *vikaraṇa*) *ŚaP* namely, in the formation of an intensive form by P. 7.4.72. Is a part-quotation of P. 2.4.73. *Nyāsa* on *KV* on P. 6.4.15.

śabda **1.** 'sound' *mā śabdaṃ kārṣīḥ* 'don't make a sound' *Mbh*. I, p. 1, line 12.

See *PASPA*, pp. 17, 22-23 (Kaiyaṭa, *sphoṭa*), p. 25 (two answers by Patañjali)

2. 'speech sound'.

3. = *pada*, in the sense of a finished word ready for use. See under *pada*.

yenoccāritena sāsnālāṅgūlakakuda-khuraviṣāṇināṃ saṃpratyayo bhavati sa śabdaḥ 'that from which when uttered we understand objects possessing a dewlap, tail, hump, hoofs and horns, that is a word' *Mbh*. I, p. 1, lines 10-11. See *PASPA*, *Bh*. No. 14.

See *VP* 2.53 (ed. W. Rau) *samāne 'pi śabdatve dṛṣṭaḥ saṃpratyayaḥ padāt/ prativarṇam tv asau nāsti padasyār-tham ato viduḥ* 'although the property of sound is common (to speech sounds

and words), understanding (that is, meaning) is from the word. It does not come with regard to each sound. That is why (grammarians) know meaning to belong to the word'. This is one of the views regarding the relation of sound and meaning discussed by Bhartṛhari, but it happens to be the correct one. Speech sounds are distinctive, but not meaningful.

For opinions regarding *śabda* in Bhartṛhari's days, see *PASPA*, Note (9).

Opp. *artha*.

In the last resource refers to the Veda as the means of obtaining authoritative knowledge regarding purposive action, the afterlife and suprasensory being.

4. Four kinds of words, *jāti°*, *guṇa°*, *kriyā°*, *yadṛcchā°*, *Mbh.* I, p. 19, lines 20-21.

   See *PASPA*, Note (28).

   See under *pravṛtti*.

5. Whether *nitya* or *kārya*. See *PASPA*, Note (42).
6. Whether standing for an *ākṛti* (*jāti*) or a *dravya*. See *PASPA*, pp. 100-108, and Notes (28), (29).
7. According to Patañjali (*Mbh.* I, p. 356, line 11), *śabda* is a notion which exists in the mind only. This notion, like that of sentence, requires the simultaneous presence of speech sounds in order to form a unit. But the physical reality of speech sounds disappears as soon as they have been produced. See *PASPA*, pp. 22-23, 25; *STHĀNI*, Pt. I, pp. 84-85.

   See under Bhartṛhari.

   The argument put here is interesting but based on a misconception regarding the character of speech sounds (phonemes). Phonemes are different from physical sound waves heard by a person. They assume their character only within the context of meaning, that is, of signifying, even though they themselves do not signify. The signifying unit is the word. In language, in a speech act, what we produce are not sounds but words as units of form and meaning.

8. Many words have one meaning, and one word may have many meanings, *Mbh.* I, p. 255, lines 20-22.
9. (in *Nyāya*) 'oral communication' (as an authoritative source of knowledge). See *KV* on P. 2.4.3. Compare *Nyāyasūtra* I a 7, *āptopadeśaḥ śabdaḥ* 'the communication by a reliable person is *śabda*' (ed. W. Ruben, 1928).

   See under *dhvani*; *śabdena*; *sphoṭa*.

śabdakarmaka '(a verb) whose object is (a word standing for) sound' P. 1.4.52. See *KĀRA* Note (164).

For non-causative and causative examples, see *KĀRA*, p. 235.

śabdakarman '(a verb) whose object is (a word signifying) sound,' or '(a verb) whose action consists in (making) sound'. See *Vt.* II on P. 1.4.52 where *śabdakriyā* is used.

See *KĀRA*, Notes (164), (165); *AP* III, P. 1.3.34, under 6.

śabdagrahaṇa **1.** 'mention of a word-form' *Vt.* II on P. 7.1.23; *Mbh.* III, p. 249, lines 6-7.

See *KV* on P. 2.3.29. In this rule the word *dikśabda* is stated. The word *dik* is an instance of *śabdagrahaṇa*. Thereby the word *dikśabda* which means a word standing for a point of the compass need not be taken in that sense only. See *VIBHA*, p. 167. E.g., *pūrva* (1) east, (2) before; *uttara* (1) north, (2) after.

See *AP* VII, P. 2.3.29, under 4.

2. 'reference to (the gender of a cp. as a whole) word'. See *AP* X, P. 7.1.23, under 9.

Opp. *arthagrahaṇa*.

śabdatas 'according to (the phonetic) word-form' *Vt*. IV on P. 1.3.10.

Opp. *arthatas*.

śabdadharma 'word-form property'. In connection with gender, see *AP* X, P. 7.1.33, under 6.

Opp. *arthadharma*

śabdanimitta 'conditioned by/based on a particular word-form' *Mbh*. III, p. 253, line 13.

See under *śabdagrahaṇa*.

śabdanimittako nāmārthaḥ syān nārthanimittakena nāma śabdena bhavitavyam. Arthanimittaka eva śabdaḥ '(is it fitting to say that) definitely meaning is conditioned by words? Must, on the other hand, a word not be conditioned by meaning? A word is conditioned by meaning only' *Mbh*. I, p. 114, lines 13-14.

na hi śabdanimittakena nāmārthena bhavitavyam 'for the thing-meant is certainly not based on a word-form' *Mbh*. I, p. 114, line 13 (on P. 1.1.46).

Opp. *arthanimittaka*.

śabdaniveśa 'the application of a (particular) word to a given thing' *Vt*. V on P. 5.1.119.

śabdaparavipratiṣedha 'a conflict in which the (operation prescribed by) the later word (in the same rule) prevails (over the operation prescribed by the earlier word in the same rule)'. See *BDA*, n. 886; *AP* VI on P. 2.2.35 under 7(2).

śabdaparāyaṇa 'the repetition (for memorization) from the beginning to the end, of all correct words' *Mbh*. I, p. 5, line 26.

See under *parāyaṇa*.

śabdapūrvako hy arthe saṃpratyayaḥ 'the understanding of the thing-meant is based on the word (used)' Part of *Vt*. II on P. 1.1.68. See Kunjunni Raja, 1963, pp. 117-118.

śabdapramāṇakā vayam. Yac chabda āha tad asmākaṃ pramāṇaṃ 'we go by what the words say (only). What the word says that is our authority' *Mbh*. I, p. 11, line 1.

See *PASPA*, *Bh*. No. 116, and Note (44).

śabdaprayoga *arthagatyarthaḥ śabdaprayogaḥ* 'the use of words is for understanding meaning' *Mbh*. II. p. 392, lines 20-21.

śabdaprāṭ 'one who questions oral testimony (in court)' *Vt*. II on P. 3.2.178; *KV* on P.6.4.19.

śabdabrahman *Maitrī Upaniṣad*. 6.23, explained as *om*.

Is the Veda, *Bhagavadgītā* 6.44 d. Explained by Śaṅkara as *vedoktakarmānuṣṭhānaphalam* 'the fruit / result of following the ritual acts stated by the Veda'.

See under Bhartṛhari.

śabdaviśeṣaṇa 'qualifier of words' *Vt*. I on P.7.2.98. E.g., *striyām, dvivacane, ekavacane* in P. 7.2.99, 92 and 97.

śabdavyakti 'individual instance of a word' *PASPA*, p. 87.

Opp. *śabdākṛti*.

śabdasaṃskāra 'the processing of words' (Kaiyaṭa).

See *STHĀNI*, Pt. I, p. 20.

śabdasaṃjñārtham 'for the sake of a technical term referring to a unit of speech' *KV* on P. 7.3.66.

See P. 7.3.67, *aśabdasaṃjñāyām*.

See *AP* I, p. 122 (meaning of *śabda*).

See under *vākya*.

śabdasya hrasvatvam arthasya puṃvadbhāvaḥ 'shortening belongs to sound, treatment like a masc. to gender' *Mbh*. III, p. 152, lines 23-24.

śabdākṛti 'word-form-type' *PASPA*, p. 87.
Opp. *śabdavyakti*.

śabdānuśana 'instruction in words' *Mbh*. I, p. 1, line 1. See *PASPA*, Note (2).

śabdāntara 'a different form, a form which has become different' namely, from the *aṅga* = *dhātu*, because a *vikaraṇa* has been added. E.g., the *aṅga/dhātu* is *yaj*-. The different form is *yaj-ya(K)*. Here the *vikaraṇa yaK* has been added. Note that *yajya*- is still *aṅga*. A rule which has a chance of application to a form different from the mere *dhātu* = *aṅga* is *anitya*.

See *AP* IX, P. 6.4.72, under 5.

See under *śabdāntarasya ca prāpnuvan...*

śabdāntaraprāpti 'applicability to a different form / in a different environment'.
See under *aśabdāntaraprāpti*.

śabdāntarasya '(applicable) to a word-form which has become different'. Condition stated in *PN*, *pbhs* 43-45 (restriction imposed on *pbh*. 42).

śabdāntarasya ca prāpnuvan vidhir anityo bhavati 'and a rule which applies to a form which has become different (i.e., different from the original *aṅga* = mere *dhātu)* is not invariably valid'. *Mbh*. I, p. 286, line 5; *PN, pbh*. 43. See *PN*, Pt. II, p. 212, n. 1. This is the shāstric position, note *śabdāntarāt prāpnuvan vidhir anityaḥ*.

Suppose the rules A and B are applicable simultaneously to wordform x. Two possibilities : (1) Rule B prevails. The application of B results in a change of wordform. Still, rule A remains applicable, e.g., in the case of reduplication, *iḍāgama*. In that case, A is called *anitya*, (2) After the application of B, rule A is not applicable any more.

See *KV* on P. 6.4.72 and *Nyāsa* here (Benares ed., Vol. V, p. 426).

See *AP* IX, P. 6.4.72, under 5.

See under *śabdāntara*.

śabdāntarāt prāpnuvataḥ śabdāntare prāpnuvataś cānityatvam *PN, pbh*.44.

See under *śabdāntarasya ca prāpnuvan...*

śabdāyate 'to produce a sound'. Denom. of *śabda*. See *KĀRA*, *Bh*. No. 3 on P.1.4.52. and n. 722.

śabdāyater na Compare *Vt*. I on P. 1.4.52. *SK*, No. 541 on P. 1.4.52. See under *dhātvarthasaṃgṛhita* ...

śabdāyayati devadattena 'he causes Devadatta to make noise' *Mbh*. I, p. 336, lines 24-25.

śabdārtha 'word-meaning', especially, the meaning of fem. gender, *Vt*. VI on P. 2.4.26.

śabdārthaphala 'the effect (in non-linguistic reality) of the word-meaning' Kaiyaṭa on *Bh*. on *Vt*. XII on P. 1.1.1 (*NSP* ed. Vol. I, p. 168). See under *vākyaparisamāpti*.

śabdārthasaṃbandha **1.** 'the relation between word and meaning' *Mbh*. I, p. 6, line 16 (*Vt*. III).

See *PASPA*, n. 331; Note (38).

2. 'word, meaning and (their) relation' *Mbh*. I, p. 6, line 17. They are *siddha* (= *nitya*) on account of the usage of people (*lokataḥ*, see *Mbh*. I, p. 6, lines 17-18, p. 8, line 3)..

See *ATA*, p. 175.

śabdena 'explicitly' *KV* on P. 2.3.19.

śabvikaraṇa Said of a verbal base (conjugation classes I and VI) which takes the

vikaraṇa *ŚaP. Mbh.* III, p. 286, lines 17-18.

Opp. *lugvikaraṇa*.

śam- *śamyate muninā* *SK*, No. 2762 on P.6.4.93. Impersonal passive: 'it is become calm by the *muni*'. That is, the *muni* has found peace of mind, tranquillity.

śarīravikāra 'deformity of the body'. A sense attributed to *kamp-*, *Vt.* I on P. 6.4. 24.

śarīrasukha 'physical pleasure' P. 3.3.116. E.g., *payaḥpāna* 'drinking milk' and *odanabhojanam* 'eating cooked rice' give physical pleasure. Here *saṃsparśa* takes place which produces that type of pleasure.

śarṣu jaśbhāvasatve '(if *ayogavāha* sounds are originally mentioned) among the *śaR* sounds, substitution of *jaŚ* sounds and of *s* (takes place)' *Vt.* VII on *Śivasūtra* 5 (*hayavaraṭ*).

śalaṅku śalaṅkaṃ ca Mentioned in the *nadādi-gaṇa*, on P. 4.1.99, under No. 10.

See under *sthāneyogā ṣaṣṭhī* .

Śas 1. Case ending, pl. acc., P. 4.1.2.
2. *Taddhita*-suffix, P. 5.4.43. Sense of *vīpsā*.

See *KV* on P. 7.1.20.

śasi svaraḥ Reference to P. 6.1.167. *Vt.* II on P. 7.2.99.

śastriśyāmā 'black like a knife' (fem.) *Mbh.* I, p. 397, line 13. See *KA*, Notes (75), (88); n. 428..

Śākaṭāyana Pre-Pāṇinian grammarian, mentioned in P. 3.4.111; 8.3.18; 8.4.50.

For two Śākaṭāyanas see Aufrecht, 1891, p. 638 b.

Mentioned in the *Nirukta* 1.12. All nouns are to be derived from verbal bases. This is the tradition of the etymologists too. E.g., *Nirukta* 1.1.3, *satyam* is derived from *sat +ya*, where *ya* is taken as representing the causative (*āyayati*) of *iŅ gatau*. This results in the following explanation: *santam artham āyayati = pratyāyayahti = gamayati*. Also mentioned in *Mbh.* II, p. 138, line 17, as the author of a *nairukta* doctrine.

Compare *Mbh.* II, p. 138, line 17. Also mentioned *Mbh.* II, p. 120, line 21.

Mbh. II on P. 3.3.1 (*uṇādayo bahulam*) *nāma ca dhātujam āha nirukte vyākaraṇe śakaṭasya ca tokam* 'in the *Nirukta* (all) nouns are said to be derived from verbal bases'. The child of *Śakaṭa* holds this view : *Mbh.* on P.3.2.115 states that Śākaṭāyana was engrossed in thinking and did not notice a caravan of carts approaching him. He was occupied wholly in his special view on etymology.

See Agrawala [2]1963, p. 343.

See V. M. Bhatt, "Śākaṭāyana-A forgotten Grammarian', *ABORI.*, 1998. Pune 1999, pp. 243-48.

See under *dhātupāṭha; nāmāny ākhyātajāni*.

Śākaṭāyana-vyākaraṇa A Jaina grammar, dated in the 10th cent. See Scharfe 1977, p. 86, n. 45.

See *Śākaṭāyana-Vyākaraṇa* (with autocommentary called *Amoghavṛtti*). Ed. by Pt. Śambunāthajī Tripāthī . Introduction by R. Birwé. Delhi : Bharatiya Jñanapitha Prakaśan 1971.

śākapārthiva Mentioned in *Vt.* VIII on P. 2.1.69.

See *ANA*, Introduction, pp. xxv-xxvi.

śākalapratiṣedha 'prohibition of the *śākala*-rule' *Vt.* I on P. 6.1.127. Reference is to P. 6.1.127 which mentions an opinion of *Śākalya*.

See *ATA*, n. 401.

Śākalya A pre-Pāṇinian grammarian, P.6.1.127.

śākalyasya saṃhitām anu prāvarṣat 'after (the recitation of) Śākalya's *saṃhitā* it started to rain' *KV* on P. 2.3.8.

śākhā 'a Vedic recension'. See Agrawala [2]1963, p. 286.

Enumeration of *śākhās*, *Mbh*. I, p. 9, lines 21-22.

See under *dhātupāṭha*.

śāṭaka 'loin-cloth' *KV* on P. 2.4.32.

śādhi See *AP* IX, P. 6.4.22, under 6, and Excursus IV, under 3 and 4. For the derivation see *AP* IX, p. 110.

ŚānaC **1.** Added in place of *lAṬ*, P. 3.2.124.

2. Replaces the conjugation class IX *vikaraṇa Śnā* in *lOṬ*, P. 3.1.83. See *AP* XII, P. 7.3.77, under 4 (*iṣāṇa*).

See Whitney, § 722.

śābdabodha **1.** Term explained as *padajñānakaraṇakaṃ jñānam* 'knowledge (in the form of a propositional qualifier-qualified construction of meanings) which arises from the knowledge of words'. Knowledge here means the knowledge of the interrelation of word-meanings in a statement. In fact, *Śābdabodha* is a meaning-explication of grammatical relations holding between words in a sentence, phrased in *viśeṣya-viśeṣaṇa-bhāva* framework with the help of standard expressions.

See *Nyāyakośa*, p. 873; *ATA*, n. 223; *PASPA*, n. 459.

śābdabodhe caikapadārthe'parapadārthasya saṃsargaḥ saṃsarga-maryādayā bhāsate 'in cognition arising from (the use of) words the relation of one word-meaning with other word-meanings appears/becomes clear through the delimitation/specification of these relations'. First sentence of Gadādhara's *Vyutpattivāda*.

A question here which divides logicians, grammarians and *Mīmāṃsakas* is, which is the main qualificand (*viśeṣya*) in a sentence. For the logicians it is the nominative case word representing the *abhihit* agent (*prathamantārtha-mukhyaviśeṣyatā*), for the grammarians it is the activity (*vyāpāra*) conveyed by the verbal base (*dhātvartha°*), for the *Mīmāṃsakas* it is the meaning of the finite verb ending (*ākhyātārtha°*), specifically that of the optative suffix. This suffix is assumed to signify *bhāvanā* 'causing to come into being'. Accordingly, there are three basic types of *Śābdabodha*.

See G. Cardona, 1976, p. 295.

2. An example is *caitro grāmaṃ gacchati* 'Caitra goes to the village'. In the view of the grammarians the cognitive content as far as meaning-relations are concerned may be phrased as *grāmābhinnāśrayaniṣṭhasaṃyogānukūlaś caitrakartṛko vartamānakālavṛttivyāpāraḥ* 'an activity occurring in the present, which is conducive to contact (*saṃyoga*) located in a substratum which is not different from a village (and) which has Caitra as its agent'. In this way, everything in the statement is connected in a qualifier-qualified relation with the activity conveyed by the verb. In the view of the *Naiyāyikas* the same sentence could be analysed as *grāmābhinnāśrayaniṣṭhasaṃyogānukūlakṛtimāṃś caitraḥ* 'Caitra possessing an effort which is conducive to, etc'. Here everything in the statement is connected in a qualifier-qualified

relation with the nominative word *caitraḥ*.

An example for the *Mīmāṃsaka* view is *svargakāmo yajeta* 'one desirous of *svarga* should sacrifice'. The corresponding *śābdabodha* may be phrased as *svargeṣṭaphalasādhanavācakād yajer vidhiliṅlakārapratyayaḥ* 'a suffix of the *vidhiliṅlakāra* added after (the verbal base) *yaj-* which stands for the means of the desired result consisting in *svarga*'. Here everything in the *vidhi* is connected in a qualifier-qualified relation with the optative suffix which denotes *bhāvanā*.

See under *yogyatā*.

See Vidyabhusana, 1920. pp. 444-45; *Tarkasaṁgraha*, pp. 330-335; Ingalls 951, pp. 44-52; S.D. Joshi, *Kauṇḍabhaṭṭa on the Meaning of Sanskrit Verbs. An English translation and Annotation of the Vaiyākaraṇabhūṣaṇasāra*. Chapter I with the Introduction. Harvard Ph.D. dissertation 1960. Printed edition in *Nagoya Studies in Indian Culture & Buddhism* Vol. 14, 1993. University of Nagoya., pp. 29-36; B.K.Matilal, *The Navya Nyāya Doctrine of Negation*. Harvard University Press 1968, pp. 146-47; D.C. Guha, *Navyà Nyāya System of Logic*. Second Revised Edition, Delhi, Motilal Banarsidass 1970, pp.247-248; V.N. Jha, *The Philosophy of Injunctions*. Pratibha Prakashan : Delhi 1987; T. Wada, *The Analytical Method of Navya-Nyāya*. E, Forsten : Groningen 2007, pp. 24-35.

śābdika 'one who makes words', a grammarian' P. 4.4.35, *śabda + ṭhaK*.

śābhāva 'the substitution of *śā* (for *śās-*)' *Vt.* XXV on P. 1.1.56.

See under *śiṣṭāt*.

śāyikā In *bhavataḥ śāyikā* 'the lying down of you, sir' *KV* on P. 2.3.65.

See *PRĀTI*, Note (74).

śālivāhana Name of an era. 1778 in Christian era = 1856 A.D. Add 78 years.

śās- 1. *āṄaḥ śāsU (icchāyām) Dhp*. 2.12;

2. *śāsU anuśiṣṭau*, *Dhp*. 2.66. Thus two verbal bases, *āśās-* and *śās-*.

See *Mbh*. III, p. 195 (on *Vt*. I on P. 6.4.34).

No reduplication in the desiderative and intensive by P. 6.1.6.

Reduplicated aor. *ā* + *śās* + *śās* + *ṆiC* + *CaṄ* + *t*. Here *ṆiC* is deleted by P. 6.4.51 → *āśaśāsat*, P. 7.4.2 prohibits shortening of the verbal base vowel (applicable by P.7.4.1) in the caus. aor. *aśaśāsat* 'he caused to instruct'. Otherwise long *ī*, like in *acīkamat* (P. 7.4.93-94). See *AP* XIII, P. 7.4.2, under 3.

śāstra 1. 'grammar', i.e., the A. See under *vyākaraṇa*.

See *VP* 3.14.80 d (ed. W. Rau, 1977), *śāstraṃ cakṣur apaśyatām* 'grammar is the eye of those who do not see / have no knowledge of (the correct usage of the *śiṣṭas*)'.

See *VP* 3.14.79 a, *prakṛtipratyayāv ūhyau padāt...* 'stem and suffixes are to be inferred from the *pada*; the *pada* from these two and from *anubandha*, accent, etc. by the *śiṣṭas*. Grammar is not meant for them (*śāstraṃ na tān prati*)'.

Helārāja, see *VP* III, Pt. II, p. 162, words are taught in two ways, through *nipātanas* and through *vidhi*.

2. 'grammatical rule' *Nyāsa* on *KV* on P. 6.4.22. See under *śāstra*.

See under *kārya* (what is more important, *kārya* or *śāstra*?).

See *Mbh*. III, p. 62, lines 18-19, *na hy avyavasthākāriṇā śāstreṇa bhavitavyam. Śāstrato nāma vyavasthā* 'a rule must not lead to lack of definiteness. Because precisely on account of a rule there is definiteness'. Therefore a definite domain of application (*viṣaya-vyavasthā*) must be assigned to a rule. Options must be kept to a minimum.

See under *lukśāstra*.

śāstravākya Refers to the *sūtrapāṭha* of the A. *Nyāsa* on *KV* on P. 6.1.186.

śāstrātideśa 'extended application of a particular rule or of rules', e.g., rules which are applicable to *tṛjanta* forms are extended to *kroṣṭu*, which is declared to be *tṛjvat* by P. 7.1.95. *Vt*. I on P. 7.1.96. See *AP* X, P. 7.1.96, under 7 (distinguished from *kāryātideśa*).

See *STHĀNI*, Pt. 1, n. 49.

See under *rūpātideśa*.

Opp. *kāryātideśa*.

śāstrāsiddhatva 'being a rule which is non-operative, is not put into effect'.

Nyāsa on *KV* on P. 8.2.1.

See *STHĀNI*, Pt. I, Note (130).

Opp. *kāryāsiddhatva*.

śāstrīyaprayoga 'metalanguage'. See P. 6.4.37, under 5, Excursus on *upadeśa*.

A technical language uses formulas (mathematics, physics, chemistry), technical terms for te3chnical concepts.

See under *anubandha*.

See under *svaṃ rūpaṃ śabdasya*.

Śi Pl. ntr. case ending, P. 7.1.20. Is *sarvanāmasthāna*, P. 1.1.42. Replaces *Jas*. Lengthening of prefinal vowel, P. 6.4.128.

See P. 7.1.72, under 7 (*gomanti*).

Don't confuse with *Śī*.

śiṃśapā **1.** A kind of tree.

2. The fruit of such a tree. See *KA*, n. 524.

See under *vyabhicāra*.

śikṣaka 'teacher' *Mbh*. I, p. 75, line 16.

śikṣati 'he wants to be able'. Desid. of *śak*.

Derivation : (1) *śak* + *saN*

(2) *śisk* + *sa* P. 7.4.54

(3) *śi°k* + *sa* P. 8.2.29

See *AP* XIII, P. 7.4.54, under 3. The reduplication is deleted by P. 7.4.58.

śikṣā A treatise concerned with the proper pronunciation of Vedic *mantras*.

Śit 'having *Ś* as an *anubandha*'. All *vikaraṇas* are *Śit*, P. 3.4.113.

śitkaraṇa 'the addition of the *anubandha* *Ś*'. The purpose is to replace the whole of the *sthānin*. *Vt*. IV on P. 2.4.85.

Śidīrghatva 'lenghtening before (the pl. ntr. ending) *Śi* (by P. 6.4.12)' *Mbh*. III, p. 337, line 19 (in *Ślokavt*.).

śiṇḍhi 'you, remain' *KV* on P. 1.1.58. Sg. 2nd person imp. of *śiṣ*-.

Derivation, *STHĀNI*, Pt. II, p. 8.

śivabhāgavata 'worshipper of Śiva' *Mbh*. II, p. 387, line 19 (on P. 5.2.76).

See Agrawala [2]1963, p. 363, on early Śaivism.

Śivasūtras See *PASPA*, p. 188; Note (70).

Recited in *ekaśruti*, see *PASPA*, Note (68).

Reference to the *gargādi*- and *bidādi*-list as models for the correct pronunciation of the vowels in the *Śivasūtras*. See *PASPA*. Notes (71), (72).

See under *akṣarasamāmnāya; phala-śruti; varṇa; varṇajñānaṃ vāgviṣayo...*; and under *h*.

ŚiŚīluk *Vt*. II on P. 7.1.23, *Mbh*. III, p. 264, line 12 (on *Vt*. III on P. 7.1.72).

See P. 7.1.19, 20, 72.

śiśukranda P. 4.3.88. For the lost genre of *śiśukranda* 'lullaby'(?) see Agrawala [2]1963, pp. 307, 341).

śiśye Pf. 3rd sg. *ātm*. of *śī-* 'to lie down'. See *AP* XIII, P. 7.4.21, under 3.

śiṣṭa **1.** 'who has been taught' *Ke punaḥ śiṣṭāḥ. Vaiyākaraṇāḥ. Kuta etat. Śāstrapūrvikā hi śiṣṭir vaiyākaraṇāśc ca śāstrajñāḥ* 'but who are the *śiṣṭas*? The grammarians. Why? Because teaching (*śiṣṭi*) depends on grammar (*śāstra*), and grammarians know grammar'. *Mbh*. III, p. 174, lines 4-5. In the sequel it is pointed out that this argument is circular, because teaching depends on grammar and grammar depends on teaching. Circular arguments do not work. Therefore we will define *śiṣṭas* on account of dwelling place (*nivāsa*) and behaviour (*ācāra*). The dwelling place is *Āryā-varta* only, which is regionally defined. *Ācāra* is also defined, namely, as the behaviour of brahmins in *Āryāvarta*. See *Mbh*. III, p. 174, lines 5-15. The qualities of brahmins, among them *kumbhīdhānya* 'storing so much grain as can be contained in one earthen vessel' and *alolupa* 'not greedy' are enumerated in lines 9-10. Compare *TA*, pp 99-100, for further brahmin qualities. See also *PASPA*, n. 551, and Note (43).

See *Manusmṛti* 12.109, *dharmeṇādhigato yais tu vedaḥ saparibṛṃhaṇaḥ/ te śiṣṭā brāhmaṇāḥ jñeyāḥ śrutipratyakṣahetavaḥ* 'those by whom the Veda together with its auxiliary sciences has been studied are to be known as *śiṣṭas*, since they are the causes of direct perception of *śruti*'.

2. 'what has been taught'. See under *anukaraṇa*.

śiṣṭāt 'may you teach' A *tātaṄ* derivation for which see *STHĀNI*, Pt. I, p. 117.

śiṣṭi 'teaching' *Mbh*. III, p. 174, line 5.

Śī Substitute for *auṄ*, (a) fem du. nom./acc. endings, P. 7.1.18; (b) ntr. du. nom./ acc. endings, P. 7.1.19

Is *sarvanāmasthāna*, P. 1.1.42.

See *AP* IX, P. 6.4.148, under 6 (*Vt*. I); *AP* X, P. 7.1.73, under 3.

śī- *Dhp*. 2.22. *Guṇa* by P. 7.4.21, if a *sārvadhātuka* suffix follows. See *AP* X, P. 7.1.3, under 3.

See under *śerate*.

śībhāva 'the substitution of *Śī*' (for *Jas*)' P. 7.1.17-19.

Vt. V on P. 1.1.47; *Ślokavt*. II on P. 7.2.107.

KV on P. 7.1.50.

śīlana 'mention' *Vt*. XVII on P. 1.1.44.

śuklaḥ paṭaḥ 'a white cloth'. See *TA*, n. 509 and p. 130; *BDA*, Note (90); *AP* VI, pp. 17-18, 20.

See Bhartṛhari, *VP* 3.14.88, 135 (ed. W. Rau, 1977), *matublopa*.

See under *nīlaḥ ghaṭaḥ*; *paṭasya śuklaḥ*, *viśeṣaṇaviśeṣyabhāva* and *vīraḥ puruṣaḥ*.

śuklaṃ vastram 'a white garment' *Mbh*. I, p. 422, line 19; p. 430, line 16. See *BDA*, pp. 45-46, and Note (113), under (2).

śuddhoccāraṇa 'pure, i.e., non-nasalized pronunciation' *Mbh*. III, p. 304, line 9.

śunoḥ dantadaṃṣṭrākarṇakundavarāhapucchapadeṣu *Vt*. mentioned by *KV* on P. 6.3.137. Not found in *Mbh*. The *Vt*. prescribes lengthening of *a* in *śva*, not *vṛddhi*.

See P. 7.3.8, under 7.

See under *śvādaṃṣṭra*.

śūdra See *ANA*, Introduction, p. xxiii, and *AP* VIII, P. 2.4.10, under 3 and 6.

Three types: (1) foreigners, (2) Indians (a) non-polluting ones, (b) polluting ones.

mahāśūdra = *Abhīra*. See *KV* on P. 4.1.4. *mahāśūdraśabdo hy abhīrajātivacanaḥ*.

Wife of a *śūdra* is *śūdrī*, *KV* on P. 4.1.4, *śūdrasya bhāryā śūdrī*.

See under *aniravasita*.

śṛṅgavṛndābhyām ārakaN *Vt*. III on P. 5.1.122. Derives the words *śṛṅgāraka*, *vṛndāraka*.

śṛṇotyādayaḥ '(the verbs) *śṛṇoti* "to hear, etc."' *Vt*. II on P. 1.4.52. Do not come under *śabdakriyā* = *śabdakarman* in P. 1.4.52.

śe tṛmphādīnām *Vt*. I on P. 7.1.59. Provides a nasal infix (*-n-*) in the present stem. E.g., *tṛ-n-ph-a-ti*. The original nasal of these verbal bases is believed to have been deleted by P. 6.4.24. Therefore the *Vt*. prescribes it again.

See *Vt*. II on P. 7.1.59.

See G. Palsule 1961, p. 32, n. 19.

śepapucchalāṅguleṣu śunaḥ saṃjñāyām *Vt*. IV on P. 6.3.21.

śerate Derivation :

(1) *śīŃ-*		*Dhp* 2.22.
(2) *śī*	+ *lAṬ*	P. 3.2.123
(3)	+ *jha*	P. 3.4.78
(4)	+ *ŚaP*+ *jha*	P. 3.1.68
(5)	+ ° + *jha*	P. 2.4.72
(6)	+ *ate*	P. 7.1.5, P. 3.4.79
(7) *śe*	+ *ate*	P. 7.4.21
(8) *śe*	+ *rUṬ*+ *ate*	P. 7.1.6
śerate.		

śeṣa **1.**(In *Mīmāṁsā*) 'subordinate'.

See *PASPA*, n. 679.

2. 'that which is retained' *śiṣyate*. That which remains, remainder, left-over. P. 7.4.60.

See *PRĀTI*, Note (36).

3. 'that which has not been covered yet (by a rule)', the unspecified rest, P.2.4.50. A grammatical device used by Pāṇini to lump together instances not treated so far. See *BDA*, p. 3; *AP* IV. P. 1.4.7, under 3.

4. Enumeration of *śeṣa*-relations : the owner-owned relation, the part-whole relation and the producer-produced relation. See *PRĀTI*, Note (35), and n. 226.

5. Redefined by Patañjali as *karmādīnām avivakṣā* 'absence of the intention to express the *karman*, etc.' *Mbh*. I, p. 435, lines 15-16; p. 468, lines 18-19. See *PRĀTI*, p. 87; *PRĀTI*, p. 141.

See *PRĀTI*, pp. 98, 142. According to Patañjali, *śeṣa* does not mean a residual, non-*kāraka* relation only, but also the absence of a speaker's wish to express a *kāraka* specifically. Therefore P. 2.3.50 becomes applicable and that is how we account for the gen. ending. Here P. 2.3.69 cannot apply to prohibit the genitive, because this prohibition is restricted to the sense of *kartṛ* or *karman*.

6. Definition by Bhartṛhari (*VP* 3.7.157), see *PRĀTI*, pp. 55, 66

7. Definition by *SK*, No. 607, on P. 2.3.50, as *kārakaprātipadikārthavyatiriktaḥ svasvāmibhāvādisaṃbandhaḥ* 'a relation in the form of an owner-owned relation, etc., which is different from a *kāraka* and a *prātipadikārtha*'. See *PRĀTI*, Note (6).

The mention of *śeṣa* may discontinue words from previous rules. See *AP* IV, P. 1.4.7, under 2.

Different from substitution, including *lopa*. In substitution properties are transferred from the *sthānin* to the *ādeśa*. In the case of *śeṣa* (P. 7.4.60) one consonant of the redupli-cation remains, the rest is deleted.

In *śeṣa* there is no precise *sthānin*. Thus, when Pāṇini has doubts about the *sthānin*, he applies *śeṣa*.

See *AP* VII, P. 2.3.52, under 11; *AP* XI, P. 7.2.17, under 3; P. 7.4.60, under 10.

See under *ekaśeṣa*; *lopa*; *śeṣe*; *saṃbandhasāmānya*.

See Mall. on *Kir*. 7.28.

° *śeṣa* **1.** *taccheṣa* 'a supplement of that' *Mbh*. I, p. 46, line 7.

2. 'retaining, retention of'.

See under *ādiśeṣa*; *ekaśeṣa*, P. 1.2.64.

śeṣatva *śeṣatvāt* 'because they form the remainder' *Nyāsa* on *KV* on P. 2.4.61.

śeṣalakṣaṇā sc. *ṣaṣṭhī*. The genitive ending prescribed by P. 2.3.50, in distinction from the same ending prescribed by P. 2.1.52-57, which is known as *pratipadavidhānā ṣaṣṭhī*.

See *PRĀTI*, p. 81.

śeṣalopa = *śeṣasya lopaḥ* 'deletion of the remaining (portion)'. Equivalent of *ṭilopa*, according to some grammarians (*kecid*). See *AP* XI, P. 7.2.90, under 7.

See under *śeṣe lopaḥ*.

śeṣe **1.** '(suffixes prescribed) in a sense other than covered so far'. P. 4.2.92.

2. This condition (mentioned in P. 2.3.50) is not continued in rules prescribing the use of the genitive ending for *kārakas* (noun -verb relations), namely, P. 2. 3. 51-73. See *AP* VII, P. 2.3.51, under 4.

See under *śaiṣika*.

śeṣe lopaḥ P. 7.2.90. Is interpreted to mean deletion of the final phoneme of *yuṣmad*/*asmad*. Equivalent of *antyalopa*.

Lopa is of the final phoneme only, see P. 1.1.52. Then apply P. 6.1.97. No question of *ṭilopa*. See the derivation of *yuṣmabhyam*, *AP* X, under P. 7.1.30.

See under *śeṣalopa*.

śailī 'custom, habit' *Nyāsa* on *KV* on P. 2.4.42.

śaiṣika Term used in Vt. I on P. 4.3.134. A *taddhita* sense not covered so far, that is up to P. 4.2.92. E.g., *tasyedam*, P. 4.3.120, is a *śaiṣika* sense. See *AP* VIII, P. 2.4.58, under 6 and under 14-15 for *luk*-deletion

See *SK*, Nos 1312-1513.

Śaiṣika suffixes are not added in the sense of *gotra*. See Chandra Vasu, trsl., Vol. I, on P. 2.4.114.

See under *śeṣe*.

śaiṣikārtha 'a meaning not prescribed so far', i.e., up to P. 4.2.92, 'the remaining sense'. See *KV* on P. 6.4.144. E.g., *cha* (P. 4.2.114) is a *śaiṣika* suffix.

śobhanā khalu pāṇineḥ sūtrasya kṛtiḥ 'beautiful indeed is Pāṇini's composition of the A.' *Mbh*. III, p. 468, line 10.

See under *vicitrā hi...*

śauklya 'whiteness'. See *TA*, p. 133.

śauca *śaucaṃ kartavyam* 'one should clean oneself' *KV* on P. 7.2.29 (in quotation).

Śaunaka Author of the *Aitareya Āraṇyaka*, Book V, and of the *Ṛk-Prātiśākhya*. Mentioned in P. 4.3.106. See Liebich, pp. 30-31.

P. Thieme, *Pāṇini and the Veda*, p. 81, ff., assumes that Śaunaka is later than Pāṇini.

śaurpika 'bought for one winnowing basket' *VP* 3.14.127. See *TA*, p. 68, and p. 69 for derivation.

śauva (ntr.) 'the meat of a dog' *KV* on P. 7.3.4.

AP IX, P. 6.4.133, under 4; *AP* XII, P. 7.3.4, under 4(8).

śauvana (ntr.) 'a dog's turd' *KV* on P. 6.4.133, under 4. Derivation: *śvan* + *aÑ*, P. 4.3.154; 7.4.3.

śauvahāna Name of a city (*nagara*). Here *vṛddhipratiṣedha* is applied (not °*vāhāna*). *Vt*. I on P. 7.3.8. See *AP* XII, P. 7.3.8, under 8.

ścutva 'substitution of *ś* or a *cU* sound (for x)' P. 8.4.40.

See *Padamañjarī* on *KV* on P. 7.1.60.

ŚtiP *śtipā nirdeśo dhātunirdeśārthaḥ* 'the mention by means of *ŚtiP* is to make clear which verbal base is meant' *Nyāsa* on *KV* on P. 7.4.81.

śtipā śapānubandhena nirdiṣṭaṃ yad gaṇena ca / yatraikājgrahaṇaṃ caiva pañcaitāni na yaṅluki '*yaṅluk* rules do not apply to the following five kinds of verbal bases: (1) a verbal base quoted with *ŚtiP*, or (2) a verbal base which takes (the *vikaraṇa*) *ŚaP*, or (3) the verbal base is provided with an *anubandha*, or (4) the original verbal base forms part of a *gaṇa*, or (5) verbal bases governed by a rule which contains the word *ekāc*' *PN, pbh.* 120 (3).

See under *dhātupāṭha*.

ŚnaM *Vikaraṇa* of class VII verbal bases, P. 3.1.78. Insertion, P. 1.1.47.

Apply P. 6.4.23 for *lopa* of *n* and P. 6.4.111 for *lopa* of *a*.

See *AP* IX, P. 6.4.23, under 2; *AP* XII, P. 7.3.92, under 6.

Śnā *Vikaraṇa* of conjugation class IX verbal bases. The *ā* is deleted before a *KṄit sārvadhātuka* suffix by P. 6.4.112. See *AP* IX, pp. 306-307.

See *AP* X, P. 7.1.80, under 6.

ŚyaN **1.** *Vikaraṇa* of conjugation class IV verbal bases, P. 3.1.69.

2. See under *śyanpratyaya*.
See *Vt*. XV on P. 3.1.87.

śyanpratyaya *iṣeḥ... śyanpratyayāt* 'after *iṣi* to which the suffix *ŚyaN* is added' *Vt*. I on P. 7.2.48. Is a *bv*. cp., lit. 'having the suffix *ŚyaN*'.

śyāṃ pratiṣedhaḥ 'with regard to *Śī* a prohibition (has to be phrased)', in the sense that when *Śī* is added, P.6.4.148 is not applied. Part of *Vt*. I on P. 6.4.148. Patañjali rejects the *Vt*. (*Mbh*. III, p. 227, line 3).

E.g., (1) *kuṇḍa* + *Śī* P. 7.1.19
(2) *kuṇḍ e* P. 6.1.87

śyām 'if *Śī* follows immediately'. Sg. loc. of *Śī*. *KV* on P. 6.4.148 (*Vt*. I); *kārikā* on P. 7.1.18.

śranthi-granthi-dambhi-svañjīnām iti vaktavyam *Vārttika*-like statement in *KV* on P.1.2.6. Prescribes *Kittva* for *lIṬ* endings. Thereby the penultimate (*upadhā*) *n* of the verbal base is deleted by P. 6.4.24. E.g., the pf. forms *śrethatuḥ / śrethuḥ, grethatuḥ / grethuḥ, debhatuḥ / debhuḥ*. Here *etva* and *abhyāsalopa* are applied by the same *Vt*. See *SK* on 2559.

See *AP* IX on P. 6.4.123.
See under *śrantheś ceti...*

śrantheś ceti vaktavyam *Vārttika*-like statement in *KV* on P. 6.4.122. In *śranthi* (= *śrath-*, *Dhp*.1.35) *etva* and *abhyāsalopa* are to be applied.

See under *śranthi-granthi...*

śravaṇa 'hearing'. We must hear / be able to see a particular linguistic element. If we don't hear/see it, how to explain that we don't hear/see it? *Mbh*. III, p. 263, lines 19, 20.

lopo bhavati, śravaṇam api '*lopa* (of *t*) takes place (but) hearing of *t* is also there' In other words, the prescription of *lopa* becomes optional. It applies in some cases, but not in other cases. *Nyāsa* on *KV* on P. 7.1.72.

+ abl. 'hearing from' *Nyāsa* on *KV* on P. 7.4.92.

See under *vyavasthitavibhāṣā*.

śravaṇārtha 'for the sake of hearing (only)' that is to say, the element concerned does not belong to the actual linguistic form, but to the way it appears in Pāṇini's technical language usage.

Nyāsa on *KV* on P. 6.4.143.

śrāyasau 'the two existing in bliss' *Mbh*. I, p. 148, line 14.

Derivation, see *STHĀNI*, Pt.I, Note (145).

śru- *Dhp*. 1.989. Replaced by *śṛ-* before the *sārvadhātuka* suffix *Śnu* (class V conjugation marker), P. 3.1.74. See *AP* XIII. P. 7.4.81, under 2.

Mentioned together with *śṛṇu* in P. 6.4.102.

Mentioned as *śravati* in P. 7. 4.81.

śrūyate 'is (still) heard'. That is, it forms part of the actual linguistic form *KV* on P. 7.4.61.

śrūyante 'they are attested' *Mbh*. I, p. 28, line 18.

śruta **1.** (sbs.) 'learning'.

2. (Ppp.) 'actually heard, stated'.

Opp. *anumita*.

°***śruta*** A name ending in *śruta* is *antodātta*, P. 6.2.148. E.g., *viṣṇuśruta*, derived in the sense of *viṣṇur enaṃ śrūyāt* 'may Viṣṇu listen to him'.

śruti **1.** The Veda. See *Manusmṛti* 2.10 a.

For the relation with *smṛti*, see *VP* 1.172 (ed. W. Rau 1977 = 1.145 (ed. Abhyankar-Limaye 1965),'they declare *śruti* to be without beginning (*anādi*), not interrupted (*avyavacchinna*), without author (*akartṛka*). But, being composed by learned persons, *smṛti* is (merely) not interrupted (*na vyavacchidyate*) (but for the other two points it differs)'.

2. 'audible realisation (of a phoneme), sound' *Mbh*. I, p. 26, line 1, *raśruti*, *laśruti*. See under *raśruter*...

See *PASPA*, n. 322.

See under *smṛti*.

3. 'the organ of hearing, the ear' *Mbh*. I, p. 233, line 5.

4. 'mention' E.g., *phalaśruti*.

5. (in *Mīmāṃsā*) 'direct statement'. See *KA*, n. 391.

śrutikṛta 'based on hearing (and not on a grammatical convention, namely, *sthānivadbhāva*)' *KV* on P. 7.3.44.

ānantaryaṃ śrutikṛtam 'immediate sequence based on hearing' *KV* on P. 7.3.54.

śrutikṛto 'pi bhedaḥ 'a difference based on hearing', i.e., based on the pronunciation of a word. *Mbh*. III, p. 263, line 21. This is denied by Patañjali with regard to the sequence of two sounds *n*, one for *jhallakṣaṇa nUM* (P. 7.1.72), the other for *ugillakṣaṇa nUM* (P. 7.1.70). Here we cannot establish a *bādhyabādhaka*-relation between the two *nUMs*. Therefore, according to Patañjali, both rules shoul be applied. That gives us a sequence of two *nUMs*. Anyway, we don't hear any difference with just one *n*. So it does not matter whether we apply both rules together.

See under *utsarga-apavādatva*.

śrutiprāpita 'directly conveyed' *KĀRA*, p. 66.

śrudakṣispṛhigṛhibhya āyyaḥ *Uṇādisūtra* 386 in *SK* (a), Pt. II.

See under *tanudakṣi*...

śruvaḥ śṛ ca P. 3.2.25. See G. Palsule 1961, p. 40.

śreyas Derivation :

(1) *praśasya* + *īyasUN* P. 5.3.57

(2) *śra* + *īyas* P. 5.3.60

No *ṭilopa* by P. 6. 4.155, because of *prakṛtibhāva* by P. 6.4.163.

(3) *śreyas*.

See *AP* X, P. 7.1.72, under 7.

Is *ugit*. Therefore *nUM* is prohibited by *Vt*. I on P. 7.1.72.

śrotriya A specialist in reciting the Veda. See *AP* X, P. 7.1.2, under 3.

Mentioned in P. 5.2.84, a *nipātana*-rule, in the sense of 'studying the Veda'.

Ślu **1.** Defined as *lopa* of a suffix, P. 1.1.61.

2. Is the *vikaraṇa* of conjugation class III verbal bases.

P. 7.4.75, *ślau*.

See *AP* XIII, Introduction on P. 7.5.53.

3. Causes deletion of *ŚaP* by P. 2.4.75 in the case of class III verbal bases : (1) *ŚaP*, (2) *Ślu*, (3) 0 (zero).

4. Causes reduplication by P. 6.1.10. See *AP* X, P. 7.1.45, under 3 (*jujuṣṭana*); P. 7.1.79, under 3.

5. Order of application: (1) x + *ŚaP* + *tiP*, P. 3.1.68, (2) *x* + ° + *ti*, P. 2.4.75 (*Ślu*), (3) *x* + *x* + *ti*, P. 6.1.10 (reduplication because of *Ślu*).

6. Is variously deleted in *chandas*, P. 2.4.73. See *AP* XII, P. 7.3.70, under 2.

7. See the derivation of *anenek*, *AP* XII, P. 7.3.86, under 8 (*Ślokavt*. iii). See the derivation of *nenijāni*, *AP* XII, P. 7.3.87, under 3.

See *AP* XIII, P. 7.4.75, under 2.

See under *bapsati*; *sarvāpahārin*.

Śluvat 'in the manner of *Ślu*' P. 3.1.39. Refers to deletion of *ŚaP* and to reduplication before the suffix *ām* (pf).

śleṣmā3ghna 'o phlegma-destroying one' *Mbh*. I, p. 148, line 6.

See *STHĀNI*, Pt. I, n. 812; p. 272. Derivation, *STHĀNI*, Pt. I, Note (142).

Ślokavārttika Contains (part of) a grammatical discussion in *śloka* form. Provided with a *bhāṣya* by Patañjali. Usually difficult to interpret.

See under *kārikā*.

°śvan By way of *upamāna*, P. 5.4.97.

Takes the *samāsānta* suffix *ṬaC*.

śvastanī 'the future tense (but not of today)' *Vt*. II on P. 3.3.15 . The Pāṇinian term is *lUṬ*, P. 3.3.115.

śvādaṃṣṭra Is an *upamānapūrvapada bv*. cp., *śuna iva daṃṣṭrā asya*, *Nyāsa* on *KV* on P.6.1.137.

śvādi '(a cp.) beginning with *śva*(*n*) "dog"' P. 7.3.8.

śvāpada 'belonging to one who/which has feet like those of a dog'. See *Nyāsa* on *KV* on P. 7.3.9.

Or *śauvapada*.

śvāsa 'non-resonant air stream' *Taittirīya Prātiśākhya*. *Pr*. 2.5, *vivṛte* (*kaṇṭhe*) *śvāsaḥ* 'when the glottis is open, *śvāsa* (is produced)'.

See Allen, 1953, p. 34, n. 2.

°*anupradāna* 'having an addition in the form of *śvāsa*, followed by an airstream' *Mbh*. I, p. 61, line 17.

See under *h*.

Opp. *nāda*.

śvāsanādau *Mbh*. I, p. 61, line 15.

śveta **1.** 'white'.

2. Derived as *śvā itaḥ*. See *VP* 2. 96-97, 108-109 (ed. W. Rau).

See under *tantreṇoccāraṇam*.

śvetāśvāvataragāloḍitāhvarakāṇām aśvataretakalopaś ca *Gaṇasūtra*. See *SK*, No. 2574 (*NSP* ed. 1942, p. 428), on P.7.3.32.

See *Dhp*. 10.394.

śveto dhāvati **1.** 'the white one runs'.

2. 'the dog runs from here'. See *PASPA*, n. 882.

Ṣ

Ṣ **1.** In initial position of a verbal base in *upadeśa* is replaced by *s*, P. 6.1.64.
See P. 6.4.25. This *Ṣ* is not an *anubandha*. If it were, it would simply disappear.
2. *Anubandha*. In final position of a verbal base in *upadeśa*, e.g., *DUlabhaṢ*, *Dhp*. 1.1024. Function defined by P. 3.3.104, addition of *aṄ*, which takes the fem. suffix *ṬāP* (P. 3.3.102). See *AP* X, P. 7.1.64, under 2.
See *AP* IX, P. 6.4.120, under 9 (*Vt*. I on P. 6.4.120).
3. *Anubandha*. In initial position of a *taddhita*-suffix indicates that the fem. is formed with *ṄīṢ* (P. 4.1.41).

ṣ → k, by P. 8.2.41. See *AP* IX, P. 6.4.47 (*abhārkṣīt*).

ṣaḍika 'poor *Ṣaḍaṅguli*'. Mentioned in *Vt*. II on P. 5.3.84; *Mbh*. I, p. 151, line 22.
See *STHĀNI*, Pt. II, n. 70.
Derivation, *STHĀNI*, Pt. II, pp. 32, 36, 39; Note (9).

ṣaḍliṅgī 'the group of six genders'. Refers to the division made by the *SK* in the declension of nouns, first into nominals ending in a vowel or a consonant, then each subdivided according to the three genders.

ṣatva Is not applied to the *s* of the suffix *sāt* and to the *s* in *pada*-initial position, like the finite verb ending *se* in **as-se* (→ °°-*se*, after deletion of *as*) by P. 8.3.109.
See the derivation of *vyatise*, *AP* XIII, P. 7.4.50, under 3.

ṣapūrva 'preceded by *ṣ*' P. 6.4.9.
See *Vt*. II on P. 7.1.86.
See *AP* X, P. 7.1.86, under 5.

ṣaṣ **1.** The numeral (*saṃkhyā*) *ṣaṣ* 'six'. The stem is *ṣaṭ*. For the gen. apply P.8.2.39 (*ṣaṭnām*) and then P. 8.4.41 (*ṣaṇṇām*).
See *AP* X, P. 7.1.55, under 3.
2. Technical name of numerals ending in *ṣ* or *n* (*pañcan*, *ṣaṣ*, *saptan*, *aṣṭan*, *navan*, *daśan*), P. 1.1.24.

ṣaṣṭha *Taddhita*-formation with *thUK*, P. 5.2.51.

ṣaṣṭhī **1.** 'the genitive case endings'. Denote the sense of *kartṛ* or *karman*, P.2.3.65. Prohibited for a *niṣṭhā* form by P. 2.3.69. E.g., *devadattena kṛtam*.
Allowed for a *ktānta* form in which *Kta* is used in the sense of the present, P. 2.3.67. See *AP* XI, P. 7.2.17, under 3.
2. 'There are 100 meanings of the genitive case ending, or as many as have a chance to apply when the genitive case ending is caused to be expressed. And it is desired that in grammar a genitive case ending occurs in connection with "*sthāne*" only. And that does not result without a special effort'. *Mbh*. I, pp. 118, l. 10 ff.
Enumeration of meanings, *KV* on P. 1.1.49.
3. Division, see *AP* VI, P. 2.2.10, under 7. Is generally a *śeṣaṣaṣṭhī*, P. 2.3.50. Subdivide : (1) *avayavaṣaṣṭhī* (part-whole relation, (2) *sthāneyogāṣaṣṭhī* (technical gen., P. 1.1.49).
See under *kārakaṣaṣṭhī*; *pratipada-vidhānāṣaṣṭhī*; *śeṣalakṣaṇā ṣaṣṭhī*.

ṣaṣṭhītatpuruṣa Prescribed by P. 2.2.8.

ṣaṣṭhīnirdeśa 'mention of a genitive form' *KV* on P. 7.2.80.

ṣaṣṭhīsamarthāt 'after (a word) able to convey the sense of a gen. ending' *KV* on P.4.1.93. N.B. The *KV* does not say *ṣaṣṭhyantāt* 'after a stem ending in a gen. case suffix'.

See under °*samartha*.

ṣaṣṭhīsamāsa By P. 2.2.8.

P. 2.2.11 prohibits cp. formation when an abstract word expressing a quality is involved. But sometimes such a cp. is accepted, e.g., *arthagaurava*.

Is optional, *Mbh*. I, p. 418, line 10.

ṣaṣṭhyanta See under *samānādhikaraṇena*...

ṣaṣṭhyabhāvāt 'because there is no genitive form (indicating the item to be replaced)' *Vt*. II on P. 7.2.37.

ṢyaṄ *Taddhita* suffix, P. 4.1.78-79.

Is *ādeśa* of *aṆ* and *iÑ*, according to the *KV* on P. 4.1.78. But how? In the *taddhita*-section no *sthānyādeśabhāva* holds. See *AP* X, P. 7.1.17, Excursus.

ṢyaÑ **1.** *Taddhita*-suffix, P. 5.1.123-124. Is added in the sense of *tasya bhāvaḥ* 'the condition of that' (P. 5.1.119) after colour-denoting stems and stems of the *dṛḍhādi-gaṇa* by P.5.1.123. E.g., *śauklya* 'white-ness,' *kārṣṇya* 'black-ness,' *dārḍhya* 'hardness'.

2. Causes *vṛddhi* of the first vowel by P. 7.2.117. For *aiśvarya* and *naipuṇya* when preceded by the negative particle see P. 7.3.30.

3. Added *svārthe* in *cāturvarṇyādi*. See Chandra Vasu, trsl.,Vol.II, on P. 5.1.124. Reference is to *Vt*. I on this rule to which *svārthe* is added later on.

Is a *svārthika* suffix, as is inferred from Pāṇini's use of *sāmīpya* in P. 3.3.131. See *KV* on this rule.

Added after a *guṇavacana* word by P. 5.1.124.

4. Prohibited, if the first member of a *tp*. cp. is *naÑ*, P. 5.1.121.

S

s As the first phoneme of a consonant group is deleted before a *jhaLādi* suffix and at the end of a *pada*, P. 8.2.29.

s In initial position of a suffix is replaced by *ṣ*, P. 8.3.59.

s (in final position of a verbal base) → *t* (before an *ārdhadhātuka* suffix beginning with s), P. 7.4.49. See under *saN*.

E.g., *jighatsati, vatsati*.

s *Lopa* of *s*, P. 8.2.25-27. For P. 8.2.27 see *AP* X, P. 7.1.58, under 6 (*āhata*).

In *sIC* aor, see *AP* XI, P. 7.2.42, under 4 (*avṛta*).

saḥ 'that wellknown one'.

saṃyuktasamavetasamavāya 'inherence in (something) which inheres in something which is connected'. See *PASPA*, p. 84.

saṃyoga 'consonant group' P. 1.1.7.

saṃyogādi 'beginning with a consonant group' P. 7.2.43. When used in the *aṅgādhikāra*, refers to the *aupadeśika* stage of the verbal base concerned. Therefore *svṛ-* is *saṃyogādi*, but not *s-kṛ-*, because here *sUṬ* is added in the *prakriyā* only. See *AP* XIII, P. 7.4.10, under 7.

saṃyogāntalopa 'deletion of the final of a consonant group' P. 8.2.23.
See *Nyāsa* on *KV* on P. 7.1.24.

saṃyogārtham 'for the sake of a conjunct consonant' *Vt*. I on P. 7.4.90.

saṃyogopadha 'having a conjunct consonant in final position' *Vt*. I on P. 7.4.10.
See *AP* XIII, P. 7.4.10, under 3.

saṃvāra 'relative closedness (of the vowel *a*)' *Mbh*. I, p. 61, line 15.
Opp. *vivāra*.

saṃvāha 'a type of settlement' *Mbh*. III, p. 321, line 3.
See under *ghoṣa* **2**.

saṃvidhāna 'arrangement, putting in place (in the order of *prakriyā*)'. Amounts to *krameṇa anvākhyāna* order. *Nyāsa* on *KV* - on P. 6.1.35 (*KV*, Benares ed., Vol. IV, p. 614).

saṃvṛta '(relatively) closed' *Mbh*. I, p. 13, line 23; *Vt*. III on *Śivasūtra* 1; 'contracted'
See *PASPA*, p. 192; n. 818; Note (70).
See Allen, 1953, pp. 58, 59. Short *a* is *saṃvṛta* only, *Mbh*. I, p. 15, line 14.
Opp. *vivṛta*.

saṃvṛtādi '*saṃvṛta*, etc.'. A list of defects in pronunciation. *Mbh*. I, p. 13, line 21 (*Vt*. XVIII, Kielhorn ed.)
See *PASPA*, p. 192.

saṃśabdana 'mention' *KV* on P. 4.1.83.

saṃśayya karṇādiṣu tiṣṭhate yaḥ 'who when in doubt relies on Karṇa, etc.'. Quote by *KV* on P. 1.3.23 from *Kir*. 3.14. See under *Kāśikāvṛtti*.

saṃśitavrata 'one who faithfully adheres to a vow' *Mbh*. III, p. 350, line 8; *KV* on P. 7.4.11.

saṃsarga **1.** = *saṃbandha* 'relation', specifically the interrelation of meanings in a sentence as conveyed by words = *anvaya*.
2. 'regular association' *Mbh*. II, p. 393, line 15 (in *Ślokavt*.; *KV* on P. 5.2.94, one of the seven senses in which *matUP* is added.
See under *ākāṅkṣā* .
Opp. *viprayoga*. See *AP* III, P. 1.3.66, under 6.

saṃsargamaryādā 'the boundary within close contact', i.e., the juxtaposition of identifiable separate words in a sentence which enables us to understand (semantic, non-syntactic) relations between word meanings (like *sāmānādhikaraṇya* and *abheda*). E.g., *tvaṃ pacasi* 'you cook'. Here *sāmānādhikaraṇya* is neither expressed by the nom. case ending, nor by the finite verb ending *si*. But we understand this relation due to the mere juxtaposition of the words *tvam* and *pacasi*. Similarly, in the example *nīlaḥ ghaṭaḥ* the relation of *abheda* is not conveyed by a morphemic element in the phrase. But we understand it due to the mere juxtaposition of words in a sentence.
See G. Bhattacharya, "On *saṃsarga-maryādā* in *Navyanyāya*" *Proceedings of the Winter Institute on Ancient Indian Sentence Meaning*. Edited by S.D. Joshi. University of Poona. Pune 1980, pp. 79-83.
See S.D. Joshi, "Kauṇḍa Bhaṭṭa on Sphoṭa" in: *A Corpus of Indian Stuies*. Essays in honour of Professor Gaurinath Sastri. Calcutta 1980, pp. 223, 225.

saṃsargānityatā 'non-permanence due to contact'. One of the three forms of *anityatā*.
See under *anityatā*.

saṃsargin 'the item which comes into contact (with something else)'.

saṃskāra **1.** 'ceremony' *Mbh*. II, p. 475, line 6.

2. 'purification ceremony' *Mbh.* I, p. 475, line 9.
3. Used in three different senses by Pāṇini, according to Dasgupta, Vol. I, 1922, p. 263, n. 1, (a) reference to *KV* on P.4.2.16, *sata utkarṣādhānaṃ saṃskāraḥ* '*saṃskāra* is the improvement of a thing', 'adding an extra (superior) quality to something' *KV* on P. 4.4.3; (b) 'aggregation', P.6.1.138, (c.) 'adornment' (P. 6.1.137).
4. (in grammar) 'regular word formation, the processing of words according to rules of grammar' *Nirukta* 2.1; *Nyāsa* on *KV* on P. 1.1.19.

   Compare *Mahābh.* 13.41.14d, °*bhūṣitā* (*vāṇī*) 'speech adorned with grammatical refinement / correctness'.

   Kumārasaṃbhava 7.90, *vāṅmayena ... saṃskārapūtena*, explained by Mall. as *prakṛtipratyayavibhāgaśuddhena* 'by means of words which are correct according to the division into stem and suffix'
5. 'effect (brought about by the utterance of a word and leading to perceptible or non-perceptible results'. See *Tarkasaṁgraha*, pp. 368-369. Compare *VP* 3.3.35 a (ed. W. Rau, 1977), 'by means of *śabda* an effect is brought about leading to perceptible or non-perceptible results. How could that be without a relation (between *śabda* and the result)?'
6. In Buddhism, memory trace left by a former experience leading to a predisposition for action.

°**saṃskāra** 'grammatical correctness', e.g., *Raghuvaṃśa* 15.76 (ed. K.M. Joglekar, *NSP*, Bombay 1916), *svarasaṃskāravatyā ... ṛcā*, explained by Mall. as *śabdaśuddhiḥ*. Compare *Raghuvaṃśa* 10.36, *kṛtasaṃskārā ... bhāratī*, explained by Mall. as *sādhutvaspaṣṭatādiprayatno yasyāḥ sā* '(speech) in which an effort had been for correctness, clarity, etc.'.

saṃskṛ- 1. 'to put together, to prepare'.
2. 'to put together in the way of grammar, to derive'.

   saṃskṛtya saṃskṛtya padāny utsṛjante teṣāṃ yatheṣṭam abhisaṃbandho bhavati. Tad yathā āhara pātraṃ pātraṃ āhareti 'after having derived each single one of them, words are let loose. They are connected (in the utterance) as one wishes. E.g., *āhara pātram* "bring the vessel", (or) *pātram āhara* "the vessel, bring (it)" *Mbh.* I, p. 39, lines 18-19. See *PRĀTI*, n. 405.

   Opp. *vyākṛ-*.

saṃskṛta Here *sam* is *prādi*, P. 1.4.58. *Prādi* words are also called *gati*, when connected with a verb, P. 1.4.60. According to P. 6.2.49, a *gati* word followed immediately by a *Kta* form retains its accent, e.g., *prákṛta*.

1. 'put together, prepared'.
2. 'the place, vessel in which food has been prepared' P. 4.2.16.
3. 'that to which an extra quality has been added'.
4. 'derived according to grammatical procedure'.

   Said of speech as opposed to *prākṛta*, 'the language used by ordinary people'. Hanuman speaks, *yadi vācam pradāsyāmi dvijātir iva saṃskṛtām* 'if I shall utter the *saṃskṛta* speech like a twice-born one (then Sītā, thinking that I am Rāvaṇa, will be afraid)' *Rāmāyaṇa* 5.28.18, *The Sundarakāṇḍa*. Critically edited by G.C. Jhala. Oriental Institute. Baroda 1966.

   pāṇinyādivyākaraṇoditaśabdalakṣaṇena saṃskaraṇāt saṃskṛtam ucyate

'on account of its being put together according to a rule for words stated by the grammar of Pāṇini, etc., it is called *saṃskṛta*'. Commentary on Rudraṭa, *Kāvyālaṃkāra* 2.12. *NSP* ed. 1909, p. 13. See under *vyākaraṇa*.

5. 'the language called Sanskrit'. Is a pitch-accented indo-aryan language of the inflecting type, but the pitch-accent has been lost. For Sanskrit as a spoken language see Agrawala ²1963, pp. 353-354.

As a language spoken in Patañjali's days see *PASPA*, pp. 135, 143 (*śiṣṭa-bhāṣā*).

Evolution of Sanskrit, see *ATA*, Introduction, pp. vi-x.

Speech-sounds used (in decreasing order); *t, r, v, n, m, y, s, d, p, k*, according to Subhash Kak in E. Bryant, *The Quest for the Origins of Vedic Culture. The Indo-Aryan Migration Debate*. Oxford University Press, 2000. Indian Edition 2001, p. 181.

Lost literature, see under *dhātu* and see G. Palsule 1961, pp. 202-204.

See under Pāṇini; *prakriyā*; *bhāṣā*; *vyākaraṇa*.

6. (in Buddhism) 'conditioned'.

Opp. *asaṃskṛta*.

saṃskṛṣīṭa 'may he embellish'. Derivation, *AP* XIII, P. 7.4.10, under 11.

saṃskriyate 'it is embellished' *KV* on P. 7.4.29. See *AP* XIII, P. 7.4.29, under 4.

saṃstyāya 'dwelling place, settlement' *Mbh*. III, p. 321, line 2. In line 3 four types of settlement are mentioned: *grāma, ghoṣa* 'settlement of cowherds', *nagara, saṃvāha* 'market place'.

See under *ghoṣa* **2**.

saṃhitā 'continuous utterance (without pause)'. Governing word in P. 6.1.72-157; 6.3.114-138; 8.2.108-8.4.68. Difference between vowel sandhi (*ac-saṃdhi*) and consonant sandhi (*hal-saṃdhi*). The *tripādī*-section deals with consonant sandhi. Why? Presumably because in the case of consonant sandhi more than one rule is involved and because here a strict order of application is to be observed.

Defined as the maximum proximity (of speech sounds), P. 1.4.109.

See *AP* IV, P.1.4.109, under 6 and 7 (boundaries).

See under *saṃdhi*.

saṃhitāpāṭha 'continuous recitation' Bhartṛhari, *VP* 2.58 (ed. Abhyankar-Limaye).

See *AP* IV, pp. 256-262 (on P. 1.4.109).

See under *padapāṭha*.

saṃhitaikapade nityā '*saṃhitā* "continuous utterance" is compulsory within a single word'. See *SK* , No. 2232, on P. 8.4.18. See under *saṃdhi*.

Opp. *aṅgādhikāra*. See *AP* XII, P. 7.3.92, under 4.

sAK Augment added as a stem final before the aor. marker *sIC* of verbal bases in *ā* before a *par*. ending, P. 7.2.73 (b). E.g., *a* + *yā* -*sAK* + *iṬ*- *sIC* + *us*.

sakarmaka '(a verb) which can take an object', 'transitive verb'.

Opp. *akarmaka*.

sakṛd eva See under *lakṣye lakṣaṇasya sakṛd eva pravṛttiḥ*.

sakṛdgatinyāya 'the reasoning of becoming applicable once only' *PN, pbh*. 40. Note that in the *pbh*. *sakṛd* is not part of a cp. with *gati*, but it is to be separately construed with *bādhitam* : once superseded means altogether superseded.

KV on P. 6.4.101.

See *STHĀNI*, Pt. I, *AP* IV, p. 18; IX, P. 6.4.101, under 5.

sakṛdgatau vipratiṣedhe yad bādhitaṃ tad bādhitam eva... 'when two rules which apply simultaneously to the same element mutually prohibit each other, that rule which is once superseded by the other in the case of a conflict is superseded altogether' *Mbh.* I, p. 140, lines 17-18; *Mbh.* III, p. 250, lines 17-18. *Sakṛdgatau* is a *bv.* cp. qualifying *vipratiṣedhe*. See *KV* on P. 7.1.50.

PN, pbh. 40.

See *PASPA*, p. 79 (Kaiyaṭa); *STHĀNI*, Pt. I, n. 471; *AP* X, P. 7.1.50, under 3.

See under *siddhatva*.

sakṛdvidhāna 'prescription of (the application of) a suffix stated once' *Vt.* I on P. 4.1.83, about the statement of *prāk* in an *adhikārasūtra*.

sakhi Sg. nom. *sakhan*, P. 7.1.93, → *sakhā*, P. 6.4.8; 8.2.7. The *sarvanāmasthāna* endings (exc. the sg. voc.) are *Ṇit*. Apply P. 7.2.115 for *vṛddhi*, e.g., *sakhāyau*, *sakhāyaḥ*.

Sg. abl. / gen. *sakhyus*, P. 6.1.112.

sakhī Derivation: (1) *sakhi* + *ṄīṢ*, P. 4.1.62, (2) *sakhī*, P. 6.1.101.

sagdhis 'the eating together' *KV* on P. 1.1.58.

Derivation, *STHĀNI*, Pt. II, p. 11.

saṃkaṣṭacaturthī 'fasting day in honour of Gaṇeśa as the deity who removes trouble (*saṃkaṣṭa*)', e.g. in 2006 on June 14.

saṃkīrtana 'communication' *KV* on P. 2.4.3.

saṃketaśabda 'technical term' *Padamañjarī* on *KV* on P. 2.4.21.

saṃkramakṛt 'causing the prohibition of *guṇavṛddhī* (by P. 1.1.5)'. Purpose of *Ṅ*, *KV* on P. 7.1.35 (*kārikā*).

The (pre-Pāṇinian) term *saṃkrama* is used in the *Mbh.* I, p. 48, line 9.

saṃkhyā **1.** 'number' P. 5.2.41.

2. 'numeral' The term is not defined in the A. but assumed to be known. It also covers the words *bahu*, *gaṇa*, words ending in *vat* (like *tāvat*) and words in *ati* (like *kati*), P. 1.1.23.

uttarā° 'the following number'; *pūrvā*° 'the preceding number' *KV* on P. 6.4.96.

See under *yathāsaṃkhyam*; *saṃkhyeya*.

saṃkhyātānudeśa 'one-to-one correspondence' *Mbh.* I, p. 112, line 22.

saṃkhyāpradhāna '(a cp.) of which the numeral is the main member' *KV* on P. 7.1.55.

saṃkhyeya 'object numbered' P. 2.2.25. Up to 10 the numerals stand for the *saṃkhyeya*. See *SA*, Note (178), n. 571; *BDA*, Note (92).

See *saṃkhyā*.

saṃgam- *Ātm.* ending, P. 1.3.29. See *AP* IX, P. 6.4.16, under 7.

saṃgrah- *saṃgṛhyate* 'is / can be included' *KV* on P. 7.2.98.

saṃgraha **1.** Title of an early (pre-Kātyāyana) lost work on grammar. Mentioned in *Mbh.* I, p. 6, lines 12 and 21 (in connection with the discussion on *nityakārya*), and in *Mbh.* I, p. 468, line 11 (ascribed to Dākṣāyaṇa). Traditionally also ascribed to Vyāḍi.

See *PRĀTI*, n. 440d. *PASPA*, n. 325, 327, and *Bh.* Nos 59 and 65.

See under *dākṣāyaṇa*.

2. 'collection (of correctly derived words)' *Mbh.* III, p. 359, line 17 (in *Ślokavārttika*).

saṃgrāma- Is a verbal base. No separation of *sam* and *grāma*. Thus the impf. is *asaṃgrāmayat*. This is the only instance in

which the preverb is not treated as a separate unit for purposes of reduplication or adding *aḍ-āgama* by P. 6.4.71.

See *KV* on P. 7.2.21.

saṃgrāha 'a wrestler's hold of the fist' P. 3.3.36.

Derived as *sam* + *grah* + *GHaÑ*.

saṃgha 'a corporate body with administrative power' P. 4.3.127.

See Agrawala ²1963, p. 428.

See *AP* IX, P. 6.4.174, under 3 (8).

saṃgharṣa = *parābhibhavecchā* 'the desire to defeat others, competition' *SK*, No. 2258, on P. 7.1.5.

saṃghāta **1.** 'a whole' as opposed to a single item/phoneme'.

°*grahaṇa* 'mention of a whole (and not just of one single item)' *Vt.* II on P. 6.4.49; *Mbh.* III, p. 201, line 11; p. 323, lines 14-15.

Opp. *varṇagrahaṇa*.

2. 'a group (of phonemes)' *Vt.* XII on *Śivasūtra* 5; 'a group (of suffixes)' *Vt.* I on P. 1.1.65; *KV* on P. 2.4.24.

3. 'combination' as opposed to an individual sound, or a sequence of individual sounds. E.g., [*ka*], as opposed to *k* + *a*. *Vt.* I on P. 7.3.44.

See *AP* XII, P. 7.3.44, under 15.

See *KV* on P. 7.3.50, as opposed to *varṇamātraṃ pratyayaḥ*.

saṃghātagrahaṇa 'mention of a whole or a combination' *STHĀNI*, Pt. I, p. 173 (Kaiyaṭa).

E.g., [*tha*], and not *th* only. *Vt.* II on P. 7.3.50.

saṃghātabhakta 'forming part of a whole' *Mbh.* I, p. 286, line 1; III, p. 266, line 5.

saṆ *Pratyāhāra* of the suffixes beginning with *sa* (P. 3.1.15) up to *Ṅ* of *mahiṄ* (P. 3.4.78). Term used in *Vt.* VII on P. 6.1.9. *KV* on P. 7.3.84, *sani* 'before *saṄ*'.

saṃcaskaratuḥ Cannot be derived in the Pāṇinian system. See *AP* XIII, P. 7.4.10, under 11 (4).

saṃcaskariva Example for *Vt.* I on P. 7.2.13.

Derivation, see *AP* XI, P. 7.2.13, under 10. For *sUṬ* apply P. 6.1.137. For *skṛ* (of the reduplication) → *ca*, apply P. 7.4.61, 62, 66. For *skṛ* (verbal base) *skar*, apply P. 7.4.10.

Patañjali tries to reject the *Vt.* 1 on P. 7.2.13, but finally accepts it. His point is that we can introduce *sUṬ*, not at the beginning of the *prakriyā*, but much later, after the derivation of *sam* + *ca* + *kṛ*.

See under *asUṬ*.

saṃcaskaruḥ Cannot be derived in the Pāṇinian system. See *AP* XIII, P. 7.4.10, under 11 (4).

saṃjñā- 'to understand' P. 2.3.22. See *VIBHA*, Note (24).

saṃjñā **1.** 'a name' which may be a proper name used in every day life, like *gopālaka* (*Mbh.* I, p. 80, line 14). See *AP* I, P. 1.1.26, under 7.

2. A word conveying an idiomatic / specialized sense/title. The word derived is a name, but it conveys a conventional meaning. See *AP* V, P. 2.1.50, under 5. E.g., *uraśchada* 'a breastplate,' *pracchada* 'a coverlet', *dantacchada* 'lip'. See *AP* IX, P. 6.4.96, under 2. E.g,, *agraṇī*, *grāmaṇī*, *rājanī*. Apply P. 8.4.3 for *ṇatva*. See *AP* XII, P. 7.3.116, under 3.

3. 'a technical term,' *kṛtrimā saṃjñā* (*Mbh.* I, p. 80, line 13), like *gha*, P. 3. 3. 118. See Kiparsky (a), 1979, pp. 219-227.

Should be as short as possible, *Mbh*, I, p. 324, lines 7-8.

Opp. *akṛtrimā saṃjñā* 'a non-technical term'.

Technical, artificially made terms for substantives are neuter. E.g., *yaci bham*, P. 1.4.18.

Saṃjñā ca nāma yato na laghīyaḥ. Kuta etat. Laghvarthaṃ hi saṃjñākaraṇam 'and a designation is, in fact, that compared to which there is nothing shorter. Why is that so? Because designations are coined for brevity's sake'. *Mbh*. I, p. 324, lines 7-8.

Different technical terms, like *pratyaya, kṛt* and *kṛtya* may co-apply to one and the same linguistic item, *Mbh*. I, p. 296, lines 6-7.

na hi saṃjñā nityā 'a technical designation is not permanent', namely, like ordinary words used in daily communication. See under *vyavahāra*.

Mbh. I, p. 39, line 7, 'the discontinuation of a *saṃjñā* is not stated. After having informed (us) of the item thus named, the *saṃjñās* of their own nature are discontinued / stop functioning'.

See *PN, pbhs*. 1 and 2; *PN*, Part II, p. 49, on *saṃjñā*-rules.

For *saṃjñā* and *paribhāṣā* see *STHĀNI*, Pt. I, Note (13), which terms and conventions to include in the A. and which to leave out?

See under *saṃjñāyām*; *saṃjñin*.

saṃjñākārin 'name giver' *Nyāsa* on *KV* on P. 2.4.66.

saṃjñādhikāra See under *adhikāra*.

saṃjñāpūrvako vidhir anityaḥ 'a rule which is dependent on a technical designation is not invariably valid' *Gaṇasūtra*, see *SK*, No. 2547 (*NSP* ed. 1942, p. 414). Reference is to a rule whose operation comes through a technical designation. *KV* on P. 6.4.146 (the technical designation is *guṇa*) and *Nyāsa* on that. See *AP* IX, P. 6.4.146, under 4.

See *PN, pbh*. 93.1.

See *Nyāsa* on *KV* on P. 6.4.155.

saṃjñāpramāṇatvāt P. 1.2.53 'because words which convey a conventional meaning / whose meaning is understood from usage are authoritative'. See Agrawala [2]1963, p.351, who renders *saṃjñā* as 'usage'.

saṃjñāyām Supply *gamyamānāyām*, 'if an idiomatic, non-derivational sense is being understood' *KV* on P. 7.3.53.

See *AP* V, P. 2.1.50, under 5 (p. 100).

The term *saṃjñāyām* used in a rule (e.g., P. 3.3.118) tells us that the word concerned is not used in its etymological sense, but in a conventional meaning.

Incompatible with *chandas*. Therefore P. 4.1.72 must be a separate rule from P. 7.4.71. See *AP* IX, P. 6.4.147, under 4.

See *AP* VIII, P. 2.4.20, 'when a place name is conveyed'.

See under *pūrvācārya*.

saṃjñāyām anyatra 'except in the sense of a *saṃjñā*', i.e., in a non-idiomatic, merely derivational sense. *KV* on P. 7.3.53 (in the *gaṇa nyaṅkvādi*).

saṃjñāvidhi 'rule prescribing a *saṃjñā*' *Mbh*. III, p. 316, line 20. Here reference is to P.1.1.1 which prescribes the *saṃjñā vṛddhi*.

saṃjñāvidhau pratyayagrahaṇe tadantagrahaṇaṃ nāsti 'in a rule introducing a technical term, given the mention of a suffix, reference is not to the form ending in that (suffix)' *PN, pbh*. 27.

saṃjñāsūtra See under *uddeśyavidheyabhāva*.

saṃjñin 'the item named by a *saṃjñā*, the item designated' *Vt*. III on P. 1.1.1; *Mbh*. I, p. 39, line 7; *Vt*. I on P. 1.4.23.

See *saṃjñā*.

saṃjñopasarjanapratiṣedha 'prohibition for (*tyadādi* stems when standing for) a *saṃjñā* or (when functioning as) the subordinate member of a cp.' *Vt.* II on P.1.1.27. See P. 7.2.102, under 5.

sat **1.** Designation of *ŚatṚ* and *ŚānaC*, P. 3.2.127. See *kārikā* in *bhāṣya* on *Vt.* I on P. 7.4.41.

See under *sadvidhi*.

2. '(a form) which is there', i.e., a verbal base which is (actually) used.

May be added to past participles, e.g., °*nirdiṣṭaṃ sat* 'being mentioned/stated'. *Mbh.* III, p. 328, lines 18-19.

3. With concessive value, *vyapadeśyaṃ sad ācāryo na vyapadiśati* 'although he should have mentioned that, the Teacher (= *Vārttikakāra*) does not do so' *Mbh.* III, p. 358, line 14.

See under *asat*.

°***sat*** *KviP*-formation by P. 3.2.61 'one who sits'. Retroflexation of *s* in Vedic words by P. 8.3.104.

See *AP* IX, P. 6.4.109, under 5 (after *Vt.* IX).

sati *x* (loc. ending called *satsasati* 'because, if there was *x* / if was meant as..., (then ... would be...)' *KV* on P. 7.2.66 (*sāmarthya*-argument).

See under *atra hi sati yadi*; *tathā hi sati...syāt*.

sati tasmin vidhānam 'the rule (must apply) when that (*ārdhadhātuka* suffix) is there' *Vt.* I on P. 2.4.35.

satiśiṣṭa See *Vt.* IX on P. 6.1.158, the accent of the element added last in the *prakriyā* prevails, if it has an *udātta* accent of its own. P. 6.1.162 prescribes *udātta* for a verbal base. *Vt.* IX on P. 6.1.158 overrules this for the accent of the personal ending which is added later on in the *prakriyā*.

E.g., *laviṣyáti*. See *AP* XI, P. 7.2.10, under 4. *Láv* is *udātta*, P. 6.1.162, *iṣyá* is *udātta*, augments do not count, P. 3.1.3. *Ti* is *anudātta*, P. 3.1.4, *Pit* ending. Then apply P. 6.1.158, one *udātta* only. *Vt.* IX on this rule says that the *udātta* which is added later on in the derivation prevails, and sets aside *udāttas* introduced earlier on.

See J.A.F. Roodbergen, 1991, p. 319, n. 28, "The idea is that a *pada* can have only one (*udātta*) accent. But, while deriving the *pada*, we may have to introduce elements that have an *udātta* accent of their own. So, how to retain one accent and eliminate the rest? Here the *satiśiṣṭa* principle tells us that the accent which is taught, when another accent-bearing element has already been introduced, prevails. That is to say, the accent of the element added last in the *prakriyā* prevails, at least, if it has an *udātta* accent of its own".

See *SA*, n. 189; *STHĀNI*, Pt. I, n. 366; *AP* IV, P. 1.4.60, under 5 (4);. *AP* VIII, P. 2.4.32, under 4; *AP* IX, P. 6.4.35, under 4; *AP* X, P.7.1.89, under 6; *AP* XII, P.7.3. 34, under 6.

satiśiṣṭasvarasya balīyastvam anyatra vikaraṇasvarebhyaḥ 'prevalence of the *satiśiṣṭa* accent except (in the case of) the accent of *vikaraṇas*' *Vt.* IX on P. 6.1.158. That is to say, the high pitch accent of the part which is added last in the *prakriyā* is stronger than all other *udāttas*, and is therefore retained. The accent of *vikaraṇas* does not prevail. See *AP* X, P. 7.1.89, under 6.

See *SK*, No. 3648, on P. 6.1.158.

See *SA*, n. 490; *STHĀNI*, Pt. I, n, 366; *AP* IV, P. 1.4.60, under 5 (4).

satiśiṣṭabalīyastva 'the fact that the *satiśiṣṭa* accent prevails' *Vt.* IX on P. 6.1.158. The *udātta* of the morpheme/

suffix which is added last in the derivation is stronger than all other *udāttas* of morphemes introduced earlier in the derivation.

satisaptamī See under *satsaptamī*.

sato 'py avivakṣā bhavati 'a speaker may not want to express even what does exist' *Mbh.* I, p. 327, lines 19-20.

See under *anudarā kanyā*.

sato hi kāryiṇaḥ kāryeṇa bhavitavyam If an element undergoing a grammatical operation is already there then only the respective grammatical operation applies.

satkāryavāda The *Sāṃkhya* theory of causation.

See *PASPA*, p. 113.

sattā **1.** factual existence' *Nyāsa* on *KV* on P. 1.1.19. See under *vivakṣā*.

2. 'presence' *Nyāsa* on P. 2.4.34.

3. According to Bhartṛhari, see *PASPA*, n. 54.

sattra 'a sacrificial session'.

See *PASPA*, n. 549.

sattva See under *asattva*.

saty api saṃbhave bādhanam 'even though (there is a possibility, the mention of x) eliminates (that possibility)' *Mbh.* I, p. 115, line 2 (on P. 1.1.47); III, p. 261, line 14. E.g., *dadhi brāhmaṇebhyo dīyatāṃ takraṃ kauṇḍinyāya*. Here the mention of *takram* eliminates the possibility of giving *dadhi* to Kauṇḍinya.

satyabhāmā Shortened to *bhāmā*, *Mbh.* I, p. 111, line 24. Meant to illustrate that parts of words are used for the whole word. See under *devadatta*.

satyāpayati* = *satyaṃ karoti *Vt.* I on P. 3.1.25.

See under *śapa*. N.B. *satyaṃ karoti* 'concludes a bargain'.

satsaptamī 'locative absolute' P. 2.3.37. For the term see *Mbh.* I. p. 225, line 21.

See *VIBHA*, Note (69), and n. 262 (reference to *digyogalakṣaṇā saptamī*).

See under *kārākārha*; *bhāvalakṣaṇa*.

Opp. *parasaptamī*, *viṣayasaptamī*.

satsu taratsu asanta āsate 'when the good ones cross over, the bad ones remain sitting'. Example of the loc. abs. in *SK*, No. 634, on P. 2.3.37. Variations : *asatsu tiṣṭhatsu santas taranti, satsu tiṣṭhatsu asantas taranti, asatsu taratsu santas tiṣṭhanti*.

sadarthāt Split ...*sat arthāt* '...being (sg. ntr.), *arthāt*....', *purastāt ṣaṣṭhīnirdiṣṭaṃ sad arthāt prathamānirdiṣṭaṃ dvitīyānirdiṣṭaṃ ca* 'what was being stated previously as a gen. (namely, the word *devadatta*) becomes stated as a nom. and as an acc. on account of meaning' *Mbh.* III, p. 328, lines 18-19. Example of *vibhaktivipariṇāma*.

sadeśa 'proximate, neighbouring to the final sound'. See under *antya*°.

In *PN, pbh.* 95, 'having / occupying a place equal (to that of the final phoneme)'.

sadvidhi 'the application of *sat* (*ŚatṚ* and *ŚānaC*'. Used in *kārikā*, *Mbh.* III, p. 350, line 10.

saṃtatatva 'being a continous process' *Mbh.* I, p. 329, line 21; p. 455, line 213.

See *KĀRA*, n. 294a; *VIBHA*, Note (36).

saṃdarśana '(mentally) conceiving' *Mbh.* I, p. 330, line 24. The first stage of undertaking an action. See *KĀRA*, p. 123, and n. 348.

See under *adhyavasyati; prārthayati*.

saṃdaṣṭa 'pressed together' *Mbh.* p. 13, line 26. A defect in pronunciation.

See *PASPA*, n. 832.

saṃdeha 'doubt' Is threefold, *prāpte-'prāpta ubhayatra veti saṃdehaḥ, Mbh.* I, p. 105, line 25.

saṃdehabhaya '(out of) fear of doubt', i.e., to prevent doubt. *Nyāsa* on *KV* on P .7.2.57.

saṃdhi Literally, 'placing together'. Term applied to junction (assimilation) features of speech-sounds in close contact, both word-internal and on the word boundary. See Allen, 1953, pp. 65-79.

Defined by P. 1.4.110.

Is compulsory in a cp. See the stanza quoted in the *SK,* No. 2232 on P. 8.4.18.

Not applicable at the sentence boundary. See P. 8.3.15; 8.4.56. The sentence boundary is defined by a pause in speech.

See *TA*, n. 878, *saṃhitaikapade nityā nityā dhātūpasargayoḥ/nityā samāse vākye tu sā vivakṣām apekṣate.* A *kārikā* quoted in *PN,* Pt. II, p. 268.

See under *ayaja indram*; *saṃhitā*.

saṃdhyakṣara 'diphthong' *Vt.* I on *Śivasūtras* 3/4; *KV* on P. 7.4.83.

1. *e/o* = *eṄ*. Here the constituents *a* + *i/u* are considered indistinguishable.
2. *ai/au* = *aiC*. Here the constituents *a* + *e/o* are considered to be juxtaposed and indistinguishable.

Opp. *samānākṣara*.

san- A verbal base meaning 'to acquire' *Dhp.* 1.492, mentioned as *ṢanA-*. The *Ṣ* is replaced by *s* by P. 6.1.64.

→ *sā* , P. 6.4.42.

Is used in *upapada* cps, P. 3.2.67.

n → *ā*, P. 6.4.42; *saā* → *sā* , P. 6.1.101; *sā* → *s°*, P. 4.1.3; *s* → retroflex *ṣ*, P. 8.3.108. E.g., *paśuṣas* 'the ones who bestow cattle' (pl. acc.), *Vt.* XI on P. 6.4.22. See *AP* IX, P. 6.4.22, under 13; *AP* XI, P. 7.2.49, under 3.

saN 1. Desid. marker, introduced by P. 3.1.5 without qualification of the desid. meaning. Preferably added by P.3.1.7 to a verbal base whose action is the object when the sense of wishing is conveyed, and whose agent is the same as the wishing agent. See *AP* VIII, P.2. 4.47, under 4; *AP* XI, P.7.2.41, under 2.

According to P. 3.1.32, bases in *saN* are called *dhātu*. P. 6.1.9 prescribes reduplication. P. 7.4.79 prescribes *i* for *a* in the reduplicating syllable.

Reduplication, P. 6.1.9. Deletion of reduplication by P. 7.4.58.

Par./ātm. endings, P. 1.3.62 (*pūrvavat*), according to the simplex base.

Added by P. 3.1.6 to particular verbs. See under *māñprabhṛti*.

2. *SaN*, being *valādi*, takes *iṬ* by P. 7.2.35. Exception to *iganta* bases and *grah-* and *guh-* stated by P. 2.1.9-10. If *iṬ* is not added, *saN* is *jhalādi*. In that case, it is *Kit* by P. 1.2.9. If *Kit*, no *guṇa* (P. 7.3.84) of the verbal base vowel, by P. 1.1.5. Is optionally *Kit*, see *KV* on P. 7.4.57.

   Is *Kit* by P.1.2.10, when added after a verbal base ending in a consonant, itself preceded by an *iK*-vowel. See *AP* XIII, P. 7.4.56, under 3 (in *prakriyā*).
   No *iḍāgama*, by P. 7.2.10, if the verbal base is mentioned as *ànudātta* in the *Dhp*. See *AP* XIII, P. 7.4.79, under 3.

   Optional *iṬ* by P. 7.2.41.

3. *a* in final position of a desiderative base is deleted before an *ārdhadhātuka* suffix, by P. 6.4.48.
   Lengthening of the verbal base vowel by P. 6.4.16. See *AP* XI, P. 7.2.58, under 4.

   Retroflexation of *s* by P. 8.3.59. See *AP* XII, P. 7.3.55, under 4 (derivation of *jihanañiyiṣa*).

-*s* + *saN* → -*t* + *sa*, P. 7.4.49. See derivation of *mitsati*, *AP* XIII, P. 7.4.54, under 3.

See *AP* VIII, P. 2.4.47, under 4; *AP* X, P. 7.1.82. Under 4 (*cicīṣati*); P. 7.2.12, derivation *jighṛkṣati*; P. 7.2.74, under 2; P. 7.2.75, under 3 (e), *pipṛcchiṣati*.

4. = *sann-anta* 'a desiderative formation' *Vt*. XVIII on P. 3.1.87, a prohibition of *karmavadbhāva* for *sann-anta* forms.

See under *bhūṣākarmakiratisanām*; *sani*; *sannanta*; *sanval laghuni*.

sa-nakāra 'together with (the sound) *n*', *Mbh*. III, p. 181, line 12.

sani Used in P. 7.4.54. Is explained by the *KV* as *sakārādau pratyaye* 'before (the suffix *saN*) which begins with *s*'. When *iḍ-āgama* is added to *saN*, this suffix no longer begins with *s*. Therefore P. 7.4.50 does not apply. E.g., *pipatiṣati*, *AP* XI, p. 105.

See *AP* XIII, P. 7.4.54, under 2.

sanipatidaridrāṇām upasaṃkhyānam *Vt*. referred to in *KV* on P. 7.2.15. The verbal bases mentioned take *iḍāgama* before a participle suffix in spite of P. 7.2.15. E.g., *patita*.

According to P. 7.2.49 and P.7.2.41, in the case of verbal bases mentioned *iḍāgama* is declared to be optional in the desiderative. But it is set aside by P.7.1.15 in *patita*. However it is justified.

sanī *Abhyāsa* formed with the augment *nīK* of particular verbal bases, by P. 7.4.84.

sanīvantardhabhrasjadambhuśrisvṛyūrṇubharajñapisanām See *Mbh*. III (Kielhorn ed.), p. 296, note xx. Reading of P. 7.2.49, which is omitted in the Kielhorn text. On this *sūtra* a *Vt*. I, is transmitted by the *KV*. See under *tanipati-daridrāṇām upasaṃkhyānam*.

santi na santi 'they are (there) or they are not (there)' *Mbh*. I, p. 147, line 15.

santi hi yaṇaḥ sānunāsikā niranunāsikāś ca 'the *yaṆ*-sounds may be nasalized or not' *Mbh*. III, p. 240, lines 15-16. Quoted by *Nyāsa* on *KV* on P. 7.1.1.

santumunoḥ kāme *Vt*. IV on P. 6.1.144. Examples: *sakāma*, *bhoktukāma*, *Mbh*. III, p. 95, line 6.

See under *lumped avaśyamaḥ*...

sannanta A desiderative verbal base. Takes *par*. or *ātm*. endings according to the primitive base, P. 3.1.62. *KV* on P. 7.2.36.

See *AP* XI, P. 7.2.74, under 2.

See under *saN*.

sannipātakṛta 'based on immediate contact' *KV* on P. 7.3.54. Said of *ānantarya*.

sanmahad° Reference is to P. 2.1.61. *Nyāsa* on *KV* on P. 7.1.37.

sanyaṅoḥ P. 6.1.9. Tradition interprets the form as a gen. Why not as a loc. In the sense of 'before *saN* or *yaṄ*'?

sanyataḥ P. 7.4.79. Prescribes the substitution of *i* for the *a* of the reduplication of desid. bases. Lengthening of *i* by P. 7.4.94.

See under *sanvadbhāva*.

sanvadbhāva 'treatment like before *saN*' P. 7.4.93; *KV* on P. 7.4.58. Operations like *ittva* 'the substitution of *i*' for the *abhyāsa* are to be applied in the domain of *Ṇi* (P. 3.1.25-26) followed by *CaṆ* (P. 3.1.48).

Vt. III on P. 7.4.82: Lengthening of the vowel of the *abhyāsa* in *sanvadbhāva* prescribed by P. 7.4.93, does not set aside the substitution of *i* for the *abhyāsa* vowel by P.7.4.79. Examples, *acīkarat*, *ajīharat*. *Mbh*. III, p. 359, line 20 (introductory *bhāṣya* on P. 7.4.93).

Sanvadbhāva by P. 7.4.93 means *ittva*, the substitution of *i* for the vowel of the *abhyāsa*, and the subsequent lengthening of the *i* by P. 7.4.94.

See under *caṅpare ṇi*.

sanvadbhāvenābhyāsalopo na bhavati Statement in the *KV* on P. 7.4.93, slightly differently phrased in the *KV* on P. 7.4.58.

See *AP* XIII, P. 7.4.93, under 11.

sanval laghuni caṅpare'naglope P. 7.4.93. Derivation of the red. aor. The reduplication is treated like in the desid. provided that the verbal base vowel is short, and the *ak* vowel in final position of the verbal base *aṅga* has not been deleted before *CaṄ*.

saṃnikṛṣṭa 'drawn together, close by' *Nyāsa* on *KV* on P. 2.4.71.

saṃnidhāpita *KV* on P. 7.2.59. Explained by the *Nyāsa* as *upasthāpita* 'caused to present itself'.

saṃnidhi See under *ekena tulyaḥ saṃnidhiḥ*.

saṃnipāta 'immediate sequence of two linguistic elements which is required for the application of a rule' See *PN*, *pbh*. 85.

See *KV* on P. 7.1.9, under 3.

saṃnipātanaparibhāṣā *KV* on P. 7.2.101. Reference is to *PN, pbh*. 85.

See *STHĀNI*, Pt. I, n. 602.

saṃnipātalakṣaṇo vidhir animittaṃ tadvighātasya *Vts*. III and VII on P. 1.1.39; *Mbh*. II, p. 46, line 9 (on *Vt*. V on P. 3.1.36).

PN, pbh. 85 'a rule which becomes applicable due to the contact (i.e., the immediate sequence) of two phonemes does not become the cause of another rule which destroys / breaks up that connection (e.g., by allowing an intervening element, or by applying a substitution for the original phoneme of the sequence)'. E.g., to derive *tvam* from *tvad+am*, the immediate sequence (*ānantarya*) of a *vibhakti* is required. See *KV* on P. 7.2.90, under 4.

Is *anitya*, *KV* on P. 7.1.9, as shown by P. 3.1.14. Has so many counterinstances that one wonders why it has been included in the *PN* at all.

See *Mbh*. I, p. 75, lines 22-23; p. 496, line 23; *Vt*. VI on P. 7.3.119.

See *KV* on P. 7.1.13;7.3.50; 7.4.46.

See *AP* VIII, p. 148; *AP* X, P. 7.1.9, under 3.

saṃniyukta *Vt*. II on P. 1.4.74. Explained by Patañjali as *saṃniyoga*.

saṃniyoga **1.**'connection, going together', *Mbh*. III, p. 342, line 20.

2. A meaning of *ca*. Conjunction (by means of *ca*) of two items which are on the same level of importance. Equivalent of *samuccaya*.

3. 'conjunction, combination', *Mbh*. I, p. 199, line 24 (in *Ślokavārttika*). Compare p. 200, line 23; *Vt*. III on P. 7.3.118-119.

See *anvācaya*.

4. 'joint prescription (of two *vidheyas* in one rule)' *Vt*. III on P. 7.3.119. See under *saṃniyogārthatva*.

5. 'joint application (of two rules together)' *Vt*. IV on P. 7.1.3. This *Vt*. proposes to add *ca* to P. 7.1.3, so that we obtain two rules, which are to be conjointly applied. Equal to *samāveśa*, as opposed to *paryāya*.

saṃniyogaśiṣṭa 'taught as concurrent / going together'. E.g., the augments *iṬ* and *sAK* by P. 7.2.73.

saṃniyogaśiṣṭānām anyatarāpāya ubhayor apy apāyaḥ 'when of two items taught conjointly one disappears, the other also disappears' *PN*, *pbh*. 86.

See *STHĀNI*, Pt. II, Note (37); *AP* II, P. 1.2.49, under 6.

saṃniyogārthatva 'the status of being for the sake of conjunction (of two *vidheyas* in one and the same derivation)'. Function of *ca*. *Nyāsa* on *KV* on P. 6.4.119.

saṃniyogārtham 'in order to show conjunction (with an *upapada*)'. Function of *tatra* in P. 3.1.92, according to *Vt*. VI on this rule.

saṃniviṣṭa 'collected together'

kva saṃniviṣṭānāṃ pratyāhāraḥ 'a *pratyāhāra* of items collected together. Where'? *Mbh*. I, p. 106, line 3.

See *KV* on P. 3.1.134.

saṃniveśa 1. 'arrangement, shape'.

2. 'application of words to the same thing, synonymy', *Nyāsa* on *KV* on P. 7.1.74 (*KV*, Benares ed., Vol. V, p. 619).

sapara 'together with (the object prescribed by) the next (rule)' *Ślokavārttika* (vi) on P. 1.4.51.

See *KĀRA*, n. 588.

sapādasaptādhyāyī 'the group of seven *adhyāyas* together with the first *pāda* of the 8th', i.e., P. 1.1.1 - 8.1.74. Term used and explained by Patañjali, *Mbh*. III, p. 385, lines 1-2.

See under *pādona*.

saptapadī Is a *samāhāradvigu*, P. 2.1.51.

Derived with *pada* 'step'.

See under *aṣṭā*; *dvipād*.

saptaparṇa '(a tree) having clusters of seven leaves' *Mbh*. I, p. 439, line 8. See *ANA*, Note 7.

saptamī Term used for the loc. case endings, P. 2.3.36; 1.4.45.

See P. 3.1.92, a word mentioned in the loc. in the *dhātu-adhikāra* (P. 3.1.91 - end of *adhyāya* III) is called *upapada*. E.g., P. 3.2.90. Then apply P. 2.2.19 for the formation of the *tp*. cp. *somasut* 'one who has pressed (*bhūte*, P. 3.2.84) Soma'.

For different uses of the loc. see *Vts* I-VI on P. 2.3.36.

See under *pañcamyarthe saptamī*; *para°*; *viṣaya°*.

sabrahmacāripīṭhasarpikalāpi° A version of *Vt*. I on P. 6.4.144. Prescribes *ṭilopa* for particular words, among them *kalāpin*. *Nyāsa* on *KV* on P. 2.4.3.

sabhā 1. assembly hall, P. 2.4.23.

2. company, crowd, multitude, P. 2.4.24.

samakālaprāpta 'applicable at the same time'. Said of two rules in case of a conflict See under *pūrvatrāsiddham*.

samabhihāra *kriyā°* 'repetition of an action' P. 3.1.22. In this sense intensives / frequentatives are used. See Whitney, §§ 1001-1004.

samaya 'the right moment' P. 5.1.104.

samayānikaṣāhāyogeṣu... *Vt*. I on P. 2.3.2.

samartha 1. The word *samartha* occurs both in P. 2.1.1, the section heading rule for cp. formation, and in P. 4.1.81, the section heading rule for *taddhita*-formation. We note that in the latter rule the option word *vā* is used, whereas this word is lacking in P. 2.1.1, where, in fact, it is equally needed. The reason for this curious state of affairs must be sought in the traditional misunderstanding of the meaning of *vā*.

2. In its non-technical sense *samartha* means 'capable'. The word is used six times in the A. in the restricted technical sense of 'capable of conveying the same meaning'. The *KV* on P. 1.3.47 explains *samartha* as *tulyārtha* 'conveying the same meaning'.

Derived by Patañajali from the preverb *sam* + *artha* in four meanings. See SA, *Bh*. No. 100. Should, in fact, be derived in the sense of *samaḥ arthaḥ yasya* 'whose meaning is the same' from *sama* + *artha*. For the vowel shortening (*sama* + *artha*, *samārtha*) recourse could be had to *Vt*. IV on P. 6.1.94. For other attempts, see the *Padamañjarī* on the *KV* on P. 2.3.57 (*ekaśeṣa*, and *pararūpa*, by the *Vt*. *śakandhvādiṣu pararūpam vākyam*).

Explained by Patañjali (*Mbh*. II. p. 234, lines 20-22) in the sense of a word (*pada*) capable to convey a particular meaning, namely, a word completely derived with application of all sandhis. 'But what is *samartha?* That which is capable with regard to expressing meaning. But what is that? The finished word which has an established sequence of phonemes'. Connect *kṛta* with *anupūrvika*. See *PN*, Pt. II, p. 311.

3. For two definitions of *samartha* by Kātyāyana see *Vt*. I (*pṛthagarthānām ekārthībhāvaḥ* 'single integrated meaning' and *Vt*. IV (*paraspara-vyapekṣā* 'mutual requirement (of meaning)' on P. 2.1.1. See *SA*; p. 10 (*Bh*. No. 9), pp. 13-15, 50, 87.

4. According to Skt. grammar, both in *taddhita*-formation and in cp.-formation we are confronted with two types of linguistic expression, single word and word group, which are assumed to convey the same meaning. Then the question of derivation comes. Both *taddhitas* and cps are derived from the formally corresponding word group. Another question is how to account for the unified word meaning. The answer is stated by *Vt*.I on P. 2.1.1, *ekārthībhāva*, whether *jahatsvārtha* or *ajahatsvārtha*. For a detailed discussion see *SA*, pp. 50-64, 75-80. For the difference with *vyapekṣā* see *SA*, Note (80).

See also *BDA*, Introduction, p. xix.

5. = *śakta*, *KV* on P. 2.1.1, *vigraha-vākyārthābhidhāne yaḥ śaktaḥ sa samartho veditavyaḥ* '(a word) which is capable of conveying the meaning of (its non-technical) constituent paraphrase is to be known as *samartha*'.

See *SA*, Introd. p. vi, n. 19; *BDA*, Introduction, pp. iv-vi, on *samartha* and syntax; *AP* III, P. 1.3.42, under 5.

See Joshi-Roodbergen (f), 2000, pp.109-110.

See under *sāmarthya*.

°*samartha* 'capable of (construction with a case ending)',/'capable of conveying the sense of a case ending'. E.g., *prathamā-samarthāt* (*KV* on P. 5.2.94), *tṛtīyā-samarthāt* (*KV* on P. 4.2.1), *ṣaṣṭhī-samarthāt* (*KV* on P. 4.1.92).

Not to be confused with 'ending in a gen./instr. case ending (*ṣaṣṭhyanta*, *tṛtīyānta*)'.

See S. D. Joshi (g), p.166, n. 1.

samarthaḥ padavidhiḥ P. 2.1.1. Applies to cp. formation, but could be applied to *padas* in larger units also, in the sense that the *padas* should show syntactic construction.

See *SA*, *passim*.

samarthavidhi See *SA*, *Bh*. No. 139.

samarthvibhakti 'the case ending of the nominal stem after which the *taddhita*-suffix is to be added in the traditional derivation according to P. 4.1.82.

samarthānām (*padavidhiḥ*) *Vt*. XVIII on P. 2.1.1, *SA*, p. 135.

samavasthānam 'appearance, presentation, present themselves', *Mbh.* III, p. 191, line 7.

samavasthita 'which has become applicable simultaneously', said of a rule. See under *vipratiṣedha*.

samavāya **1.** P. 6.1.138, 'place of assembly'.

2. 'being in the presence of ' *Mbh.* I, p. 326, line 8.

Opp. *vyavāya*.

3. 'relation of inherence'. Different types, see *PASPA*, n. 422.

3.1 (a relation between a part and a whole)', *Nyāsa on KV* on P. 2.4.15. The relation between the cp. constituents and the cp. as a whole is a part-whole relation.

See *AP* VIII. P. 2.4.15, under 4.

3.2 'relation of inherence (between a word and its meaning' See *PASPA*, p. 104.

3.3 'relation of inherence between an action and an individual entity', *Mbh.* II, p. 57, line 9, *dravyaṃ kriyayā samavāyaṃ gacchati* 'an individual entity enters into inherence with an action'. That is, a substance is linked with an action.

4. 'a relation of indissoluble connection'. Holds e.g., between the material cause (clay) and its effect / product (the pot). A *Nyāya-Vaiśeṣika*-view, *KĀRA*, Note (70).

Bālamanoramā on *SK*, No. 633, on P. 2.3.36, *ayutasiddhayoḥ sambandhaḥ samavāyaḥ* '*samavāya* is a relation between two items which have been established as inseparably connected'.

samaviṣama Marginal *dvandva-ekavadbhāva*, formed of opposites, P. 2.4.13.

samave- 'to inhere', 3 sg. pres. *par.*, *samavaiti*. *Nyāsa* on *KV* on P. 2.4.15.

Also used to describe the relation between word and meaning.

See under *pada*; *samavāya*.

samasyamānadaśā 'the condition of being compounded', namely, in the technical constituent analysis. *Padamañjarī* on P. 7.2.99 (Benares ed., Vol. V, p. 785, line 12).

samādhā- *samādhīyate* 'is answered' *KV* on P. 7.2.8.

samādhīyeta + loc. 'one may direct his mind to...' *Nyāsa* on P. 7.2.8.

samādhāna **1.** 'answer, removal of an objection'.

2. 'concentration of mind, being absorbed in thought', *Mbh.* III, p. 408, line 17.

samādhi = ***samādhānam*** 'answer, refutation', *KV* on P. 7.1.80, as explained by the *Padamañjarī*.

samānatīrtha = ***samānopādhyāya*** 'having the same preceptor', *KV* on P. 4.4.107.

samānapadastha 'located / occurring in the same word, belonging to the same word'.

Vt. III on P. 7.2.36; 7.2.58; 7.2.59; *KV* on P. 7.2.58.

samānapade 'given one and the same *pada*'. Used as a condition for *ṇatva* due to a preceding *r̥* or *ṣ*, in P. 8.4.1. The *Nyāsa* on the *KV* on this rule explains *samāna* here as a synonym of *eka*.

samānaprakr̥ti 'derived from the same stem' *Vt.* I on P. 2.1.60.

samānavākya 'the same (uninterrupted) utterance / sentence'. Term not used in the A. Appears as a loc. condition in *Vt.* XI on P. 2.1.1, and in *Vt.* V on P. 8.1.18.

See *SA*, Introduction, p. xii; *Bh.* No. 115, and Note (106).

See under *nighāta*.

samānavākye nighātayuṣmadasmadādeśāḥ 'given the same utterance, there is loss of accent and replacement of *yuṣmad* and of *asmad*' *Vt.* V on P. 8.1.18. The examples quoted by Patañjali (*Mbh.* III, p.373, lines 11-12) are *ayaṃ daṇḍo harānena* 'here is a stick, carry with it' and *odanaṃ paca tava bhaviṣyati mama bhaviṣyati* 'cook the rice porridge, it will be yours, it will be mine'.

samānavākye'pavādair utsargā bādhyante 'given the same (uninterrupted) utterance, general rules are set aside by special rules', *Mbh.* II, p. 178, line 3. Kaiyaṭa illustrates this by the statement *iha brāhmaṇebhyo dadhi dīyatāṃ takraṃ kauṇḍinyāya*. If taken as two utterances spoken at different times, one in the morning, the other in the afternoon, there is no *bādhyabādhakabhāva* between curds and buttermilk. But when it is the same utterance, spoken at one time, the buttermilk for Kauṇḍinya excludes the possibility of curds being given to him. See under *dadhi brāhmaṇebhyo...*

Opp. *nānāvākyatva*.

samānākṣara 'a monophthong vowel' (*a, i, u*).

Opp. *saṃdhyakṣara*.

samānādhikaraṇa **1.** 'referring to one and the same item, co-referential'. A semantic feature which on the syntactic level shows up as syntactic agreement. *Vt.* I on P. 2.4.32, as explained by *Vt.* II, *kathitānukathanamātram* 'mere reference to what was already referred to'. E.g., in the case of pronouns, *anena vyākaraṇam adhītam atho enaṃ chando'dhyāpaya* 'by him grammar has been studied, now teach him prosody'.

In *kdh.* cp. formation, see *SA*, Note (137).

See *TA*, pp. 159-163; *AP* VII, P. 2.3.1, pp. 5-10 (Excursus); *AP* VIII, P. 2.4.32, under 9.

See under *pārṣṇika*; *sāmānādhikaraṇya*.

2. A type of *bv.* cp. in which the constituents stand in syntactic agreement. *Vt.* X on P. 2.2.24.

Opp. *vyadhikaraṇa*.

samānādhikaraṇam asamarthavad bhavati *SA*, *Bh.* No. 163. See *TA*, p. 160, and Note (113).

samānādhikaraṇasamāsa A *karmadhāraya* cp., *Mbh.* I, p. 479, lines 13, 17.

samānādhikaraṇena ṣaṣṭhyantaṃ na samasyate *Bālamanoramā* on *SK* (a), No. 705 (P. 2.1.11), p. 498, line 17.

Genitive tp. cp.-formation with a syntactically agreeing word is prohibited by P. 2.2.11. The difficulty here is *pūrvanipāta*. By P. 2.2.8 (+ P. 1.2.43 and P. 2.2.30), the genitive word should take the first place in the cp. But since there is a *samānādhikaraṇa* word, we have two *ṣaṣṭhyanta* words. So we cannot decide which word should take the first place in the cp.

samānāvadhikatva 'the status of having a common delimitation, sharing the same area of application'.

See *STHĀNI*, Pt. II, n. 20.

samānāśraya 'having / being based on a common conditioning linguistic element or sequence', i.e., being applicable to one and the same linguistic element/sequence, 'having the same cause', *Mbh.* I, p. 157, line 10.

See *STHĀNI*, Pt. II, n. 510; *AP* X, P. 7.1.58, under 6. In *man- t+ā-* the *samānāśraya* of P. 6.4.24 and 6.4.143 is the sequence *ntā*.

Opp. *asamānāśraya*, *vyāśraya*.

samānāśrayatva *samānāśrayatvāt siddham* 'we can manage on account of the fact that (the rules concerned) have a common conditioning element' *Vt.* XII on P. 6.4.22.

Samānāśrayatva is the general condition for rules in the *ā bhāt* section to become operative. See *AP* IX, P. 6.4.56, under 6 (*Vt.* 4); P. 6.4.89 (*Vts* III and IV).

Opp. *vyāśrayatva*.

samāptyartham 'in order to indicate completion /end', *KV* on P. 7.4.75.

samāveśa **1.** 'co-application (of designations)' *Mbh.* II, p. 178, line 19; p. 179, line 7.

See *KĀRA*, p. 15.

2. Joint application of augments. One does not set aside the other, no *bādhyabādhakabhāva*. See *KV* on P. 7.1.82.

See *AP* IV, pp. 3, 5,12, 162, 240 (of designations); *AP* V, p. 46 (of cp. designations).

See under *saṃniyoga*.

Opp. *paryāya*.

samāsa **1.** 'compound'. See *SK*, under *atha sarvasamāsaśeṣaḥ*, *NSP* ed. 1942, p. 209, for the regular division of cps.

2. The *samāsa* section comes from a different linguistic approach. See Joshi - Roodbergen 1983, pp. 59-61.

3. 'cp. formation'. See *SA*, pp. 20-26, for two-word and three-word cp. formation.

For three-word cp. formation, see *SA* Notes (146), (149); *KA*, n. 80.

Three-word cp. formation allowed in the case of *dvandva* and *bv.* cps. Not allowed in the case of *tp.* and *avyayībhāva* cps. See *KA*, p. 57.

4. In the uncompounded wordgroup the syntactic relation between the members is separately expressed by case suffixes. In the integrated form this is no more the case. Therefore it is accepted that here the syntactic relation is conveyed by integration, that is, by assuming that the constituents have joined together to convey one single meaning. See *TA*, n. 186.

5. In the A. *samāsa* usually is of *prātipadikas*, not of a *prātipadika* (including a preverb) and a verbal base. See under *vṛtti*.

May refer to a preverb-verb relation also, see P. 7.1.37, *samāse*. Note that cp.-formation by P. 2.2.18 is not allowed without the verbal base being turned into a *kṛdanta* form.

Acc. to *KV* on P. 2.2.20, here the word *samāse* is continued. This must refer to the word *samāsaḥ* in P. 2.1.3 (with change of case ending). But (1) this is not a regular *vibhaktivipariṇāma*, see 1984, and (2) *samāsa* is supplied from P. 1.2.43 (definition of *upasarjana*).

See G. Cardona, "On comparatives and superlatives of finite verb forms" *ABORI.*, Vols LXXII and LXXIII (for 1991 and 1992). B.O.R.I., Poona 1993, pp. 408-422.

See *AP* V, P. 2.1.4, under 5.

See S.D. Joshi and J.A.F. Roodbergen (f), 2000, pp. 105-111.

See under *nityasamāsa*; *samartha*.

samāsakṛttaddhiteṣu bhāvapratyayena saṃbandhābhidhānam 'in the case of a cp., a *kṛt*-derivative or a *taddhita*-derivative a suffix (prescribed) in the sense of *bhāva* "action in the abstract" conveys a relation'. Unidentified maxim.

See *ANA*, n. 317.

samāsanipātana '(on the ground that) the cps concerned have been listed as *nipātanas*' *Vt.* VI on P. 7.1.37.

samāsapratyayavidhau pratiṣedhaḥ 'prohibition of the *tadantavidhi* for cp.

formation and suffixation', *Vt.* III on P. 1.1.72.

KV on P. 7.3.11. See *AP* XII, P. 7.3.11, under 4.

KV on P. 7.3.20. See *AP* XII, P. 7.3.20, under 3 (1).

See *PN*, *pbh.* 31.

See S.D. Joshi–J.A.F. Roodbergen (a), pp. 91-92.

samāsaprātipadika 'a *prātipadika* in the form of a cp.' (P. 1.2.46); *KV* on P. 7.4.14.

samāsānta 'a suffix which forms the final (part) of a cp'. Is a *tp.* cp.

Taddhita-suffixes added at the end of a cp., dealt with in the section P. 5.4.68-160, inclusive. According to *Vt.* I on P. 5.4.68, these suffixes form *avyayībhāva, dvigu, dvandva, tp.* and *bv.* cps.

For *kaP*, see P. 7.4.14

See under *sāvakāśa*.

samāsānto vidhir anityaḥ Maxim quoted by *KV* on P. 6.4.11 = *PN, pbh.* 84.

See under *vibhāṣāsamāsānto bhavati*.

samāhāra **1.** 'grouping / combining together'. One of the meanings of *ca* in P. 2.2.29, *Mbh.* I, p. 434, lines 9-10, 12. See *BDA*, p. 141.

See under *ca*.

2. 'what is grouped together'.

See *KA*, Note (2), and Summary in Note (11).

samāhāradvandva See P. 2.2.29.

Used in the sg. ntr., P. 2.4.17. Short final vowel, P. 1.2.47.

See *AP* IX, P. 6.4.4, under 2; *AP* X, P. 7.1.58, under 4; *sūtāś ca grāmaṇyaś ca sūtagrāmaṇi*, P. 7.1. 70, under 4.

samāhāradvigu 'A type of *tp.* cp. in the sense of a group, collection of numbered items' P. 2.1.51-52. See *AP* V, P. 2.1.52, under 5; the example is *pañcapūlī* 'a group of five bundles'; *AP* X, P. 7.1.73, under 8.

Used in the ntr., *KA*, n. 281.

For the addition of the fem. suffix see under *akārāntottarapado striyāṃ bhāṣyate* (*Mbh.* I, p. 480, line 6); *ATA*, n. 668 and *KA*, p. 6 (derivation of *pañcapūlī*).

Accent, P. 6.2.29. The accent of the first member is retained, if the second member ends in an *iK*-vowel. See *AP* X, P. 7.1.73, under 8.

See under *nadībhiḥ saṃkhyāyāḥ*...

samāhāraikatva *Vt.* V on P. 2.4.11, a group can only be one, so why state *ekavacana*?

samīpin 'a thing which stands near, item whose number is to be approximated', *BDA*, p. 113; *AP* VIII, P. 2.4.16, under 5.

samīrṇa Not **samūrṇa*, *KV* on P. 7.1.102.

Derivation : *sam* + *ṛ* (*gatau*). Apply P. 7.1.100. Lengthening is by P. 8.2.76.

samuccaya 'addition', a meaning of *ca*, *Mbh.* I, p. 434, lines 9, 10. See *BDA*, p. 139.

See *ANA*, Note (113).

May mean *punarvidhāna* 'restatement, emphatic statement'. The same rule is added again, repeated. Therefore it assumes a restrictive character, *nityam eva*, *KV* on P. 2.4.9. See *AP* VII, P. 2.3.16, under 3.

Asyaiva samuccayaḥ 'addition to this (rule) itself'. That is, the rule mentioned is considered to be an addition to itself, a repetition of itself, a restatement.

Apply the maxim *dvirbaddhaṃ subaddham*. See *AP* VIII, P. 2.4.9, under3.

See under *anuktasamuccaya*.

See under *ca*.

samuccaye 'in a heap, together', *Nyāsa* on *KV* on P. 7.3.99.

samudāya **1.** '(the group as) a whole'. See under *parisamāp-*.

2. '(the cp.as) a whole ' *KV* on P. 7.3.14. Compare *Nyāsa* on *KV* on P. 2.4.71; P. 7.1.80 (*KV*, Benares ed., Vol. V, p. 627).

See *PASPA*, p. 174 (*Bh.* No. 137).

samudāyeṣv api hi śabdāḥ pravṛttā avayaveṣv api vartante 'because words used in the sense of wholes are used in the sense of parts (of the whole) also', *Mbh.* I, p. 12, lines 19-20. Several examples are quoted, *Mbh.* I, p. 427, lines 3-4. See *BDA*, p. 95.

samudāyopādhi 'a meaning condition which applies to (the word as) a whole', *KV* on P. 3.2.80; 4.2.21. The meaning condition *vrate* applies to the word derived as a whole. Thus the word as the result of derivation, the completed word, conveys a the sense of a vow.

Equivalent of an output meaning condition.

Opp. *avayavopādhi*.

samṛ- *samarpyate* 'is presented'. In *śloka* at the end of a *pāda* in the *KV*.

samena 'evenly' (adv.), *Mbh.* I, p. 452, line 5. See under *prakṛtyādayaḥ*.

Opp. *viṣamena*.

samo hitatatayor lopaḥ 'deletion of *m* of *sam* before *hita* and *tata*', *Vt.* I on P. 6.1.144. Examples: *saṃhitam / sahitam*, *saṃtata / satata*.

See under *lumped avaśyamaḥ...*

saṃpadādibhyaḥ kvip *Vt.* IX on P. 3.3.108. E.g., *vipat*, *saṃpat*.

sampadyakartṛ 'agent of (the action of) coming into being'. Term used in P. 5.4.50 to define the meaning in which *CvI* is added.

See *KV* on P. 5.4.50, *saṃpadyateḥ kartṛ*; *AP* V, P. 2.1.59, under 6; *AP* XIII, P. 7.4.26, under 2.

saṃpāṭha 'study of a Vedic text', *Padamañjarī* on *KV* on P. 2.4.5, *saṃpaṭhanaṃ saṃpāṭhaḥ adhyāyānām ity ucyate*.

saṃpādaka 'one who brings about'.

See *STHĀNI*, Pt. II, p. 20.

saṃpādyarhahitālamarthās taddhitāḥ *Mbh.* III, p. 370, line 11. Part of P. 6.2.155, an accent rule. *Saṃpādin* 'fit for,' *arha* 'deserving,' *hita* 'good for,' *alamartha* 'denoting the sense capable' are *udātta*, when part of *nañsamāsa*.

saṃpṛkta 'mixed', *Padamañjarī* on *KV* on P. 7.2.18.

saṃpratisattā 'the present being', (not past nor future). *Mbh.* II, p. 391, line 8.

saṃpratyaya **1.** 'understanding', *prāyasya saṃpratyayaḥ* 'understanding of the majority of instances'. That is to say, *iti* in P. 5.1.16 is added to indicate that the rule does not hold good in all cases. *Vt.* VII on P. 2.1.35. See *ATA*, p. 198. *PN*, *pbh.* 97.

2. 'concept, notion'. See *STHĀNI*, Pt. I, *Bh.* No. 60 on P. 1.1.56 (p. 81).

3. 'agreement with, sanction by (+ loc.)', *Mbh.* III, p. 213, line 8 ('is not sanctioned by').

saṃpradāna 'the item one has in view through the *karman*' P. 1.4.32. Recipient of the action of giving. See *AP* IV, under 4 and 5. To indicate the *saṃpradāna*, the dative case ending is used, P. 2.3.13.

saṃpradhāraṇā *nāsti....* 'we need not take into consideration / we can leave out of account', *Mbh.* III, p. 200, line 25, p. 201, line 1.

saṃpradhārya 'to be considered, kept in mind' *Mbh.*I, p.274, line17; p.482, line 3.

saṃprasāraṇa **1.** Replacement of a semivowel (*y, v, r, l*) by the corres-

ponding vowel. Definition by P. 1.1.45. E.g. *grah-* → *gṛha*. See *AP* XI, P. 7.2.37, under 4.

See P.6.1.15-40; 6.1.108 (the following vowel only comes in place of the *saṃprasāraṇa* vowel which is directly followed by another vowel. E.g., *vap* + *Kta* → *uapta* → *upta*.

2. *Saṃprasāraṇa* rules are environment changing rules. Therefore they take precedence over word-building rules like augment rules by the *siddha*-principle. See *AP* I, pp. 97-98;. *AP* IX, P. 6.4.79, under 4; P. 6.4.131-133; *AP* XII, P. 7.3.57, under 5; *AP* XIII, P.7.4.67, under 2. Therefore the reduplication is not introduced until the verbal base has assumed its final form. See *AP* IX, Introduction, on P. 6.4.79; *AP* XII, P. 7.3.57, under 3 (*jijyatus*).
3. In the case of two conjunct semivowels (like *vr* or *vy*) *saṃprasāraṇa* is applied to the second semivowel (*r* or *y*) only, P. 6.1.37.
4. Prescribed by P. 6.1.13 for the *taddhita*-suffix *ṢyaṄ* (P. 4.1.78), P. 6.1.13 in a *tp*. cp.

Of *tri* which is a *prātipadika*, by P. 5.2.55. Thus *tri* + *tīya* → *tṛtīya*.

Compare *PN*, *pbh*.119.

Of *pracch-*, apply P. 6.1.16. See *AP* XI, P. 7.2.75, under 3 (e).

See *Vt*. I on P. 6.4.47 and *AP* IX, P. 6.4.47, under 7.

See *AP* VIII, P. 2.4.41, under 5; *AP* IX, P. 6.4.2, under 4.

See under *anantyavikāre*..; *prasāraṇa*; *vasusaṃprasāraṇa;* extended *siddha*-principle.

saṃprasāraṇaṃ tadāśrayaṃ ca kāryaṃ balavat 'the application of *saṃprasāraṇa* and an operation dependent on that prevail (over another operation which is simultaneously applicable)', *PN*, *pbh*. 119. See *SK*, No, 2579, on P. 6.1.31.

saṃbandha 'connection, relation (between words), construction' *KV* on P. 7.3.14.

See under *abhisaṃbandha*; *dhātusaṃbandhe*.

saṃbandhasāmānya 'relation in general'.

See under *śeṣa*.

saṃbandhasāmānye ṣaṣṭhī 'genitive case ending in the sense of relation in general'. Used even in connection with a verb (*kriyāyoge*). Compare Mall. on *Kir*. 7.28.

See under *śeṣa*.

saṃbandhānuvṛtti 'continuation of a connection', that is, the continuation of words which are connected together in an earlier rule in a following rule. *Mbh*. I, p. 44, line 5; *Mbh*. III, p. 271, lines 2-3 (on P. 7.1.84). See *AP* X, P. 7.1.84, under V (*Vt*. III).

See *FANU*, pp. 10-11. A whole context is bodily lifted from a previous rule and supplied in a following rule or in following rules. Device adopted to solve the problem of a topic which has been interrupted.

saṃbandhitva 'the status of being an item which is connected' *KV* on P. 4.2.94.

saṃbandhin 'the element connected, related, the relatum'.

Is added to explain the meaning of the genitive case ending as conveying relation / connection in general. Mall. on *Kir*. 7.38.

uttarapadasaṃbandhī yaṆ '(the substitute) *y* which is related to the *uttarapada*' *KV* on P. 7.3.3. The *y* comes in place of a vowel which belongs to an element which is part of the *uttarapada*. See *AP* XII, pp. 11-12.

yaḥ sūktaṃ bhajate sa sūktasaṃbandhī
yasmai havir nirūpyate sa haviḥsaṃbandhī

'who shares a *sūkta* (i.e., is mentioned together with x in a *sūkta*), is connected with that *sūkta;* for whom an oblation is offered, he is connected with that oblation' *Nyāsa* on *KV* on P. 7.3.21.

saṃbandhiśabda 'correlative term'. That is, the use of one term implies that of the other. See *AP* VIII, P. 2.4.26 under 8.

saṃbandhiśabdapratyayānāṃ tatsadṛśāt pratiṣedhaḥ 'prohibition (of grammatical operations) on account of (an item) which is the same as (the word signifying) a family relations or a suffix', *Vt.* II on P. 4.1.96. Patañjali explains that the word *pratyaya* in the *Vt.* is redundant. What the *Vt.* means is that operations applicable to words signifying a family relation are not applied to the same word when used as a proper name.

saṃbandhiśabdā hi niyatam eva pratiyoginam upasthāpayanti **1.** 'correlative items necessarily cause the counterpart to present itself', *Nyāsa* on *KV* on P. 2.2.1 (*KV*, Benares ed., Vol. II, p. 97).

2. 'word signifying a family relation / kinsman'.

saṃbuddhi Term for a nom. sg. case ending, when the question is of addressing somebody, P. 2.3.47.

Deletion of the sg. nom. case ending *sU* for fem. stems by P.6.1.69. See *AP* XII, P. 7.3.107, under 3.

Derivation : Add *sU,* then delete *s* by P. 6.1.69. E.g., *rāma* + *sU*. Here the *s* is preceded by short *a*. Therefore P. 6.1.69 applies.

Formations, see *STHĀNI*, Pt. I, n. 596, 597.

In ntr. forms deletion of the sg. voc. ending by P. 7.1.23. See *AP* X, P. 7.1.73, under 9.

For vowel substitutions apply P. 7.3.106-108.

See *VP*. 3.10.4-6 (ed. W. Rau, Wiesbaden 1977). Some hold that the use of the 2nd person suffix (as in *pacasi*) implies *saṃbuddhi*. In expressions like *svāhā indraśatrur vardhasva* 'hail, may you (being an) *indraśatru* prosper', the voc. ending is not used because here *indraśatru* is part of the *vidheya*, that is, it is used in apposition. A form of *yuṣmad* coming at the beginning of an utterance becomes a vocative and is spoken with *udātta* pitch.

See P. 6.1.198; 7.3.106.

See under *saṃbodhana.*

saṃbuddhijaśoḥ 'of *Jas* and *sU* of the voc.' *Vt.* IV on P. 7.1.90.

saṃbodhana The s. voc., P. 2.3.48.

See P. Haag-Bernede, "Conflicting views in the interpretation of Bhartṛhari? The case of *madhyamapuruṣa* in the *Vākyapadīya*" *ABORI.*, Vol. LXXXII (2001). B.O.R.I., Pune 2002, pp. 233-242.

See *AP* X, P. 7.1.25, under 6.

saṃbhava 'possible occurrence'.

See *KĀRA*, p. 258.

Opp. *vyabhicāra.*

saṃbhava° 'possible' *KV* on P. 7.2.8.

saṃbhavavyabhicāra 'possibility and deviation' (Kaiyaṭa).

See *STHĀNI*, Pt. II, n. 221.

'possibility and discrepancy', a *samāhāradvandva* cp., therefore used in the sg. neuter. *Nyāsa* on the *KV* on P. 6.4.15.

saṃbhavavyabhicāre hi viśeṣyaviśeṣaṇabhāvo bhavati 'a qualifier-qualified relation holds where there is (both) possibility and deviation', *Nyāsa* on *KV* on P. 6.4.15. See *AP* IX, p. 39. For x to be a

significant qualifier of y, there must be a possibility for other qualifiers also.

saṃbhavati sāmānādhikaraṇye vaiyadhikaraṇyasya anyāyyatvam 'when co-reference (to one and the same object can be assumed), (the assumption of) reference to different items is not justifiable'.

saṃbhavana 'being able to contain' (said of a pot) *Vt*. IX on P. 1.4.23.

saṃbhavavyabhicārābhyāṃ syād viśeṣaṇam arthavat 'given the possibility (of assigning an attribute) and of deviation, let a qualifier be purposeful'. Maxim quoted by the *Bālamanoramā* on *SK* (a), No. 271, on P. 6.4.77.

Not in *PN*.

See *STHĀNI* Pt. I, n. 105; *AP* VIII, P. 6.4.15, under 3; a qualifier-qualified relation holds when there is possibility and deviation. Two conditions for a qualifier-status. Both must be met.

See under *viśeṣyaviśeṣaṇabhāva*.

saṃbhāvanam/saṃbhāvanā **1.** 'imagination'.

2. 'possibility, probablity'.

See *BDA*, n. 77.

saṃmati **1.** 'reverence' =*saṃmānana*, *saṃmatatā*. Synonym of *pūjā*, *KV* on P. 8.1.8.

2. = *abhilāṣa* 'desire' *KV* on P. 3.1.128.

samrāṭ P. 8.2.25. The *m* of *samrāṭ* is replaced by another *m*. Therefore there is no *anusvāra*. See *AP* X, P. 7.1.40, under 4.

sarīsṛpa 'one who creeps hither and thither', *Mbh*. I, p. 149, lines 17-18.

Derivation, *STHĀNI*, Pt. I, Note (156).

sarpiṣo jñānam 'test (of saffron) by means of ghee' *Mbh*. I, p. 413, lines 15-16.

See *TA*, p. 141.

sarpiṣo dayate 'he distributes ghee' *KV* on P. 2.3.52.

See *PRĀTI*, Note (55).

sarpiṣo 'pi syāt 'there might even be a drop of ghee' *Mbh*, p. 420, line 15. See *BDA*, n. 69, and Note (14).

sarva ime svabhūtyarthaṃ pravartante 'here (in this world) everybody works for his own betterment', *Mbh*. II, p. 36, line 1.

See *KĀRA*, p. 272.

sarvakāla 'neutral as regards tense', *Mbh*. I, p. 442, line 19.

See *ANA*, Note (33).

sarvato 'ktinnarthād ity eke 'according to some (grammarians)', (*ṄīṢ* is applied after a *kṛdanta* word) everywhere excluding words conveying the sense of (the suffix) *KtiN* (P. 3.3 94), *Gaṇasūtra, bahvādayaḥ*, No. 19, on P. 4.1.45.

sarvatra 'anywhere' whether in *chandas* or in the *bhāṣā*. *Vt*. I on P. 7.1.26.

sarvatrapannayor upasaṃkhyānam See *SK*. No. 2965, on P. 3.1.48. Derives *sarvatraga, pannaga*.

sarvadhātubhyo 'sun 'after all verbal bases *asUN* (is added)' *Uṇādisūtra*, No. 628 in *SK, uṇādi*-section. E.g., *pay-asUN*, *sarasUN*.

KV on P. 7.3.64, *asUN* is used to derive *okas* as a constituent in *divaukas* and *jalaukas*.

See *AP* IX, P. 6.4.14, under 7.

sarvanāman **1.** 'general, unspecific name', *KV* on P. 6.4.174.

2. 'pronoun' P. 1.1.27.

Bv. cps formed with *sarva*, etc., are not called *sarvanāman*, P. 1.1.29. See *AP* XII, P. 7.3.114 (b), under 6.

sarvanāmasaṃkhyayor upasaṃkhyānam 'inclusion (is to be made) of pronominals and numerals'. That is, they take the

first place in a *bv*. cp. Reference to *Vt*. I on P. 2.2.35. See *BDA*, p. 219.

See *Padamañjarī* on *KV* on P. 7.1.21; *Nyāsa* on *KV* on P. 7.1.98.

See under *bahuvrīhau*.

sarvanāmasthāna P. 1.1.42-43; 6.4.8.

1. All nom. case endings, *sU, au, Jas*.
2. The non-ntr. acc. sg. and du. endings, *am, au*.
3. The ntr. pl. nom. / acc. endings, *Śi*.

See P. 6.4.8.

See *AP* IX, P. 6.4.148, under 6. The ntr. du. endings are not *sarvanāmasthāna*.

sarvapaścāt 'coming after all (constituents)', *Mbh*. I, p. 422, line 9.

See *BDA*, n. 173.

sarvaprasaṅga 'finding application / being applicable anywhere (which is not desired)' Lack of specification. *Vt*. I on P. 6.3.82.

sarvaprasaṅgo 'viśeṣāt '(*puṃvadartha* 'gender like the masc.') can be applied to any noun indiscriminately', *Mbh*. III, p. 251, line 24 (on P. 6.3.34). All nouns are potentially masc.

See under *śabdasya hrasvatvam arthasya puṃvadbhāvaḥ*.

sarvaṃ mithyā bravīmi 'everything I say is false' *VP*. 3.3.25 a (ed. W. Rau, 1977). But this statement *na vivakṣyate* 'is not intended (in that way, namely, to refer to itself)'.

See C.L. Hamblin, *Fallacies*. London : Methuen & Co. Ltd. 1970, pp. 90, 91, 230 ("the Liar").

sarvavidhibhyo lopavidhir iḍvidhiś ca balavān 'a *lopa* rule and a rule which prescribes *iṬ* is stronger than all (other) rules' *PN, pbh*. 93 (7 and 8). A *lopa* rule is an environment changing rule, whereas an *iṬ* rule is a word-building rule.

See *AP* XI, P. 7.2.80, under 8.

sarvavidhibhyo lopavidhir balīyān '*lopa* prevails over other operations' *PN, pbh*. 93.7. See *AP* IX, P. 6.4.148, under 6.

sarvavibhaktyanta 'ending in any case ending'. Said of a cp. The first member of which may represent any case ending, like *alvidhiḥ*, analysed as *alo vidhiḥ* or *ale vidhiḥ*, or *ali vidhiḥ*. *Mbh*. I, p. 133, lines 9-10.

sarvavedapāriṣada 'belonging to the schools of all Vedas', *Mbh*. I, p. 400, line 10.

Said of grammar.

sarvasyopadeśaviśeṣaṇatvāt *Vt*. VIII on P. 6.1.186. See *sarvam upadeśagrahaṇena viśeṣayiṣyāmaḥ, Mbh*. III, p. 111, lines7-8.

sarvādeśa 'a substitute which replaces the whole of the *sthānin* (not just a single phoneme)' *Vt*. II on P. 5.2.135.

See *KV* on P. 7.1.35.

sarvādeśārtham '(*luk* is stated) in order to have a replacement of the whole (of the suffix *Ksa*)' *KV* on P. 7.3.73.

sarvāpahārin 'deleting all'. This is denied of *lopa*, which is only of the last phoneme by P. 1.1.52, but affirmed of *luK* and *Ślu* and *lup* which delete the whole of a suffix.

na hi lopaḥ sarvāpahārī '*lopa*-deletion does not delete all', *Mbh*. III, p. 201, lines 16-17.

sarve vidhayaś chandasi vikalpyante 'all (Pāṇini's) rules are optional in the Vedic language'. Maxim quoted by the *Nyāsa* on *KV* on P. 6.4.120 (Benares ed., Vol. V, p. 403).

sarve sarvapadādeśā dākṣīputrasya... *Mbh*. III, p. 251, line 12 (on P. 7.1.27).

Beginning of a *Ślokavt*.

According to *Padamañjarī* on *KV* on P. 7.1.27, this is a *nyāya*.

See under *ādeśa*.

sarveṇaikadeśaśabdenāhnaḥ samāso bhavati 'cp. formation takes place of *ahan* with any word standing for a part (of the day)', *KV* on P. 2.2.1. See *AP* VI, p. 3.

sarvopasarjana Said of a *bv*. cp. in which all constituents are *upasarjana* 'subordinate', *KV* on P. 6.3.82.

sallit '(the suffixes called) *sat* and (the suffix) *lIṬ*' *Vt*. I on P. 2.3.69.

See *PRĀTI*, n. 509.

savarṇa 'sharing the place of articulation', P. 1.1.9. Compare P. 6.3.85.

āsye tulyadeśaprayatnam Vt. II on P. 1.1.9.

The vowels *ṛ* and *ḷ* are *savarṇa Vt*. V on P. 1.1.9.

According to tradition, single letter suffixes, substitutes and augments without *anubandhas* never stand for their *savarṇa* varieties. For an exception, see *PN*, *pbh*. 20. See *AP* I, p. 125; *AP* X, P. 7.1.94, under 7.

Exception to P. 1.1.69, see *PN*, *pbh*. 19. See under *bhāvyamānena savarṇānāṃ grahaṇaṃ na*. See *AP* XIII, P. 7.4.7, under 6.

See under *varṇa*.

savarṇadīrgha 'substitution of the corresponding long *savarṇa* vowel', P. 6.1.101. But for the case endings of the nom. and acc. apply P. 6.1.102.

savarṇadīrghatva 'the application of P. 6.1.101', *KV* on P. 6.4.148.

savarṇadīrghārtham 'so that P. 6.1.101 can be applied', *KV* on P. 7.1.33.

savibhaktika 'together with the (proper) case endings', *Mbh*. I, p. 3, line 10.

sas 'Masc. dem./personal pronoun, sg. nom. Derivation : (1) *tad + s*, (2) *ta + s*, P. 7.2.102, (3) *ta + s*, P. 6.1.97, (4) *sa + s*, P. 7.2.106.

See under *sā*.

sasthānatva 'the fact of having the same place of articulation' *Vt*. III on P. 1.1.48; *Vt*. VIII on P. 2.4.54. Reference is to P. 8.3.57.

saha *aC*-derivation of *sah-* in the sense of 'one who is able to endure', Mall. on *Kir*. 7.7.

Used by the *KV* to indicate that cp.-constituents are compounded with each other. See *KV* on P. 2.2.24.

See *AP* VI, P. 2.2.26, under 2.

Optionally replaced by *sa* in a *bv*. cp., P. 6.3.82.

sahacarita 'occurring in association with', *PN*, *pbh*. 103.

See under *sāhacarya*.

sahacaritaparibhāṣā Reference is to *PN*, *pbh*. 103. When a term is used in grammar which might be taken to signify something resembling and something not resembling that in whose company it is mentioned, then it should be taken as the former only. Since x and y are mentioned together, they must belong to the same class.

See *ANA*, n. 187; *AP* XI, P. 7.2.15, under 8.

See under *yad upādher vibhāṣā tad upādheḥ pratiṣedhaḥ*.

sahayukta 'connected with *saha*' P. 2.3.19.

See *VIBHA*, n. 4.

sahavivakṣā 'the desire / intention to jointly convey a meaning'. Used by Patañjali in the context of *ekaśeṣa* in the sense of 'the intention to express / refer to (more than one) thing together / simultaneously (by one single word)', *Mbh*. I, p. 352, line 18. See *KA*, n. 490; *BDA*, n. 549; p. 152.

anudbhūteva bhedānām ekā prakhyopajāyate /

yadā sahavivakṣāṃ tām āhur dvandvaikaśeṣayoḥ//

'when of different things one single notion arises as if non-distinct, that they call *sahavivakṣā* in the case of *dvandva* and *ekaśeṣa*', *Padamañjarī* on P. 1.2.64.

See under *ekaśeṣa*.

sahavivakṣāyām ekaśeṣaḥ 'retainment of one single word when (the speaker) wants to refer to things together', *Mbh.* I, p. 352, line 18.

See under *ekaśeṣa*.

sā Fem. dem. / personal pronoun. Sg. nom. In that case add *ṬāP* to the masc. sg. See *AP* XI, P. 7.2.106, under 4.

sākacka 'a form in which (the *taddhita*-suffix) *akAC* (P. 5.3.71) has been inserted (before the last vowel)'. The real suffix is *aK*. A *bv*. *KaP* derivation. Term used in *Vt.* III on P. 2.4.32. E.g., *yuṣm* + *ak* +*ad; idam* + *akAC*→ *idamaka*. Here P. 2.4.32 does apply as is made clear by the express mention of *aŚ* in the rule.

KV on P. 2.4.32;7.2.9;7.2.103; 7.2.105. See under *akAC*.

sākalyārtham 'for the sake of completeness, to include all' *KV* on P. 4.2.92.

sākāṅkṣa = *ākāṅkṣayā saha vartate* 'it occurs / is used with *ākāṅkṣā*'. That is, it occurs when requiring another item for the completion of the sense intended. Synonym of *sāpekṣa*.

Term used in P. 8.1.35, and in *VP* 2.9 d (ed. W. Rau., Wiesbaden 1977).

sākṣin *Taddhita*-derivation with *in*, P. 5.2.91.

sāgamaka 'provided with an augment' *Mbh.* I, p. 75, line 12.

Opp. *anāgamaka*.

sāṅkāśyaka 'one born in Saṅkāśya'. Derivation :

(1) *saṅkāśa* + *Ṇya* P. 4.2.80
(2) *saṅkāś°* + *ya* P. 6.4.148
(3) *saṅkāśya* + *vuÑ* P. 4.2.121; 4.3.53 (*tatra bhavaḥ*)
(4) *saṅkāśy°* + *aka* P.6.4.148; P.7.1.1 *saṅkāśyaka*.

°sāt See P. 5.4.52. The *taddhita* suffix denoting complete transformation.

sādutva Analyse as *sād* + *utva*. 'substitution of *u* (for the element) following immediately after *s* ', *Vt.* I on P. 7.2.107 (*Mbh.* III, p.312, line 14). The element immediately following after *s* is *u*. See the *prakriyā* of *asukas*, P.7.2.107 (b), under 5.

Compare *kāditvam*.

sādhaka 'that which is instrumental in brining about an action'. Synonym of *kāraka, Mbh.* I, p. 223, line 8.

sādhakatama 'the item most effective in bringing about an action' P. 1.4.42, in the definition of *karaṇa*. See *KĀRA*, p. 63; *AP* IV, P. 1.4.42, under 6 and 9.

sādhana **1.** 'bringing about', namely, of an action. *Mbh.* I, p. 253, lines 17-19.

2. 'means to bring about an action' *Mbh.* I, p. 245, lines 17-18; *Mbh.* I, p. 326, line 10. See under *kartṛ*.

3. = *kāraka* 'the item which is instrumental in bringing about an action', *Mbh.* I, p. 254, lines 17-18.; p. 323, lines 8-9.

See *TA*, n. 424

See under *kāraka*.

4. A suffix added to a verbal base. *Vt.* I on P. 8.4.30. Here reference is to the *vikaraṇa yaK* which comes in between the causative marker and a *kṛt*-suffix, e.g., a participle suffix.

sādhanaṃ hi kriyāṃ nirvartayati. Tām upasargo viśinaṣṭy abhinirvṛttasya cārthasya upasargeṇa viśeṣaḥ śakyo vaktum 'for the *sādhana* (i.e., *kāraka-pratyaya*) brings about the action. The preverb specifies that (action) and of the

meaning brought about / understood (from verbal base + preverb) the preverb can be called the differentiating feature', *Mbh*. III, 93, lines 24-25 (*bhāṣya* on *Vt*. IX on P. 6.1.135). See *AP* XIII, P. 7.4.10, under 8.

See under *pūrvaṃ dhātuḥ sādhanena yujyate paścād upasargeṇa*.

5. *VP*. 3.7.1 (ed. W. Rau, 1977) 'the capability to bring about actions inherent in (the capability's) own substratum, as also in a different substratum they know as *sādhana*'. In Bhartṛhari's usage *sādhana* becomes a capacity inherent in a thing or person (*śakti*) to bring about an action. See *AP* III, p. 121; *AP* IV, p. 87.

See under *kartṛ°*; *karma°*; *bhāva°*.

sādharmya 'similarity', *Nyāsa* on *KV* on P. 6.4.22. See *AP* IX, P. 6.4.22, under 5.

sādhīyas 'still more' (+ negation) 'less so', *Mbh*. III, p. 320, line 21.

See under *sutarām*.

sādhu **1.** 'good' + loc., P. 2.3.43, when the sense of *arcā* 'respect' is conveyed. + loc., by *Vt*. *sādhvasādhuprayoge ca*, *Vt*. II on P. 2.3.36.

See *VIBHA*, Note (65); *SK*, No. 633 on P. 2.3.36.

2. 'bravo!', Mall. on *Kir*. 18.47, in *āśīrvāda*,

sānubandhaka 'provided with an *anubandha*', *KV* on P. 7.1.52.

Refer to *PN*, *pbh*. 81.

sānuśabda 'the word *sānu* "mountain ridge"', *SK*, No. 322, on P. 7.1.75. The alternative form is *snu*, ntr. pl. *snūni*/*sānūni*.

sāṃnyāsika 'forming part of the original text', *Mbh*. III, p. 269, line 17. Conclusion: let it be there, no harm.

See *Mbh*. II, p. 115, line 2 (*tiṣṭhatu tāvat*); *Mbh*. III, p. 304, line 18.

sāpekṣam asamarthaṃ bhavati 'that which requires an outside word (i.e., a qualifying word outside the cp. is (treated as) syntactically unconnected (and therefore it cannot become a cp. constituent)', *SA*, *Bh*. No. 26 (c), pp. 33-34; *Bh*. No. 31 (III), p. 39. But this holds for the *apradhāna* cp. member only, not for the *pradhāna* member, *Mbh*. I, p. 360, lines 21-22.

See *SA*, *Bh*. No. 28; *TA*, p. 147.

sāptapadīnam 'friendship' P. 5.2.22. An instance of *lakṣaṇā*, see *KV* on the rule.

sāptamika 'belonging to the seventh (*adhyāya*). See *AP* IX, P. 6.4.62 (b), under 3.

sāmagrī 'totality', *samagrasya bhāvaḥ*, P. 5.4.124. *Samagra* is No. 71 in the *brāhmaṇādigaṇa*.

Derivation :

samagra+*ṢyaÑ*→ *sāmagrya*
sāmagrya+*ṄīṢ* P.4.1.41
sāmagry°+*ī* P.6.4.148
sāmagr° +*ī* P.6.4.150
sāmagrī.

Synonym of *sākalya*. See Mall. on *Kir*. 7.21.

sāmadānādi 'conciliatory words, bribes, etc.' *KV* on P. 5.3.77. Reference to the four means of policy. The other two means are *bheda* 'sowing dissension' and *daṇḍa* 'force'. Subject treated in the *Kauṭilīya-arthaśāstra*.

sāman *VP* 2.207 (ed. W. Rau), *ṛco vā gītimātraṃ vā* 'the *ṚgV*. stanzas or a mere (way of) singing (them)'.

sāmanya 'skilful in chanting'. Derivation : *sāman* + *yaT*, P. 4.4.98; *Mbh*. III, p. 224, line 10.

sāmarthya **1.** (traditionally, of cp. constituents) 'semantic connection as

shown by syntactic construction. See *KV* on P. 2.1.34. Pāṇini introduces the concept of *sāmarthya* where we would speak of syntactic (deep structure) relations, but this does not imply that *sāmarthya* means these things.

Patañjali's interpretation in the case of cp. formation is 'semantic connection as shown by syntactic construction'. That is, connection through an action, a *kāraka* relation. See *AP* V, P. 2.1.40, under 3. Sometimes the action may be implied, compare *dadhyodanaḥ*, as explained by Kātyāyana.

For semantic connection required for cp. formation, see *AP* V, P. 2.1.34, under 5 (p. 76).

tiṣṭhatu kumārī chattraṃ hara devadattasya 'let the girl stay, fetch the umbrella of Devadatta'. Here *kumārī* and *chattra* are not in construction, so a cp. cannot be formed. See Chandra Vasu, trsl., Vol. II, on P. 6.1.76. For another example see Chandra Vasu, trsl., Vol. I, on P. 2.1.1.

See P. 8.3.44. Where *sāmarthya* serves as the condition for a sandhi operation. According to the *KV* here, *sāmarthyam* means *vyapekṣā*.

2. The capacity words have for mutual association, defined as *vyapekṣā*, mutual interdependence, and *ekārthībhāva*, integration of meaning, which takes place when different lexical stems come to signify a connected sense.

See *MGhK*, *Kir*.2.27. Here Mall. explains *sāmarthya* as *girām anyonya-sākāṅkṣatvam* 'the mutual expectancy which words have (in a wordgroup or sentence)'.

3. 'the strength of the statement of a rule'. The argument has two aspects, (a) an item is discontinued, because its continuation makes no sense, or is redundant, and (b) an item is obtained from a much earlier rule, without invoking *anuvṛtti* but invoking *maṇḍūkapluti*, because it is the only solution which makes sense logically.

The argument on the basis of *sāmarthya* always means that otherwise something, a rule or a part of a rule would be redundant. Scope must be given to a rule in any case. Is invoked, if otherwise a rule would become redundant, e.g., to establish the prevalence of a rule. See *AP* IX, P. 6.4.77, under 7.

The *sāmarthya* argument is often used by Patañjali, e.g., *bhāṣya* on *Vt*. I on P. 7.2.47 (*Mbh*. III, p. 296, line 11).

tatsāmarthyam ettvaṃ prati bhaviṣyati 'the full strength of that (*a*, which is stated) will be (shown) with regard to (the prohibition of) the *e*-substitution (by P. 7.3.103)' *KV* on P. 7.1.33. Since *a* in *akam* is stated, it implies that it should not be replaced by *e*. This is the answer to the objection that the *a* in the assumed reading *akam* is futile.

See *Vts* II and VII on P. 2.1.35; *Vts* I and VIII on P. 7.3.85.

See *KV* on P. 8.2.38, *vacana-sāmarthyāt*.

See *Nyāsa* on *KV* on P. 2.3.4; 6.4.14.

See *AP* IX, P. 6.4.49, under 4; *AP* X, P. 7.1.78, under 3 (*nUM* in P. 7.1.70 and 78, in spite of seven intervening rules); *AP* XI, P. 7.2.66, under 5; *AP* XIII, P. 7.4.13, under 6.

See under *antaraṅgam api guṇam*; *asiddhatva*, *āśraya*; *vākya*; *samartha*; *sāmarthyāt*.

4. 'common sense'. An item from a previous rule is discontinued on the

basis of *sāmarthya*, i.e., there is nothing in the present rule which could warrant its continuation.

See *AP* XII, P. 7.3.9, under 2; P. 7.3.41, under 2.

sāmarthyāt **1.** 'on the strength of the fact that x has been stated (and would otherwise be purposeless)', 'because otherwise (the rule) would be futile' See *FANU*, pp. 45-47.

KV on P. 7.1.58, *kittvavidhāna-sāmarthyāt* 'because otherwise the prescription of *Kittva* (by P. 1.2.14) would be purposeless'; *KV* on P. 7.2.45, 'because otherwise...would make no sense/would be redundant'.

See *KV* on P. 7.3.108; *Nyāsa* on *KV* on P. 6.4.99.

Sāmarthyāt is equal to Patanjali's *vacanāt*, e.g., *Mbh.* III, p. 323, lines 16-17.

Compare *AP* II, P. 1.2.22 (b), under 3; P. 1.2.37 (b), under 2; *AP* III, P. 1.3.48, under 3; *AP* VII, P. 2.3.36 (b), under 3; *AP* IX, P. 6.4.77, under 7; *AP* X, P. 7.1.78, under 5.

2. Variant renderings: 'by force measure'. See *AP* VIII, P. 2.4.72 (a), under 4; 'necessarily' *Nyāsa* on P. 6.4.23; 'because...does not make sense'. See *AP* IX.P.6.4.88, under 2; 'because otherwise...would be futile'.

See under *tadvidhānāt siddham*; *vacanasāmarthyāt*.

sāmarthyāt siddham '(the rule) takes effect on the strength of its being stated', i.e., because otherwise it would be redundant. E.g., P. 8.2.38 (after P. 8.4.54).

See *AP* IX, P. 6.4.113, under 4.

Sāmaveda A collection of stanzas, or groups of stanzas, mostly taken from the *ṚgV.* for the purpose of chanting them in a peculiar way. The chants usually consist of five sections, *prastāva*, *udgītha*, *pratihāra*, *upadrava* and *nidhaha*. The *udgītha* section is sung by the *udgātṛ*. In the chanting syllables are interspersed, called *stobhas*, like *om* or *him*. Chiefly devoted to Indra. First published by Th. Benfey in 1848.

sāmānādhikaraṇya Literally 'sharing the same locus'. See *SA*, Kaiyaṭa on *Bh.* No. 141.

Reference to one and the same item, *Nyāsa* on *KV* on P. 7.1.37.

Syntactic agreement between adjective and substantive in number and gender, and between a noun and a finite verb ending (*kartṛ/karman*).

See P. 2.1.57 (cp.-formation of *viśeṣaṇa* and *viśeṣya*). In P. 2.1.57 the word *samānādhikaraṇena* is continued from P. 2.1.49.

See *SA*, *Bh.* No. 140-170, *Bh.* No. 154; *ANA*, Note (112), and preceding explanations regarding P. 2.3.1, *kaṭaṃ karoti darśanīyaṃ śobhanam*, etc.; *AP* V, pp. 56-57; *AP* VII, P. 2.3.1, under 6.

See under *nāmārthayor abhedānvayaḥ*. See Joshi - Roodbergen (f), 2000, p. 95. *saṃkhyā*° 'agreement in number'.

sāmānya **1.** 'general (notion)' *kiṃ punaḥ sāmānyaṃ ko vā viśeṣaḥ. Gauḥ sāmānyaṃ kṛṣṇo viśeṣaḥ* 'but what is the general or what is the particular? "Cow" is the general, "black" is what particularizes'. *Mbh.* I, p. 171, line 27, p. 172, line 1.

Stands for that which individuals have in common. Compare *ākṛti* and *jāti*. See *PASPA*, n. 53.

Opp. *viśeṣa*.

2. 'a word standing for a general notion', *Vt.* III on P. 1.1.56.

See under *sāmānya śabda*.
Opp. *viśeṣa*.

sāmānyagrahaṇārtha 'in order to have a general term (which can cover all elements under discussion)' *KV* on P. 7.1.18.

See *Mbh*. III, p. 240, line 5. 'for the sake of (acting as) a general / comprehensive mention', *KV* on P. 3.1.133. Said of the *anubandha C* in *tṛC*, so that when *tṛ* is mentioned it includs both *tṛN* and *tṛC*. See *PN*, pbh. 81-82

sāmānyagrahaṇāvighātārtha 'serving for the non-prevention of (acting as) a general / comprehensive mention', *KV* on P. 3.2.67. Said of an *anubandha*.

sāmānyanirdeśa 'general, non-particular mention/statement' E.g., the mention of *ārdhadhātuka* in P. 2.4.35. *Nyāsa* on P. 2.4.15.

sāmānyabhūta *artha* 'a sense which is general' *Mbh*. I, p. 145, lines 15-26.
See *STHĀNI*, n. 721.

sāmānyalakṣaṇa 'general rule'.
Opp. *viśeṣalakṣaṇa*.

sāmānyavacana 'a word expressing a common quality', *Vt*. I on P. 2.1.55.

sāmānyavidhi 'general rule' *TA*, n. 39.
Opp. *avayavavidhi*.

sāmānyaviśeṣa 'a particular generic notion'. E.g., *gotva*, as different from the *mahāsāmānyasattā* 'big general notion of being', *PASPA*, Kaiyaṭa on *Bh*. No. 11.

sāmānyaviśeṣatve 'given the fact that (element x is prescribed by) a general rule and (that element y is prescribed by) a special rule' *KV* on P. 7.1.82. The *am* / *ām* rules (P. 7.1.88-89) are general rules, whereas the *nUM* rule (P. 7.1.82) is a special rule. Note that after the application of the special rule the general rule can be applied again by *punaḥ prasaṅgavijñāna*. See *AP* X, P. 7.1.82, under 6 (*Vt*., III).

sāmānyavihita 'prescribed in general (without reference to number)'. Said of case endings, *KV* on P. 1.4.20.

sāmānyaśabda 'a word conveying a general meaning, a general term', i.e., not referring to something particular (*viśeṣa*), or made specific by the context, *Mbh*. I, p. 220, line 5. E.g., the word *śabda* in *PASPA*, *Bh*. No. 1. See Kaiyaṭa on *Bh*. No. 2 here.

See *STHĀNI*, Pt. I, p. 39 (Kaiyaṭa).

sāmānyaśabdāś ca nāntareṇa viśeṣaṃ prakaraṇaṃ vā viśeṣeṣv avatiṣṭhante 'and words conveying a general meaning are not used to denote particular meanings without a particular thing (being there) or without a context' *Mbh*. I, p. 220, lines 5-6.

Opp. *viśeṣaśabda*.

sāmānyābhidhāna 'the conveying (of meaning) in a general way' *Vt*. VI on P. 2.2.24.

sāmānyāśrayatva 'the status of being conditioned by a general, non-specific term,' like *ārdhadhātuke*. That is, the non-specific mention of an *ārdhadhātuka* suffix. See *Vt*. III on P. 2.4.35.

sāmānyena *sāmānyena grahaṇam* 'short-hand (for...)' *KV* on P. 7.2.38, *vṛÑ*- and *vṛṄ*- mentioned as *vṛ*-.

Explained as *viśeṣaṇānupādāna* 'mention without specification/without adding particulars' *Nyāsa* on *KV* on P. 7.2.38.

sāmānye napuṃsakam 'neuter gender for what remains unspecified'. A grammatical convention. See *PRĀTI*, p. 146.

sāmānye nirdiṣṭe viśeṣā apy udāharaṇāni 'when a general statement is made, the examples become the particulars', *Mbh*. I, p. 171, line 26.

See under *vivakṣā*.
Opp. *viśeṣa*.

sāmīpyalakṣaṇaḥ (sc. *sambandhaḥ*) 'a relation defined by vicinity (of phonemes)', *Padamañjarī* on *KV* on P. 6.4.10.

sāmpratikābhāve bhūtapūrvagatiḥ 'when (a designation) cannot actually apply (to a linguistic element) in its present state, we must understand that it still applies by taking into account what the linguistic element was in its previous state' *PN, pbh.* 76. That is to say, if something is not found to be so now, we understand that it was so previously.

Compare *KV* on P. 7.1.80, *bhūtapūrvāśrayaṇe*.

See *KA*, p. 125.

See under *bhūtapūrvagati*.

sāra (ntr.) 'a compendium' *KV* on P. 2.4.31.

sārthād gacchato hānaḥ 'strayed from the moving caravan', *Mbh.* I, p. 327 line 16.
See *KĀRA*, p. 64, and n. 335.

sārthād dhīyate 'he is left behind from the caravan', *KV* on P. 5. 4. 45. See *KĀRA*, p. 116.

sārvadhātuka **1.** pre-Pāṇinian term. Literally, 'what belongs to the whole verbal base', that is, suffixes added after the present stem, consisting of verbal base plus *vikaraṇa*. E.g., *bhū-* is the verbal base, *bhava-* is the present stem = *sarvadhātu*.

2. All personal endings and suffixes marked with *Ś* are *sārvadhātuka* by P. 3.4.113. See P. 7.1.6, under 6 (*adṛśran*). When not marked with P., they are considered *Ṅit* by P. 1.2.4.

3. A *sārvadhātuka* suffix is *apit* and *Ṅit* by P. 1.2.4. Therefore *guṇa* by P. 7.3.84 of the preceding vowel is prohibited by P. 1.1.5.

See *AP* X, P. 7.1.78, under 3 (*prakriyā* of *jāgrat*); *AP* XII, P. 7.3.83, under 5. *AP* XIII, P. 7.4.10, under 9.

4. A *sārvadhātuka* suffix (like *ŚatṚ*, *ŚānaC*) replacing a *lakāra* is *anudātta*, when introduced after a verbal base mentioned as ending in *vikaraṇa* which represents short vowel *a*.

See P. 6.1.186, and *AP* XI, P. 7.2.82, under 2.

Opp. *ārdhadhātuka*.

sārvadhātukādeśe 'nubandhā na sthānivad bhavanti *Mbh.* II, p. 63, lines 6, 15 (on P. 3.1.83).
See *Vt.* II on P. 3.1.83

sārvabhauma '(a cause) for the whole world (when the question is of a connection or an omen by P. 5.1.38)', *KV* on P. 7.3.20.
See *AP* XII, P. 7.3.20, under 3 (17).

sāvakāśa 'having scope for application (elsewhere)'. Said of a rule which in a given instance is set aside by another rule.

Is a condition for assuming *vipratiṣedha*. If one of the two rules concerned is *anavakāśa*, there is no conflict, because the *anavakāśa* rule prevails. Rules must be given scope for application. *Mbh.* I, p. 113, line 24.

See under *vipratiṣedha*.

Opp. *anavakāśa*, *niravakāśa*.

sāhacarya Occurrence of a word in association with another word. Thereby the character of word y is assigned to word x.

E.g., P. 2.3.4. Here *antareṇa* is said to be a *nipāta* (like *antarā*). This implies that it is not to be taken as a sg. instr., but that it shares its class character with *antarā*.

See *Mbh.* I, p. 496, lines 5-6, with *dṛṣṭānta,* lines 6-7.

See *KV* on P. 2.3.61, 'because it occurs near to that'; *KV* on P. 2.4.79; 7.2.67.

See *PN, pbh.* 103.

See *AP* VII, P. 2.3.4, under 3.

See under *sahacārita*.

sāhacaryāt tācchabdyam 'the status of being that word (y is assigned to word x) on account of that fact that it occurs together (with that word y)', *Mbh.* I, p. 180, line 20. The word *tat* stands for *tatkāla* (in P. 1.1.70) 'time for its articulation' because the word *tat* occurs in association with the word *kāla*.

sāhityā (In connection with *dvandva* cp. formation) 'the view that the items signified by the cp. constituents collectively take part in an action, not separately', *BDA*, n. 748.

siṃhāvalokitanyāya 'the maxim of the lion's (way of) looking'. See G. Jacob, *Laukikanyāyāñjali. A handful of popular maxims.* I. Third ed., p. 52. Looking backward and proceeding forward. A kind of irregular *anuvṛtti*.

See *Nyāsa* on *KV* on P. 3.1 91 (*KV*, Benares ed., Vol. II, p. 484); *KV* on P. 3.3.49.

siṃho māṇavakaḥ 'the boy is a lion'. Mentioned by Helārāja on *VP* 3.14.381 (ed. W. Rau=3.14.382, ed. Abhyankar-Limaye) Bhartṛhari here speaks of *luptopamā*, in which the difference is suppressed.

Quoted by Kaiyaṭa on *Bh.* No. 4 on P. 4.1.48 (*Mbh.*, *NSP* ed., Vol. IV, p. 67), as an instance of *tāddharmyāt tācchabdyam*.

Quoted as a statement in which the suffix *vatI* is not used, but still understood. *Padamañjarī* on *KV* on P. 7.1.90.

See K. Kunjunni Raja, 1932, pp. 239, 243-244.

See *PRĀTI*, pp. 21-22.

See under *lakṣaṇā*.

sIC **1.** *Ārdhadhātuka* suffix, the *vikaraṇa* of the aor., P. 3.1.44. Is not a replacement of *lUṄ*. Replaces *ClI*.

According to *KV* on P. 3.1.44, the *C* of *sIC* is not for accent, whereas the *I* is for easy pronunciation.

See *Nyāsa* on *KV* on P. 3.1.44 for a discussion on the function of *C* in *sIC*.

2. Substituted for *ClI*, but deleted in connection with *ghu* verbal bases, *sthā-*, *dhā*, *dā-*, and *bhū-* (*abhūt*), by P. 2.4.77. See *AP* VIII, P. 2.4.77, under 4. (*abhūvan*); *AP* XII, P.7.3.88, under 3 (*abhūvam*).

May be *iḍādi* or non-*iḍādi* (P. 7.2.4). See *AP* XI, Introduction, under P. 7.2.1.

Vṛddhi of verbal base vowel before *par.* endings only, P. 7.2.1-3.

3. Is *sIC Ṅit*? See *AP* VIII, P. 2.4.50, under 3. P. 1.2.1 says that a suffix added after *gā-* is *Ṅit*. See under *gāṄ-*.

Is *Kit* before *ātm.* endings, by P. 1.2.11. If *Kit*, no *guṇavṛddhī*, by P. 1.1.5.

4. Is deleted before a non-nasal cons., P. 8.2.26. See *AP* XI, P. 7.2.1, under 9, *udavoḍhām*.

Is *luk*-deleted after specified verbal bases, P. 2.4.77-78.

Is deleted by P. 8.2.28 after *iṬ*, when *īṬ* follows. See *AP* IX, P. 6.4.75, under 4 (*ūnayīt*); *AP* XI, P. 7.2.57, under 5.

E.g., *a+vadh+iṬ+t*	P.7.2.35
a+vadh+i+s+īṬ+t	P.7.3.96
a+vadh+i+°+ī+t	P.8.2.28
a+vadh+ī+t	P.6.1.101 (irregular application of a non-*tripādī* rule after a *tripādī* rule)

avadhīt.

5. Note that in P. 1.2.11 the word *jhal* is continued from P. 1.2.9. Therefore *sIC* in P. 1.2.11 must be *jhalādi*. If, however,

iṬ is added before *sIC*, *sIC* is no longer *jhalādi*, but *iḍādi*. In that case, *sIC* is not *Kit*. See *AP* IX, P.6.4.62. Excursus on *prakriyās*, under L.

See *AP* IX, P. 6.4.62. Excursus on *prakriyās*, under H, *ādāyiṣātām*; P. 6.4.66, under 4 (v).

See under *aṄ*.

siclopa ekādeśe *Vt*. V on P. 8.2.6.

The difficulty to remove whic' the *Vt*. has been phrased is put by Patañjali as follows, *siclopasyāsiddhatvāt savarṇa-dīrghatvaṃ na prāpnoti* 'P .6.1.101 would not have a chance (which is undesired), because the *lopa* of *sIC* is *asiddha* "regarded as not having taken effect"', *Mbh*. III, p. 391, lines 18-19.

The deletion of *sIC* by P. 8.2.28 is considered to be *siddha* 'effected' when the question is of single substitution (by P. 6.1.101). See *AP* X, P. 7.1.40 (*prakriyā* of *vadhīm*).

See the derivation of *aubjīt*, P. 6.4.72, under 4. First apply P. 8.2.28, then P. 6.1.101, which goes against *pūrvatrā-siddha*-rule ordering.

siddha **1.**'what has (already) been established; is (a) given, established (fact)', not due to grammar.

siddhe śabdārthasaṃbandhe, *Mbh*. I, p. 6, line 16; *Vt*. II on P. 6.4.114.

2. Synonym of *nitya*. See *Mbh*. I, p. 6, lines 17-19. Features are *kūṭastha* 'unchangeable' and *avicālin* 'immovable'.

See *PASPA*, pp. 91-92, and n. 341.

3. As in *siddham* / *siddhaṃ tu* '(but) we can account for, we can manage'. That is, we can avoid the difficulty or difficulties mentioned before by offering a different interpretation of the rule concerned.

etado 'nudāttatvena siddham 'we can account for *etad* being *anudātta*', *Mbh*. I, p. 486, line 3.

4. (Said of an action) 'frozen in time, substantialised'. See *TA*, Note (152).

Opp. *sādhya*.

5. (Said of a rule) 'having taken effect'. See *AP* IX, P. 6.4.22, under 5.

Preferred to *nitya*. See *AP* X, P. 7.1.5, under 2.

Opp. *asiddha*.

6. *siddha* and *asiddha(vat)*. See *AP* IX, Introduction, on P. 6.4.22.

See *Vt*. V on P. 2.4.35.

See under *pāṇineḥ siddham*.

***siddha*-principle.** (A)Phrased by S.D. Joshi and P. Kiparsky, 1979,

1. Is a conflict-solving principle. See *STHĀNI*, Pt. I, pp. 121-122, 285; Pt. II, pp. 71,114-1,15, and Note (73); *AP* I, pp. 85-90, 97-98; *AP* II, Introduction, pp, vi-xi, and Text, pp. 87-90; *AP* VIII, p. 65; *AP* IX, pp. 50, 215, 234; *AP* XII, p. 167.

Is applied when two rules, A and B, become applicable at the same time (*samānakālaprāpta*) at a given stage in the *prakriyā*, and if one of the two rules destroys the *nimitta* of the other rule, or changes the environment in which the other rule was applicable. See Joshi-Roodbergen (b) 1987, p. 542; Kiparsky (b), 1987, pp. 294-303.

For "destroys" compare the *KV* on P.7.1.23, *yasya lakṣaṇāntarena nimittaṃ vihanyate*.

2. In general a distinction is to be maintained between the applicability of a rule (*śāstra*) and the putting into effect of an operation (*kārya*). In the *asiddha*-section an earlier rule may become applicable after the operation prescribed by a later rule has been put into effect. In

that case, the earlier rule is regarded as not applicable, and practically non-existent as far as the later rule is concerned. In the *asiddhavat*-section (P. 6.4.22, ff.) the operations prescribed by two rules in a given case are put into effect, but regarded as not put into effect as far as the operation prescribed by the other rule is concerned. So the operation prescribed by the other rule can be applied.

3. Has two aims, exactly the opposite of the *asiddha*-principle, namely : (1) *ādeśalakṣaṇabhāva*, and (2) *utsarga-lakṣaṇapratiṣedha*.

See *STHĀNI*, Pt. I, pp. 121-122, 237, 291; Pt. II, p. 136; *AP* VIII, P. 2.4.35, under 7.

4. P. 1.1.59 has been phrased to counter the effect of the *siddha*-principle. See *STHĀNI*, Pt. II, pp. 109, 153.

5. As applied in the sequence P. 1.1.56-63, see *STHĀNI*, Pt. II, p. 111.

6. See the derivations of *dudyūṣati* and *aijyata* in *AP* X, P. 7.1.23, under 6 and 7. In the derivation we first apply *saṃprasāraṇa* and then *āḍāgama*.

7. E.g., *prati* + *ac* + *Sas*. Here two rules apply simultaneously, P. 6.1.77 (the A rule) and P. 6.4.138 (the B rule). The B rule blocks the application of the A rule, but not the other way round. Therefore, by the *siddha*-principle, we apply P. 6.4. 138 first.

E.g., *pac* + *Kta*. Here two rules become simultaneously P. 8.2.30 (the A rule) and P. 8.2.52 (the B rule). The B rule blocks the application of the A rule. Therefore, by the *siddha*-principle, the B rule should be applied first. The result would be **pac* + *va*. This is not desired, and that explains why Pāṇini has put both rules in the *asiddha*-section where a strict rule application order holds good. Thus P. 8.2.30 is applied first, and then P. 8.2.52.

See under *anantyavikāre 'ntyasa-deśasya...*; *asiddhatva*; *prakriyā*.; *vas-* (*us-i-vas*); *vipratiṣedha*; *sakṛdgatau vipratiṣedhe*...(*PN*, *pbh*. 40).

***siddha*-principle** (extended).(B) **1.** See S.D. Joshi and P. Kiparsky, "The extended *Siddha*-principle" 2006. See also *AP* X, pp. 51-52.

2. For the extended *siddha*-principle the requirement of simultaneous application (*samānakālaprāpta*) is dropped. What is retained is that the application of a rule at a later stage in the *prakriyā* would destroy the *nimitta* of a rule already become applicable at an earlier stage. The extended *siddha*-principle applies, if two or three rules, A, B and C, are not simultaneously applicable, but if the application of B or C destroys the *nimitta* of A at a later stage of the derivation. In that case, a special effort is made by the *sūtrakāra* to ensure the derivation of the desired form. The extended *siddha*-principle tells us to look ahead in the *prakriyā*.

E.g., see *AP* X, pp. 73-74, derivation of *āsan* 'they were'. Here two rules become applicable at different stages in the *prakriyā*. They are P. 6.4.72 (*āḍ-āgama*) and P. 6.4.111 (deletion of *a* of *as-*). Both rules have been put in the *ābhīya*-section. Here the application of P. 6.4.111 destroys the *nimitta (ajāditva)* of P. 6.4.72. Therefore, by the *siddha*-principle, one could argue that P. 6.4.111 is to be applied first. This would result in deriveing the form °*san*. Here P. 6.4.72 cannot be applied any more. This is not desired. To prevent this, Pāṇini has put

both rules in the *asiddhavad atrābhāt*-section. Thus, although P. 6.4.111 is applied first, its application is regarded as not effected as far as P. 6.4.72 is concerned. That is to say, from the point of view of P. 6.4.72 the *a* of *as* is still there. So we can still apply P. 6.4.72, and derive the desired form *āsan*. *Asiddhavat* means that the operation prescribed by the one rule is put into effect, but that, from the point of view of the other rule, the operation is regarded as not effected.

See *siddha*-principle, under **2**.

3. The effect of the extended *siddha*-principle is countered by the assumption of *rūpasthānivadbhāva*. See *AP* XIII, P. 7.4.69, under 4. Three rules become applicable. The C rule changes the form of the verbal base so that A (reduplication) cannot be applied any more. This is not desired, and that is why *rūpasthānivadbhāva* is assumed.

4. For the application of the *siddha*-principle in the case of the examples quoted for P. 1.1.59m see *STHĀNI*, Pt. II, pp. 156-158.

5. The difference with *nityatva* is that the extended *siddha*-principle takes into account the effect of a subsequently applicable rule.

6. *PN*, *pbh*. 47 does not accept the extended *siddha*-principle, but *pbh*. 48 does.

See Joshi–Roodbergen (e), 1993, pp. 51-52.

See *AP* X, P. 132 (on *viṣayasaptamī*).

See under *akṛtavyūhāḥ pāṇinīyāḥ*; *rūpasthānivadbhāva*; *viṣayasaptamī*; *sauthiti*.

siddhakāṇḍa Term used by Patañjali, *Mbh*. III, p. 354, line 3. Refers to the section in the A. from P. 1.1.1-8.1.74, in which the rule application order is free.

siddhakāryaṃ na karoti 'does not cause an operation which is *siddha* "regarded as having taken effect" '. Explains the meaning of *asiddhavat*, *KV* on P. 8.2.1.

siddhatva **1.** *tasya siddhatvāt* 'because of the fact that we can manage to have that', *KV* on P. 6.4.49.

siddhatvād iṭ siddha eva 'because of the fact that it has already been established (in a different way) that *iṬ* is *siddha* only'. That is to say, *iṬ* does not require one more prescription. *KV* on P. 7.2.36.

ānupūrvyā siddhatvāt 'because x has been settled by rule order' *KV* on P. 7.2.101.

2. '*siddha*-principle' (A) q.v.

siddham 'achieved, established'.

siddham adhātoḥ 'what was wanted to be achieved by the word *adhātoḥ* has already been achieved (by *ugit*)' *Vt*. I on P. 7.1.70.

siddhaś ca pratyayavidhau *Vt*. II on P. 6.4.114.

See under *lopaḥ siddhaś ca pratyayavidhau*.

siddhānta 'the finally established opinion in a scholarly discussion'.

See under *siddhāntin*.

Siddhāntakaumudī 'the moon-light of finally established opinions'. By Bhaṭṭoji Dīkṣita, first half 17th cent. Main (paradigmatic) textbook for *prakriyā*. Deals with *Pāṇinisūtras* in the order of *prakriyā*. Divided into two big sections, *pūrvārdham* (*saṃjñā*, *paribhāṣā*, and *taddhita*) and *uttarārdham* (*tiṅanta*, *kṛdanta etc*., inclusive *uṇādisūtras*, Vedic rules, and accent). Each sub-section is systematically arranged.

The main commentaries are the *Tattvabodhinī* by Jñānendra Sarasvatī, and the *Bālamanoramā* by Vāsudeva Dīkṣita.

See G.Cardona 1976, pp. 286-288.
See under *ro ri*.

siddhāntin The person in a technical discussion who answers and refutes the *pūrvapakṣin*, and phrases the *siddhānta*.
See *SA*, n. 9.

siddhāntyekadeśin A figure invented by latter commentators to save Patañjali from contradictions. See *ATA*, n. 35.

°***siddhi*** 'we can account for...' *Vt*. LIII on P. 1.2.64; *Vt*. XI on P. 2.4.81.

siddhe sc. ***sati*** *varṇagrahaṇād eva tadantavidhau siddhe* 'because the *tadantavidhi* has already been established on account of the *varṇagrahaṇa* itself'. That is to say, the word *anta* in *tānta* in P. 7.3.51 could be had from applying the *tadantavidhi*. Therefore, so the argument goes, the mention of *tānta* is redundant. Yet it has been stated in the rule. Therefore it cannot be redundant. We assume that it is purposeful on the assumption that it provides a clue (*jñāpaka*). *Padamañjarī* on *KV* on P. 7.3.50 (Benares ed., Vol. V, p. 64).

siddhe sati 'since the matter has already been established'. That is to say, the phrasing of a rule regarding a particular matter is meant for restriction only (*niyama eva*). *KV* on P. 6.4.12.

siddhe saty ārambho niyamārthaḥ 'when (a grammatical operation) has already been established, the phrasing of a rule (to the same effect) is for the sake of *niyama* "restriction" (which excludes something)'. The restriction is expressed by the word *eva* put after a word in the rule concerned, and by adding *na anyatra*. See *KV* on P.7.1.67; 7.2.63; 7.2.67; *AP* IX, P. 6.4.135, under 5 (4).

°***siddhyartham*** 'in order to establish / justify (a particular form)' *Vt*. I on P. 7.1.89; *Nyāsa* on *KV* on P. 7.2.81 (Benares ed., Vol. V, p. 763).

sidh- *sidhyati* 'it has the desired result, it works', *Mbh*. I, p. 14, line 7.
kiṃ punaḥ kāraṇaṃ na sidhyati 'but for what reason doesn't it work?' *Mbh*. I, p. 154, line 1.

sidhma-ādi A *gaṇa* mentioned in P. 5.2.97.

siṣvāpakiyiṣati 'he wishes one who wants for himself something which causes to sleep', desid. of a *KyaC*-formation formed of a caus. nominal base (*svāpaka*). *Mbh*. III, p. 356, line 4 (with misprint). Example for *Vt*. III on P. 7.4.67.
See *AP*, XIII, P. 7.4.67, under 4.

sīyUṬ **1.** One of the three augments of the *liṅlakāra*. Augment prescribed for *ātm*. *āśīrliṅ* ending by P. 3.4.102. Being an augment, it forms part of the *lIṄ* finite verb ending. Used both in *vidhiliṅ* (P. 3.3.161) and in *āśīrliṅ* (P. 3.3.173). Takes *ātm*. endings, whereas *yāsUṬ* takes *par*. endings, P. 3.4.103. See *AP* XIII, P. 7.4.28, under 2.

Since it is part of the *ātm*. ending, it cannot be said to be followed by an *ātm*. ending. See *AP* XI, P. 7.2.42, under 2, and see under °*sīṣṭa*.

Is *Kit* in certain contexts, e.g., after a verbal base in *-ṛ*, when followed by an *ātm*. ending (*sī -ṣ-ṭa*). See P. 1.2.11-13. [*sīyUṬ* + *sUṬ* + *ta*] as a whole becomes *ārdhadhātuka* by *PN*, *pbh*. 11.

See *AP* XII, P.7.3.88, under 6 (derivation of *bhaviṣīṣṭa*).

2. Deletion of the initial *s* and of the s of *sUṬ* by P. 7.2.79. See *AP* IX, P. 6.4.47, under 4 (vii); derivation of *kriyeta* (passive).

Deletion of *y* by P. 6.1.66, before a *valādi* sound. See P. 6.4.62 (b), under 3,

and Excursus II, under 3, on the same rule.

See *AP* XII, P. 7.2.79, under 2; *AP* XIII, P. 7.4.53, under 3 (*ādidiṣṭa*)..

See under *yāsUṬ*; *sUṬ*.

sīyuḍādi '(the *ātm.* ending) beginning with *sīyUṬ*'. That is, the element °*sīṣṭa*. *KV* on P. 7.2.37.

°**sīṣṭa** Belongs to an *āśīrliṅ sīyUṬ* formation. Is *ārdhadhātuka* by P. 3.4.116.

Retroflexation by P. 8.3.59 and 8.4.41.

E.g., *prasnoṣīṣṭa,* precative of *prasnu-*. Analyse as *pra + snu + sīy* (P. 3.4.102) + *sUṬ* (P. 3.4.107) + *ta*. Here *sīyUṬ + sUṬ* is a *lIṄ*-represents as a whole which is considered to form the initial part of the *ātm.* ending *ta* by P. 1.1.46. See *AP* XI, P.7.2.86, under 6.

See the derivation of *saṃskṛṣīṣṭa* in *AP* XIII, P. 7.4.10, under 11.

See *AP* XIII, P. 7.4.28, under 4.

sU Sg. nom. / voc. case ending. As the case ending of a neuter word *sU* is not deleted by P. 6.1.69, but by P. 7.1.23. See *AP* X, P. 7.1.73, under 5.

See under *saṃbuddhi*.

°**su** At the end of a desid. adjective, like *bibhitsu*. Apply P. 6.1.9 (reduplication), P.3.2.168 (*u*), P. 6.4.48 (deletion of *a* of *sa*).

Pl. *loc*. case ending (P.4.1.25).

sUK Augment introducted by a *Vārttika*-like statement ascrited to another grammarian, *Mbh*. III, p. 258, line 20. Used in the derivation of *dhenu-ṣ-yā*, P. 4.4.89.

suk ca iṣeḥ Reference to *uṇādisūtra* 437, quoted as *iṣeḥ kṣuḥ, KV* on P. 7.2.9. The example is *ikṣuḥ*.

sukaratā 'the ease with which an action is performed' *Mbh*. II, p. 67, line 20.

See under *karmavadbhāva*.

sukhaduḥkha 'happiness and grief' *KV* on P. 2.4.13 (example).

sukhaśayana Mentioned in the *śatakumbhādi-gaṇa*, *KV* on P. 7.3.20.

+ *ṭhaK* → *saukhaśāyanika* 'one asking whether somebody has slept well'.

sukhādi A *gaṇa* mentioned in P. 5.2.131.

sUṬ **1.** One of the three augments added to a *liṅlakāra*, P.3.4.107. Being an augment, it forms part (together with *sīyUṬ* or *yāsUṬ*) of the *lIṄ* finite verb ending. Is deleted (like the *s* of *yāsUṬ*) by P. 7.2.79. See *AP* XII, P.7.2.79, under 3 (derivation of *kuryāt*).

Sīy + *sUṬ* + *t* → *sī* °+ *s* + *t* (P. 6.1.66). Is deleted by P.7.2.79 in *vidhi*. (The same holds good in the case of *yāsUṬ*. See *AP* XIII, P. 7.4.29, under 3 (derivation of *aryāt*); P. 7.4.53, under 3 (derivation of *ādīditha*).

2. Augment added to verbal bases, like *kṛ-* when preceded by *sam* (P. 6.1.137), and in *nipātanas*, P. 6.1.135-156; *Mbh*. III, p. 347, lines 19-23.

3. Augment of the pl. genitive of specified pronominal stems, P. 7.1.52; 1.1.46. See *AP* X, P.7.1.33, under 4. E.g., *sarveṣām, teṣām*.

suṭi = *sarvanāmasthāne* 'when a *sarvanāmasthāna* follows', *Ślokavt*. 1 and 3 on P. 6.4.12.

sutarām 'still more /less', *Mbh*. III, p. 320, line 22.

See under *sādhīyas*.

suduror adhikaraṇe *SK*, No. 2965, on P. 3.1.48. Derives *suga, durga*.

sudhi Ntr. form. Supply e.g., *kulam* 'family'. Shortening by P. 1.2.47. For case forms see *SK*, No. 322, on P. 7.1.75.

sUP *Pratyāhāra* of all (21) case endings, divided in groups of three, P. 4.1.2.

All case endings are *anudātta*, P. 3.1.3. But by P. 6.1.171 the case endings from the instr. endings onward of *idam*, *pad* and some other words are *udātta*, e.g., the ending *-bhyām*. See *AP* VIII, P.2.4.32, under 5.

sup supā samāsaḥ 'cp.-formation of a case-inflected word with a case-inflected word'. See *ATA*. Note (38) and n. 340.

Three words. Alternatively, use the term *supsupsamāsa*.

supāṃ ca supo bhavanti *Bhāṣyavt.* on P. 7.1.39; *Mbh.* III, p. 256, line 13.

See *ANA*, n. 174.

supi sthaḥ Apply *yogavibhāga*, P. 3.2.4 (a) *supi*; P. 3.2.4 (b) *sthaḥ*.

See Mall. on *Kir*. 7.2.

supo dhātuprātipadikayoḥ P. 2.4.71, prescribes *luk*-elision. Therefore P. 1.1.63 becomes applicable, setting aside P. 1.1.62. But P. 1.1.62 may still apply. See P. 7.3.44, under 11.

See *AP* VIII, pp. 127-128; *AP* X, P. 7.1.21, under 7.

suptiṅupagrahaliṅganarāṇāṃ kāla-halacsvarakartṛyaṅāṃ ca *Mbh.* II, p. 65, line 5; *KV* on P. 3.1.85. Enumerates irregularities in the Vedic language from the point of view of the A.: (1) case suffixes, (2) finite verb endings, (3) voice, (4) gender, (5) person, (6) tense, (7) consonant, (8) vowel, (9) accent, (10) *kāraka*, (11), *pratyāhāra* from *ya* in P.3.1.67 up to *Ṅ* in P.3.1.86.

subabhāva 'there is no case ending' *Vt.* XIII on *Śivasūtra* 5.

subvyatyaya 'interchange of case endings' *Nyāsa* on *KV* on P. 6.4.24. Compare *Mbh.* II, p. 64, line 19, *supāṃ vyatyayaḥ;* p. 65, lines 5-6 (P. 3.1.85).

See under *chandas*.

subhagamantre No. 14 in the *udgātṛ-gaṇa* on P. 5.1.129.

See *AP* XII, P. 7.3.19, under 4.

sumaṅgalī *sumaṅgalīr iyaṃ vadhūḥ*, *Mbh.* II, p. 397, lines 15-16 (on *Vt.* II on P. 5.2.109).

suvarṇaśatamānayor upasaṃkhyā-nam Second part of *Vt.* I on P. 5.1.29. Prescribes optional deletion of the *taddhita*-suffix after *suvarṇa* and *śatamāna*.

See *KV* on P. 7.3.17.

suvidvat 'a well-informed, knowledgeable person', *Ślokavt.* 1 on P. 6. 4.11-12, *Mbh.* III, p. 183, line 13.

suṣvāpayiṣati 'he wants to cause (someone) to sleep' *Mbh.* III, p. 355, line 21. *Ṣatva* by P. 8.3.59.

See *AP* XIII, P. 7.4.67, under 4 (*Vt.* I).

susarvārdhadikśabdebhyo janapada-sya *Vt.* XVII on P. 1.1.72. Exception to *Vt.* III on P. 1.1.72. The point of the *Vt.* is to allow the *tadantavidhi* with regard to derivation of the words standing for *janapadas* coming after *sarva*, etc.

susarvārdhāt 'coming after *su, sarva* or *ardha*' P. 7.3.13.

susnātaṃ bhoḥ 'well-bathed (I am), sir' *Mbh.* I, p. 420, line 3. See *BDA*, n. 39.

susnātādi *Gaṇa* mentioned by *Vt.* III on P. 4.4.1.

suhṛd *Nipātana* mentioned in P. 5.4.140.

sūkṣmavastratarādi *Gaṇa* mentioned in *Vt.* VI on P. 2.1.69.

sūtra **1.** A rule in the A. Such a rule must have examples, that is, usages quotable for the application of the rule. If no such usage is available, the rule is redundant. However, that cannot be the case. A way must be found to make the rule

purposeful. This is one of the stock arguments in a grammatical discussion. See P. 7.3.44, under 15.

A *sūtra* must teach a new matter, not previously known. See under *apūrva-vidhāna*; *bhāvyamāna*; *vidhi*.

A *sūtra* cannot have two *vidheyas* without the use of the particle *ca*. See *AP* IX, P. 6.4.64 (a), under 1.

Marked off by *ca* after the first word in the following *sūtra*. See *FANU*, pp. 36, 232.

2. The three parts of a *sūtra*, *kārya*, *kāryin* and *nimitta*, usually appear in the order *kāryin*, *nimitta*, *kārya*. See K. Ch. Chatterji, p. 259. By *kāryin* is meant the linguistic item to be operated on, *kārya* is the grammatical operation, and *nimitta* is the condition for the operation. See *PN*, Pt. I. Poona 1962, Introduction, pp. 14-15.

See *Paribhāṣāsaṁgraha*, Introduction p. 14, "...three important factors *kāryin*, *nimitta* and *kārya*, pertaining to rules prescribing grammatical operations which form the backbone of Pāṇini's A.".

The *kāryin* usually appears in the genitive (P. 1.1.49), the *kārya* in the nom., whereas in most of the *Prātiśākhyas* the *kāryin* is put in the nom. and the *kārya* in the acc. See K. Ch. Chatterji, p. 260, who refers to *Ṛk-Prātiśākhya* 1.56, *asāv amum iti tadbhāvam uktaṃ yathāntaram*. See *o.c.*, p. 262, and p. 266 for violations of the gen.-nom. construction (like in P. 8.3.66, *sadir aprateḥ*, instead of *sader aprateḥ*) in the A.

See under *kārya*.

3. For conventions adopted in the phrasing of *sūtras* see *FANU*, pp. 220, 229-241. Pāṇini's *sūtras* are phrased in a technical language which does not necessarily conform to standards of grammaticality set by Pāṇini. Non-standardized usage. See *AP* IX, P.6. 4. 110, under 6. See under *upadeśa*.

Need not conform to rules phrased for the *bhāṣā*, see *AP* IX. P. 6.4.37, under 3; *AP* IX, P. 6.4.58, under 2 (p. 182).

See under *anavakāśa*, *sāmarthyāt* and *vacanāt*; *vyākhyāna*.

4. 'the body of rules', *Mbh*. I, p. 11, line 16 (in *Vt*. X, Kielhorn ed.).

See *PASPA*, *Bh*. No, 121.

5. The *sūtrapāṭha*, *Mbh*. I.

6. The A. itself. See under *vicitrā hi...*; *śobhanā khalu...*

See under *avibhaktiko nirdeśaḥ*. See *AP* VIII, P. 6.4.4, under 2.

See under *chāndasa*; *pūrvasūtra*; *vyatyaya*; *śāstrīyaprayoga*.

7. Traditional classification of rules : (1) *saṃjñā*, (2) *paribhāṣā*, (3) *vidhi*, (4) *niyama* 'restriction', (5) *atideśa*, (6) *adhikāra*, marked by *svarita*, but nowadays accepted on the basis of *pratijñā* 'assertion' of a competent teacher, (7) *niṣedha* 'prohibition'. See *KV* on P. 1.3.11.

Apart from the *saṃjñā* -rules there are no context-free rules. This may be considered to be is a reason for accepting the *vākyasaṃskārapakṣa*.

8. For the interpretation of a *Pāṇinisūtra*, especially for the continuation of (parts of) earlier *sūtras* as assumed by the *KV*, it is important to see the example quoted for the rule. The *KV* indiscriminately quotes examples which can be justified by a *Vt*. or by *Vts* on the rule. See *AP* IX, P. 6.4.149, under 2.

sūtrapāṭha '(recitation of) the text of the *sūtras*'. Is later than the *gaṇapāṭha*, according to Patañjali. See under *gaṇapāṭha*.

sūtrabheda 'difference/change in the formulation of a rule' *Mbh.* III, p. 351, lines 13, 14. According to Patañjali, *sūtrabheda* takes place when a *sūtra* is phrased differently, or when words are added.

See *AP* XIII, P. 7.4.47, under 8 (*Vt.* III).

sūtrayati Derived by *Vt.* V on P. 3.1.26. See under *vyākaraṇaṃ sūtrayati*.

***sūtrāsaṁgati*-view.** View that we cannot offer examples for P. 1.4.51. See *KĀRA*, Note (144); pp. 201-202.

Opp. *sarvodāharaṇa*-view.

sūtre liṅgavacanam atantram 'gender and number in a *sūtra* are not (intended) (to restrict the operation)' *PN, pbh.* 73.

sūpaprati 'a small quantity of broth', *Mbh.* I, p. 379, line 15.

See *ATA*, *Bh.* No. 2 on P. 2.1.9.

sūrmi 'having a beautiful flow' *Mbh.* I, p. 5, line 2. See *PASPA*, n. 238.

For Nāgeśa's interpretation, see *PASPA*, n. 246.

sṛjiyujyoḥ śyaṃs tu '(the agent of the verbal bases quoted as) *sṛji-* and *yuji-* is (variously) treated as the object, but (the *vikaraṇa*) *ŚyaN* (P. 3.1.69) (is used, not *yaK* by P. 3.1.67)' *Vt.* XV on P. 3.1.87.

The examples are :

(1) For *sṛj-*: *sṛjyate mālām* 'he produces a garland' and *asarji mālām* 'he produced a garland'.

(2) For *yuj-*: *yujyate brahmacārī yogam* 'the student practises *yoga*'. As explained by Kaiyaṭa, the explanatory simple construction is *yogo brahmacāriṇaṃ yunakti* '*yoga* connects the student'. Here *yoga* is the agent (of *yuj-*), but in the example it is presented as the object.

Taking his cue from *Vt.* XIV, Patañjali supplies *bahulaṃ sakarmakayoḥ* in *Vt.* XV. Thus, the *Vt.* is explained to mean that the agent of the transitive verbal bases *sṛj-* and *yuj-* is variously treated as the *karman*. Now the question is, who is that agent? In connection with *sṛj-* Patañjali explains that it must be an agent who is *śraddhopapanna* 'instigated by faith / respect'. Thus an additional meaning is established for the *karmakartari* usage. Patañjali also explains that the suffix *CiṆ* is added in the derivation to justify the *ātm.* ending.

In the *SK*, No. 2769 on P. 3.1.63, the example for *sṛj-* is quoted as *sṛjyate mālāṃ bhaktaḥ* 'the devotee produces a garland', and it is explained that the devotee does so to show respect. Both the addition of *śraddhopapanne* in the *bhāṣya* and of *bhaktaḥ* in the *SK* are meant to make clear that the *karmakartṛ* construction conveys an additional meaning as compared to the simple construction *devadattaḥ sṛjati mālām* 'Devadatta produces a garland'.

See under *karmakartari*; *karmavadbhāva*.

sṛjeḥ śraddhopapanne kartary eveti vācyam 'the statement should be made that *karmavadbhāva* takes place only when the agent of *sṛj-* is instigated by faith / respect', *Vt.* quoted in *SK*, No. 2769 on P. 3.1.63.

sṛpta **1.** *sṛptaḥ* 'crawled' *Mbh.* I, p. 468, line 23.

2. *sṛptam* 'crawling place' *Mbh.* I, p. 468, line 22.

See *PRĀTI*, Note (96).

se **1.** Replacement of the 2nd sg. *ātm.* ending *thās* by P.3.4.80. See P.7.2.77 (*avibhaktiko nirdeśaḥ*).

The *s* of *se* is replaced by *va* by P. 3.4.91 in the *ātm.* 2nd sg. imp., ending. E.g., *īś-i-ṣva*.

Is Ṅit by P. 1.2.4. Therefore P. 6.4.98 becomes applicable in the example *janiṣva* but it is not applied because here *jan-* is treated as Vedic verbal base. See *AP* XI, P. 7.2.78, under 5.

2. = *sakārādau* by the *tadādividhi* (*Vt*. XXIX on P. 1.1.72), P. 7.2.57.

Could have been stated as *si* also, *s* + loc. ending.

See under *ye*.

seṬ 'provided with the augment *iṬ*', P. 7.2.35. See under *iṬ*.

The verbal bases concerned are marked in the *Dhp*. with *udātta* on the verbal base syllable, P. 7.2.10. They are summed up by way of exception to P. 7.2.10 in two *kārikās*. See *AP* XI, P. 7.2.10, under 3.

Only eight specifically mentioned verbal bases do not take *iṬ* in the pf. See P. 7.2.13. This rule is regarded as restrictive: only these eight bases. It follows that all other verbal bases do take *iṬ* in the pf. See *AP* IX, P. 6.4.76, under 4.

senā Sg. gen. *senāyās*, formed with the augment *yāṬ*, P. 7.3.113.

Du. nom. *senā* + *au* → *senā* + *Śī* (P. 7.1.18) → *sene* (P. 6.1.87).

soḍha **1.** Mentioned in P. 4.3.52. Explained by the *KV* as *jita*, said of time passed in some activity, and further explained as *abhyasta* 'study'.

2. Explained as *abhibhūta*, *Padamañjarī* on *KV* on P. 7.2.3, in the name Soḍhāmitra (Benares ed., Vol. V, p. 658).

See *AP* XI, P. 7.2.1, under 7 (*Vt*. IV); P. 7. 2. 48, under 3.

somendra 'Soma and Indra'. A *devatā-dvandva*. *Taddhita*-derivation: (*soma*+ *indra*) + *aṆ*, P. 4.2.24, → *saumendra*.

See the argument in *PN*, Pt. I, pp. 110-111 by way of Introduction to *PN*, *pbh*. 53.

See *AP* XII, P. 7.3.14, under 6.

sor Sg. abl. of *sU* (P. 4.1.2). *Nyāsa* on *KV* on P.6.4.127, *sor anyatra* 'elsewhere than *sU*'.

sauḍhāmitri 'a descendant of Soḍhāmitra' *Vt*. IV on P.7.2.1. An *iÑ*-derivation by P. 4.1.95, *soḍhāmitrasya apatyam*.

sautra '(only) known from a *sūtra*'. Typical *sūtra*-style forms or constructions, which go against established (Pāṇinian) grammar. E.g., P. 3.4.60.

Also certain verbal bases which are mentioned in the *sūtrapāṭha*, but do not appear in the *dhātupāṭhas*. E.g., the verbal bases mentioned by P. 3.1.82.

According to *KV* on P. 7.4.86, *paś* - is a *sautra* base. In the Westergaard-Böhtlingk ed. of the *Dhp*. it is mentioned under 1.936.

See *KV* on P.7.3.95 (the verbal base is *tu-*).

See G. Palsule 1961, p. 197.

See under *ṛtI-*.

sautratva 'being a usage found (only) in the *sūtras*' *Nyāsa* on *KV* on P. 3.4.19; *KV* on P. 7.2.80.

sautrāmaṇi Name of a Vedic sacrifice. See *PASPA*. n. 143.

sauthiti *Mbh*. II, p. 234, line 21.

See *PN*, Pt. I, p. 127; Pt. II, pp. 308-309, 311-312, *su* + *utthita* + *iÑ*.

Here the question is, which rule do we apply first, P. 6.1.101 (*u* + *u* → *ū*), or P. 7.2.117, *su* → *sau* and then *sāv* by P. 6.1.78 According to *PN*, *pbh*. 55, an operation prescribed in the *aṅgādhikāra*, like *vṛddhi* by P. 7.2.117, and which affects the *aṅga*, prevails over a *saṃdhi*-operation. But the application of P. 7.2. 117 first would lead to the undesired form **sāvutthita*. How to prevent that? Here the

akṛtavyūha pbh. is invoked. It says that the followers of Pāṇini do not insist upon applying that operation first which would destroy the *nimitta* (in our case, the sequence *u + u*) of P. 6.1.101, which, in relation to P. 7.2.117, is *antaraṅga*. Thus P.6.1.101 is applied first, and then P.7.2.117, which results in the desired form *sautthiti*. See *PN*, Pt. II, p. 316, n. 1.

See under *akṛtavyūhāḥ pāṇinīyāḥ*.

See under *siddha*-principle, extended version.

saudevika Derive from *sudevikā* + *aṆ* (P. 4.3.53). *Mbh*. III, p. 316, line 17.

Saunāgavārttikas *Mbh*. I, p. 416, line 15 (on P. 2.2.18). The *Vārttikas* deal with particular types of cp. formation. See *TA*, pp. 190-197, and n. 727.

Nyāsa on *KV* on P. 7.2.92 regards the cps formed by *Saunāgavt*. F6 as *prādi-samāsa*.

See *AP* XI, P. 7.2.97, under 5.

saurī 'a female descendant of *sūrya*', *Mbh*. III, p. 228, line 16.

See *STHĀNI*, Pt. I, n. 934; Pt. II, n. 153.

Derivation, *STHĀNI*, Pt. II, p. 49.

saurī balākā 'a crane which flies in the direction of the sun', *Mbh*. I, p. 152, line 11; p. 153, line 24

See *STHĀNI*, Pt. II, n. 153.

saurya Actually *saurye*, a dual form. Name of the twin peaks of the Himavat mountain. *Mbh*. I, p. 150, line 23; *Mbh*. III, p. 227, lines 2-3; *KV* on P. 6.4.148.

sauryin 'possessing the twin peaks called *saurya*' *Mbh*. I, p. 150, line 23. Name of the Himavat mountain.

Derivation, *STHĀNI*, Pt. I, Note (164).

sauvaryaḥ saptamyaḥ *KV* on P. 7.3.4. See *AP* XII, P. 7.3.4, under 3 (*svar*). See *Tattva-bodhinī* on *SK*, No. 3683 (on the accent rule P. 6.1.197), p. 622, line 8 of the commentary, *sauvaryaḥ saptamyas tadantaḥsaptamyaḥ iti jñāpitatvāt tadantā saptamīyam* 'this is a loc. ending conveying the sense of ending in that, on account of its being brought to our knowledge by (the statement which says that) loc. endings in a rule dealing with accent are loc. endings conveying the sense of ending in that'. E.g., P. 6.1.217 (*SK*, No. 3738), *riti* is the loc. word. It is interpreted as a word ending in a suffix marked with *R* (like *anīyaR*).

See under *svaravidhau saptamyas...*

skan 'one who causes to jump' (Kaiyaṭa). Derivation, *STHĀNI*, Pt. II, p. 100.

stṝ- →*stīr* Apply P. 8.2.77.

striyāḥ prātipadikaviśeṣaṇatvāt svārthe ṭābādayaḥ '(the fem. suffixes) *ṬāP*, etc., are added in the stem's own meaning because (the word) *striyām* (in P. 4..1.3), qualifies (the word) *prātipadika* '. Part of *Vt*. V on P. 4.1.3. Referred to in *Mbh*. I, p. 423, lines 2-3.

See *BDA*, pp. 50-61.

striyāṃ vibhaktau 'in the fem. gender, if a case ending follows' *Ślokavt*. on P. 7.1.95-96, *Mbh*. III, p. 273, line 1.

Why *vibhaktau*? One explanation provided by Patañjali is that *vibhaktau* refers to *sarvanāmasthāne* 'if a *sarvanāmasthāna* ending follows immediately' in P. 7.1.86.

striyām 'in the fem. gender'. General condition for the use of the fem. gender by P. 4.1.3.

It may be used to refer to a fem. suffix, like *ṬāP*, *ṄīP*, etc. or it may act as qulifier of a stem *prātipadika*.

See *AP* X, P. 7.1.96, under 2.
See under *puṃs*.
Opp. *astriyām*, P. 7.3.120.

strī **1.** 'woman'. Defined as *stanakeśavatī* 'possessing breasts and hair (of the head)' *Kārikā* quoted in *Mbh.* II, p. 196, lines 4-6.

2. In the A. :

(1) The word *strī*, P. 6.4.79. Declension (*iyAṄ*-substitution) P. 6.4.79-80 (*vā*). The pl. gen. is *strīṇām* only, see *AP* IV, p. 49.

For the derivation of the word *strī* itself see *AP* IV, p. 48.

(2) The fem. gender, P. 1.4.3.
See *AP* IV, p. 42.
See under *striyām*.

strītva 'the fem. gender'. See *PRĀTI*, Note (10).

In Sanskrit not necessarily conveyed by a fem. suffix. Stems ending in a consonant may be fem. also, e.g., *śarad* 'autumn.' See *STHĀNI*, n. 734.

strīpuṃnapuṃsakāni sattvaguṇāḥ 'femaleness, maleness and not being male nor female are qualities of a being. *Mbh.* I, p. 96, line 14. See *PRĀTI*, n. 49.

strīpratyaya Does not form a *prātipadika*, but is added after a *prātipadika*, P. 4.1.1. See *AP* XII, P. 7.3.48, Excursus.

sthala 'platform from which an elephant is mounted'.

See under *ārohayamāṇo hastī* ...

sthavīyas 'thicker', *Mbh.* I, p. 149, line 6 (*sthāvīyān*).

Derivation, *STHĀNI*, Note (151).

sthā- 'to remain (to be done)' *Dhp.* 1.975, mentioned with retroflexed *s*, which is replaced by dental *s* by P. 6.1.64. E.g., *sāmāni tiṣṭhanti* 'the Sāman chants remain (to be sung)' *KV* on P. 6.4.8. See *AP* XIII, P. 7.4.61, under 3.

Is *akarmaka*, but *KviP* is added in the sense of *kartṛ* by P. 3.4.72 in the sense of 'one who has been standing, remaining.' See *AP* XIII, P. 7.4.40, under 3 (*sthita*).

In the reduplication P. 7.4.60 is not applied, but P. 7.4.61 is. *Lopa* of *s* when followed by an unvoiced stop. E.g., *ta-sthivān*.

sthāna **1.** 'place, occasion'. See under *nivṛttisthāna*.

2. 'place of articulation' P. 1.1.50. See W. S. Allen, 1953, p. 17.
Opp. *karaṇa*.

3. (in *Mīmāṁsā*) The particular place which an item occupies in a statement or in the performance of a rite. One of the six criteria assumed to establish the sense of a statement.

sthānaṣaṣṭhī The use of a technical genitive in connection with the replacement of a whole stem, like *hanter* in P. 6.4.36.

Compare *Vts* I and IV on P. 1.1.49 (*sthāneyogā*).
See under *sthāne*.
Opp. *avayayaṣaṣṭhī*.

sthānasaṃbandha 'connection with / application to an item which has come in place of another item' *KV* on P. 7.3.46.
See *PN*, Pt. II, p. 449, n. 2.

sthānika 'coming in place of – substituted for', *Nyāsa* on *KV* on P. 7.1.35.

sthānitva 'functioning as the *sthānin*' *KV* on P. 6.4.158

sthānin **1.** 'an item not actually used (but whose presence is assumed to account for meaning)'.

sthānī hi nāma yo bhūtvā na bhavati 'what we call *sthānin* is (that linguistic element) which after having been there

is no more there' *Mbh.* I, p. 137, line 5. P. 1.4.105, *sthāniny api*. The *KV* here explains it as *aprayujyamāna* 'not being (actually) used'. See *AP* IV, p. 246. P. 2.3.14, *kriyārthopapadasya... sthāninaḥ*'. The *KV* here explains *sthānin* as *aprayujyamānaḥ dhātuḥ* 'a verb base which is not used (in the actual utterance)'. Reference is not to a verbal base, but to an infinitive. See *AP* VII, P. 2.3.14, under 5.

The *Nyāsa* on *KV* on P. 2.3.14 says *śabdās tiṣṭhanty asminn iti sthānam. Tad asyāsti sthānī . Etad uktaṃ bhavati yasyārthaḥ pratīyate na tu prayogo 'sti sa sthānīty ucyata iti.*

In P. 2.3.14 meaning is understood from a lexical item which is not present in the actual wordform. This item is, however, presented in the underlying structure as shown in the *prakriyā*, and then replaced. This is not an instance of *lopa*.

See under *yatra gamyate....*

2. 'item to be replaced'. Belongs to the *uddeśya*.

See *Nyāyakośa*, s.v. *sthānin*.

See Kiparsky (b), 1982, p. 39; Joshi - Roodbergen (f), 2000, p. 14.

Opp. *ādeśa*.

sthāninā hy ādeśo lakṣyate 'by the *sthānin* (*nUK*) the substitute (*anusvāra*) is also implied', *KV* on P. 7.4.85.

sthānivat Explained as *yathā sthānini* 'just as when the *sthānin* is (still) there', *STHĀNI*, Pt. I, p. 234.

See *AP* X, P. 7.1.45, under 4. *Lopa* is *sthānivat*. Therefore the element undergoing *lopa* is still there as far as grammatical operations are concerned.

See under *lopa*.

sthānivadbhāva **1.** 'treatment of the substitute like the original' P. 1.1.56-59.

Is concerned with the transference of the particular form of the original. *Nyāsa* on *KV* on P. 2.4.49.

Transfers properties, except phonological ones, whereas P. 1.1.62 (*pratyayalope...*) extends operations. The latter rule applies when the deleted *pratyaya* causes a grammatical operation. See *AP* IX, P. 6.4.93, under 5.

Applies word-internally only. See *STHĀNI*, Pt. I, p. 284, Pt. II, p. 4.

Applies to accent also. In *asthi*, etc. the first syllable is *udātta*. Therefore the final *i* must be *anudātta* (P. 6.1.158). P. 7.1.75 prescribes the suffix *anAṄ*, which comes in place of the final *i*. Therefore by *sthānivadbhāva anAṄ* should be *anudātta* also. But P. 7.1.75 specifically says that *anAṄ* added to *asthi*, etc., is *udātta*. See *AP* X, P. 7.1.75, under 3.

Sthānivadbhāva by P. 1.1.59 offers no difficulties in the derivation of desiderative bases, but it does so in the derivation of desideratives of causative bases. See *STHĀNI*, Pt. II, Note (69).

2. Is prohibited in nine cases enumerated by P. 1.1.58. But this rule can be dispensed with. See *STHĀNI*, Pt. II, p. 14.

Is further prohibited by *Vts* I-VIII on P. 1.1.58. E.g., prohibited when the question is of a vowel substitute in the form of *lopa* when the question is of accent, lengthening or *y*, *Vt.* I on P. 1.1.58. See *STHĀNI*, Pt. II, Note (20); *AP* IX, P. 6.4.108, under 4. But these *Vts* are not required either. See *STHĀNI*, Pt. II, Note (48).

Does not apply to an *alvidhi*, *Mbh.* I, p. 164, line 24 (on *Vt.* XIV on P. 1.1.62). See *AP* I, p. 105. See under *lopa*.

Does not apply to *lopa-* or *luk-* substitution. We cannot transfer properties to zero. See *STHĀNI*, Pt. I, Notes (154) and (159), and pp. 170, 171.

See *AP* X, P. 7.2.35, under 4 (*avadat*).

3. According to grammarians from Patañjali onwards, *sthānivadbhāva* has two functions, a positive one (*bhāvātideśa*) and a negative, prohibitive one (*abhāvātideśa*). This is due to the fact that Patañjali has attributed the two aspects, positive and negative, as they are assigned to *asiddhatva* by Kātyāyana, to *sthānivadbhāva* also.

See *STHĀNI*, Pt. I, pp. 234, 237; Notes (136, 157, 161, 163).

See *STHĀNI*, Pt. I, Notes (93), (136); *STHĀNI*, Pt. II, Note (1).

4. Should not be invoked to block an opera-tion, as tradition does, but only to allow it. *Sthānivadbhāva* is a feeding relation between rules which become applicable simultaneously, not a bleeding (dis-allowing) one. Is meant for *bhāvātideśa* (*utsargalakṣaṇabhāva*) only. See *STHĀNI*, Pt. II, p. 5.

Confusion in traditional grammar with the two aims of *asiddhatva*: *ādeśalakṣaṇapratiṣedha* does not hold good in *sthānivadbhāva*, but *utsargalakṣaṇabhāva* does.

See *STHĀNI*, Pt. I, Introduction, pp. xxiv-xxv; pp. 237, 246. 290; *AP* I, P. 1.1.58, under 5; *AP* IX, P. 6.4.93, under 7.

E.g., derivation of *jaglau*: *glā* + *ṆaL* → *glā* + *au* (P. 7.1.34) → *glau* (P. 6.1.88). But *glau* is equal to the original verbal base *glā* by *sthānivadbhāva*. Therefore reduplication can be applied by P. 6.1.8. This is the argument of *KV* on P. 7.1.34.

5. For the difference with *siddhatva* and *asiddhatva* see *STHĀNI*, Pt. I, p. 237. P. 1.1.57 counters the effect of the *siddha*-principle, see *AP* I, p. 98.

6. May be used in the sense of *rūpasthānivadbhāva*, *KV* on P. 7.4.69.

7. See under *paṭvyā*.

sthāne 'in place of'. Meaning of the genitive case ending, P. 1.1.49.

For a controversy regarding the meaning of the genitive case ending, see *STHĀNI*, Pt. I, Note (30).

See under *analvidhau*; *lopa*.

sthāneyogaṣaṣṭhī / sthaneyogā ṣaṣṭhī The gen. case ending in the technical sense of 'in place of' P. 1.1.49.

See *PN*, *pbh*. 93 (10).

See *AP* XII, P. 7.3.46, under 5.

See under *sthānaṣaṣṭhī*.

sthānyādeśabhāva 'the relation between the item to be replaced and the substitute'.

For *sthānyādeśabhāva* the gen. is prescribed by P. 1.1.49. Earlier grammarians used the form x (nom.) becomes *y* (acc.). The nom.- acc. construction is also found in *śalaṅku śalankaṃ ca* (*gaṇasūtra* 63; No. 10 in the *naḍādi-gaṇa* on P. 4.1.99), *kroṣṭu kroṣṭaṃ ca* (*gaṇasūtra* 66; no. 37 in the *naḍādi-gaṇa*). See *KV* on P. 4.1.99.

In *anuvṛtti*, see *FANU*, pp. 241, 242-243.

See *AP* XI, P. 7.2.37, under 2.

See under *vibhaktivipariṇāma*; *ṢyaṄ*; *sthāneyogaṣaṣṭhī*.

sthānyupadeśa 'an *upadeśa* form which is the *sthānin*'. E.g., *ghas-* has the *upadeśa* form *ad-* which is the *sthānin* of *ghas-* by P. 2.4.40. See *AP* XI, P.7.2.62, under 6 (*Vt*.I).

sthālī pacati 'the pot cooks / does the cooking by itself'. As different from *sthālyāṃ pacati* 'he cooks in pot' and

sthālyā pacati 'he cooks by means of a pot'. See *Vts* IX and X on P. 1.4.23; *KĀRA*, Introduction, p. xxii; Notes (21) and (23); *AP* III, pp. 118, 121.

sthālipulākanyāya 'the maxim that a single grain of cooked rice is sufficient to judge the quality of the whole in the cooking pot'. See *KĀRA*. n. 116.

sthita See under *sthā-*.

sthitasya gatiś cintanīyā 'one has to think over the way in which the existing text has been phrased' Stated by S.M. Katre, *Indian Textual Criticism*. Bombay 1941, p. 69.

sthiti *VP* 3.13.17-18 (ed. W. Rau, 1977), a condition of stability (non-change) as the basis of neuter gender.

sthite See under *iti sthite*.

sthenor adyatanyāṃ ca *Vts* I and II on P. 2.4.3, combined by *KV* on P. 2.4.3.

Split: *sthā* - + *iṆ*- + *os* '(also a *dvandva* of words signifying students of Vedic schools is used in the sg. in the domain of the aor.) of *sthā* - and *iṆ*-. 'We note that *iṆ*- is replaced in the aor. by *gā*.- , P. 2.4.45. The counterexamples are *anandiṣuḥ kaṭha-kālapāḥ* 'the students of the Kaṭha and Kālāpa schools (text recensions of the Black Yajurveda) were glad' (*nand*- is neither *sthā*- nor *iṆ*-) and *udyanti kaṭhakālāpāḥ* 'the students of ...stand up' (*udyanti* is not an aor.). Here the *dvandva* is not used in the sg.

snātvākālakādi *Gaṇa* mentioned in *Vt*. IV on P. 7.1.37. Consisting of *snātvākālaka* 'after having taken bath (still) dirty, black', *pītvāsthiraka* 'after having drunk (still) steady' and *bhuktvāsuhitaka* 'after having eaten (still) not satisfied'.

snāyāt **1.** *āśīrliṅ*, less preferred form, see P. 6.4.46, under 3 (vii) 'may he take bath'. The preferred form is *sneyāt*.
2. *vidhiliṅ* 'he may take bath'.

snūni Contracted form of *sānūni* 'mountain ridges', *SK*, No. 322, on P. 7.1.75.

spardhā Term for conflict of two rules in post-Pāṇinian grammar. See *Śākaṭāyana-Vyākaraṇa*. Bharatiya Jñanapitha Prakaśan. Delhi 1971, Introduction (by R. Birwé, pp. 101-102.

sparśa Consonant, 'a stop' *Mbh*. I, p. 64, line 7. See Allen, pp. 46-47.

spṛṣṭa 'friction'. Feature of stops. *Mbh*. I, p. 64, line 7.

sphur- *Dhp*. 6.95.
See *STHĀNI*, Pt. II, n. 489.

sphoṭa **1.** Term derived from *sphuṭ*- 'to burst'.

Words are units of sound and meaning. Thus they have two aspects. The concept of *sphoṭa* deals with the sound aspect, that is, with the perception of the word form as a distinct sequence of speech-sounds resulting in the perception of a word as a unit. That is called *sphoṭa*. Words are recognized on the basis of their particular sequence of speech sounds. The nature and the order of phonemes are decisive in the sound make-up of a word, see *PASPA*, p. 18 (Kaiyaṭa), and Note (9).

The physical sound vibrations (*dhvani*) produced by the speech-organs against the places of articulation serve to manifest the *sphoṭa*. This is compared to the striking of a drum. The sound remains what it is, and can be heard over a varying distance. See *Mbh*. I, p. 181, lines 20-21 (on P. 1.1.70). See *KĀRA*, Note (68).

Note the difference between meaning-distinctive and meaning-denotative.

2. The *sphoṭa*-concept as developed by Patañjali and Bhartṛhari serves to explain how, on the basis of distinctive sound features, a word form is perceived by the listener. In the later *sphoṭa*-doctrine a shift takes place from sound to meaning. See *PASPA*, p. 22.

Here the *sphoṭa* is conceived as an entity over and above the phonemes which has the nature of a meaning-conveying unit".

See Joshi (b), p. 13-20 (Patañjali), 20-36 (Bhartṛhari), 36-46 (later grammarians), 52-55 (Bhartṛhari), 90-91 (later shift in the *sphoṭa*-theory).

Bhartṛhari uses the term *sphoṭa* only in the first *kāṇḍa* of the *VP*. See *PASPA*, n. 63.

3. For *sphoṭa* as defined by the author of the *Saṃgraha*, see *VP* I, 1965, p. 79.

Distinguish between Bhartṛhari's views on *sphoṭa*, and those of later grammarians, who divide *sphoṭa* into eight varieties. See Joshi (b), 1967, pp. 44-46.

For Kaiyaṭa's concept of *sphoṭa* see *PASPA*, pp. 22-23.

4. For three views regarding the relation between *sphoṭa* and *dhvani* mentioned by Bhartṛhari, see Joshi (b), pp. 47-48.

5. Often explained as the instantaneous understanding of meaning. See *KĀRA*, p. 98-99.

6. For *jātisphoṭa* and *vyaktisphoṭa*, see *KĀRA*, pp. 98-99.

See Kunjunni Raja, 1963, pp. 97-148.

See Subramania Iyer, 1969, pp. 157, 159-61.

See G. Cardona (c), p. 217.

See *AP* IV, pp. 261-262.

See *Encyclopedia of Indian Philosophies*. Vol. V, H. G. Coward and K. Kunjunni Raja, *The Philosophy of the Grammarians*. Motilal Banarsidass : Delhi 1990, pp. 132-134.

See under *dhvani*; *padasphoṭa* and *vākyasphoṭa*.

sphoṭamātra 'the mere *sphoṭa* (in the two utterances *raḥ* and *laḥ*)', *Mbh*. I, p. 26, line 1.

smarati vanagulmasya kokilaḥ 'the cuckoo remembers with regret nostalgia the cluster of trees in the forest', *Mbh*. I, p. 292, line 2 (on *Vt*. VII on P. 1.3.67).

smṛ- 'to assume traditionally' *Ślokavārttika* in *bhāṣya* on P. 6.1.40, *Mbh*. I, p. 216, line 18.

See *AP* VIII, P. 2.4.52, under 5.

smṛti **1.** 'authoritative tradition based on *śruti*', *Śrutis tu vedo vijñeyo dharmaśāstraṃ tu vai smṛtiḥ*, *Manusmṛti* 2.10.

See under *śruti*.

2. 'attention, bringing to mind', *Bhagavad-gītā* 18.73.

°*hetu* 'a cause of bringing to mind'.

smṛtiśāstra *VP* 1.178c (ed. W. Rau. 1977), 'a science based on traditional authority (like *vyākaraṇa*)' *STHĀNI*, Pt. II, p. 63 (Kaiyaṭa).

smaibhāva 'the substitution by *smai* (for *Ṅe*)'. Reference is to P. 7.1.14.

-sya- Is a *vikaraṇa* like *ŚaP*, namely, of *lṚṄ*, P. 3.1.33, not a replacement of *lṚṄ*.

See *AP* VIII, P. 2.4.50, under 2; *AP* XI, P. 7.2.57, under 3.

syāṬ Augment added to *Nit* case endings after pronominal stems ending in *āP*. P. 7.3.114 (a).

syāt '(the rule) would apply' *KV* on P. 7.2.3.

sye 'when *sya* follows immediately' *Vt*. I on P. 7.2.70.

sraṃs- *Dhp*. 1.420. Mentioned in P. 8.2.72. See *AP* X, P. 7.1.70, under 5 (°*srat*).

sravatyādīnāṃ pratiṣedhaḥ *Vt*. XVII on P. 2.1.87. A prohibition of *karmavadbhāva* for the verbal bases concerned. Rejected by Patañjali.

For *sravatyādi*, see P. 7.4.81.

sva **1.** *Sarvanāman*. See under *ajñātidhanākhyāyām*.

2. See *KV* on P. 4.4.104.

Example : *svāpateya* 'one who is good for his master'.

3. (ntr. noun) 'property, possessions', *KV* on P. 1.1.35.

-sva Is the ending of the 2nd person *ātm*. ending of the imp. Derive : (1) *lOṬ* (P. 3.1.162), (2) *thās* (P. 3.4.78), (3) → *se* (P. 3.4.79), (4) *sva* (P. 3.4.91).

See *AP* XIII, P. 7.4.45, under 3 (*dhiṣva*).

svaṃ rūpaṃ śabdasya Short form of P. 1.1.68. The wordform irrespective of the meaning is to be considered for a grammatical operation and not the meaning, except when the word used is a technical term. This is a typical feature of Pāṇini's technical language.

See under *śāstrīyaprayoga*; *sūtra*.

See G. Cardona (c), p. 180.

svatantra 'the independent one'. Defines *kartṛ*, P. 1.4.54. See *KĀRA*, Note (195).

See under *svātantrya*.

svatantraparatantratva 'independence and dependence (of a *kāraka*, according to the wish of the speaker)' *Vt*. XV on P. 1.4.23.

svapadārtha **1.** 'conveying the sense of the word (verbal base) itself', *Mbh*. I, p. 256, line 20.

2. 'conveying the sense of its constituents', *Mbh*. I, p. 382, line 16. Said of a non-*bv*. cp.

Opp. *anyapadārtha*.

svabhāva **1.** 'the own nature'. See under *svābhāvya*.

2. The original, etymological meaning. See G. Palsule 1961, p. 148.

Opp. *rūḍhi*.

3. (In older Buddhism) 'intrinsic, independent nature, that is, independent of a knowing subject'. This is denied in Mādhyamika Buddhism (Nāgārjuna), which holds the view that things are mere phenomena of consciousness, illusions like dreams.

See under *vijñānavāda*.

svabhāvasiddha 'naturally established'. Said of the option between the use of a cp. and the formally corresponding word group. See *SA. Bh*. No. 72, on P. 2.1.1.

Also said of *dravya* as distinct from *kriyā* which is regarded as *sādhya* 'still in the making', *Mbh*. I, p. 257, line 9.

svabhāvasiddhatvāt 'because of the fact that (x)' is naturally established'. That is to say, (x) is left to the speaker's *vivakṣā*. *Vt*. IX on P. 7.1.95-96.

svayaṃbhū See *AP* IX, P. 6.4.146, under 4.

svayam eva **1.** 'of his / its own free will'. No outside causing agency. Said of animals, especially elephants. E.g., the elephant bends of his own free will.

2. 'of its own'. E.g., the rice cooks of its own. No outside causing agency. Said of inanimate beings. Traditionally explained as showing the ease with which the action takes place. *Mbh*. II, p. 58, lines 25-26, *pacyate svayam eva* 'cooks of its own', *paṭhyate svayam eva* 'recites of its own', *kriyate kaṭaḥ*

svayam eva 'the mat is made of its own', i.e., the mat makes itself.

In the examples quoted for **1.** and **2.** *svayam eva* is equivalent to *ātmānam* 'oneself / itself'. See *Vt.* IX on P. 3.1.87.

Added to distinguish the *karmakartari* sense from a mere passive use. E. g., *odanaḥ pacyate svayam eva* 'the rice cooks of its own', and *odanaḥ pacyate* 'the rice is being cooked'.

Added to clarify an *akarmaka* usage of an otherwise transitive verb.

See *KV* on P. 3.1.67; 7.3.53, *dūrepāka*, etc.

See under *kartari lakāraḥ*; *karmakartari*; *karmavadbhāva*; *mokṣate vatsaḥ svayam eva*.

svar- See under *svṛ-*.

svara **1.** 'vowel'. See Allen, 1953, p. 24. *svayaṃ rājante svarā anvagbhavati vyañjanam* 'vowels shine of their own, a consonant manifests itself as dependent one'. *Mbh.* I. P. 206, lines 24-25.

2. 'accent' P. 1.1.58. See *SK*, (*NSP* ed. Bombay [8]1942, with the *Tattvabodhinī* Commentary), pp. 615-664 (*dhātu°*, *prātipadika°*, *Phiṭsūtrāṇi*, *pratyaya°*, *samāsa°*, *tiṅanta°*, *svarasaṃcāraprakāraḥ*).

See Allen, 1953, pp. 87-93.

The rules regarding accent have been collected in the A. in the section P. 6.1.158; 6.2.199.

svaravidhau vyañjanam avidyamānavad bhavati 'when the question is of (applying) an accent rule, an (intervening) consonant (between two vowels) is treated as not being present', *Mbh.* I, p. 145, lines 20-21; *KV* on P. 6..1.135. An intervening consonant does not prevent the application of an accent rule.

PN, *pbh.* 79.

See *STHĀNI*, Pt, I, p. 210.

svaravidhau saptamyas tadantasaptamyo bhavanti 'given an accent rule, the loc. case endings are used (to indicate) that the accent applies to what ends in that word in the loc'. *Mbh.* III, p. 114, line 18.

See under *sauvaryaḥ saptamyaḥ*.

svaraśaḥ 'accent by accent', *Mbh.* I, p. 3, line 12.

svarita **1.** 'intoned, a modulating tone'. Defined by P. 1.2.31 as the combination of *udātta* and *anudātta*. Allen, 1953, pp. 87-89

Types of *svarita*, *AP* II, pp. 52-53, 55; *AP* V, P. 2.1.32, under 5, 6 and 7.

See under *jātyasvarita*; *pracayasvarita*.

2. Used to indicate an *adhikāra* in the A., P. 1.3.11.

See under *adhikāra*.

svaritet 'marked with *svarita*'. Said of a verbal base in the *Dhp*. Such bases take *ātmanepada* endings, P. 1.3.72, on the condition *kartrabhiprāye kriyāphale*.

svarūpa **1.** 'one's own form (of a lexical item)' P. 1.1.68. A lexical item mentioned in a *sūtra* stands for its own form, not for its meaning, except when the question is of a technical designation. The actual form, the form in which a linguistic element actually appears. *KV* on P. 7.4.7.

See *AP* I, P. 1.1.68, under 2.

Some exceptions are noted by Kātyāyana, *Vts* V-VIII on P. 1.1.68.

2. 'having its own form'. That is, having the same form. *Nyāsa* on *KV* on P. 2.4.11.

3. 'that what one really is', Mall. on *Kir.* 6.36.

4. 'nature, essence'.

See under *svarūpeṇa*.
Opp. *virūpa*.

svarūpagrahaṇa 'mention under its own form'. Said of a verbal base, *Vt.* II on P. 7.2.114.

dhātoḥ svarūpagrahaṇe tatpratyaye kāryavijñānāt siddham 'when a verbal base is mentioned under its own form we understand that the grammatical operation (takes place) if a suffix which can be added to that (verbal base) immediately follows', *Mbh.* III, p. 313, line 13.

See *PN, pbh.* 88.
See under *dhātoḥ svarūpagrahaṇe...*

svarūpanirdhāraṇa 'specification of its own form'. Said of *anubandhas* added to a linguistic form.
See under *naÑ*.
See *AP* X, P. 7.1.37, under 2.

svarūpeṇa 'according to (its) essence', *Nyāsa* on *KV* on P. 6.1.139, explaining *vākyādhyāhāra*.

svarga Or *suvarga* 'the good group'? *Mbh.* III, p. 209, line 21 (on *Vt.* I on P. 6.4.77).
See *AP* IX, P. 6.4.77, under 9.

svavacanam 'mention of (that which is) the property (of somebody)', *Vt.* III on P. 2.3.9. See *ANA*, Note (93).

svavas-svatavasor māsa uṣasaś ca ta iṣyate '*t* is desired in place of (the *s* of) *svavas* and *svatas*, and of *māsa* and *uṣas*' *Iṣṭi* of Patañjali, *Mbh.* III, p. 352, line 2.

svavān *Mbh.* III, p. 398, line 1; *KV* on P. 5.2.115.

Vt. I on P. 5.2.115 prohibits the addition of *inI* after monosyllabic words. Thus we don't derive the form *svin*, sg. nom. *svī*, from *sva*.

svavidhi 'operation applicable to (the original or the substitute) itself', *Mbh.* I, p. 143, line 19.
Opp. *aparavidhi*.

svaśabda **1.** 'a word standing for a specific, particular form (not a general designation)'. See *Nyāsa* on *KV* on P. 2..2.9, *ye guṇāḥ svaśabdair dravyaṃ prati... gandhādayo hi svaśabdair ādhāravibhaktāḥ pratyāyyante*.

See *Padamañjarī* on *KV* on P. 2.2.9, *tatra ye guṇā dravyāt pṛthagbhūtā eva svaśabdena pratyāyyante... Gandha*, *sparśa*, etc, are the *svaśabdas* of the *guṇas* concerned.

See *Nyāsa* on *KV* on P. 6.1.15. See *AP* VI, P. 2.2.8, under 7.

2. 'a word standing for its own meaning'. See *BDA*, n. 673.
Opp. *anyavācaka*.

3. 'the name for the corresponding syntactic function' *VP* 3.7.13.
See *PRĀTI*, p. 72, and Note (50).

svasṛ 'sister'. *svasā, svasārau, svasāraḥ*, *Mbh.* I, p. 187, line 9.
See *Vt.* XVIII on P. 1.1.72.

svasti 'hail to' + dat., P. 2.3.16.

svasvāmibhāvasaṃbandha 'owner-owned relation'. General meaning of *śeṣa*.
See *SK*, No. 606, on P. 2.3.50.

svātantrya 'independence (of the *kartṛ*)'. See *VP* 3.7.101-102, and *KĀRA*, n. 133 (translation).

svādaya oditaḥ *Gaṇasūtra, SK*, No. 2509, on P. 6.1.51. The *su-*, etc., verbal bases substitute *na* for *ta* in the *niṣṭhā* forms.

svādi Name of the suffixes introduced from P. 4.1.2 up to the end of the fifth *adhyāya*.
See *AP* IV, P. 1.4.18, under 4.

'(the case endings) *sU*, etc.' (P. 4.1.2). *Mbh.* I, p. 498, line 8.

In P. 1.4.18 (*bha*) the term *svādi* is continued from P. 1.4.17. Thus the name *bha* is applied to a *svādi* suffix which begins with *y* or a vowel.

See P. 6.4.143, under 5.

svādhyāya Derived in the sense of (1) *svam adhyayanam* 'one's own reciting', (2) *suṣṭhu adhyayanam*, (3) *śobhanam adhyayanam*. *Mbh*. III, p. 319, lines 7-8.

According to the *KV*, wrongly etymologized as *śobhano 'dhyāyaḥ*.

svānta Means *manas*, P. 7.2.18. See *KV* on P. 7.2.27, *manobhidhāno 'pi*.

svāpaka 'something which causes sleep'. See *AP* XIII, P. 7.4.67, under 4 (*Vt*. II).

svāpakīya- 'to want for oneself something which causes sleep'. A *KyaC-anta* verbal base derived from *svāpaka*, q.v.

svābhāvika **1.** 'natural, what comes naturally' *Vt*. XXXIII on P. 1.2.64; *Vt*. XV on P. 2.2.29. The expression of meaning by means of words is natural.

2. 'inherent in the nature of a thing', *Mbh*. I, p. 411, line 4.

Fem. *svābhāvikī*.
See *TA*. n. 362; Note (75).
Opp. *vācanika*.

svābhāvikatva *svābhāvikatvād arthābhidhānasya*... 'because (words) by their own nature express meaning', *KV* on P. 3.1.25.

svābhāvya **1.** 'nature', *Nyāsa* on *KV* on P. 7.2.19.

2. 'the fact that words by their own nature express meaning'.

svāmin A *taddhita*-derivation. The suffix applied is *āmin*, P. 5.2.126.

svārtham 'for its own sake'. That is, as an independent word, not as part of a cp. See *PASPA*, Note (27), reference to the *Mahābhāṣyadīpikā*.

svārthavijñānāt siddham 'we can manage because we understand the stem's own meaning' *Vt*. IV on P. 4.4.140. Patañjali's example is *vasava eva vasavyāḥ pāntu* 'may the Vasavyas, i.e., the Vasus themselves, offer protection'.

svārthika **1.** A division of *taddhita*-suffixes, from P. 5.3.1-5.4.160. P. 4.1.82 is an *adhikāra* which remains in force up to P. 5.3.1.

2. The word *svārthika* is used several times in the *Mbh*. For the traditional explanation, see *Mbh*. II, p. 146, lines 7-8, = *PN*, *pbh*. 113.

Svārthika means 'conveying a meaning of its own'. That is to say, *svārthika*-suffixes are added to a stem in meanings of their own. E.g., the superlative and comparative suffixes *tama* and *tara*, added in the sense of *atiśāyana* by P. 5.3.55. It implies that there is no formally corresponding semantic paraphrase of the *taddhita*-formation thus formed. Thus *svārthika* becomes the opposite of *samartha*.

3. The *SK* does not contain a separate section on *svārthika*-suffixes. Traditionally, a *svārthika*-suffix is pleonastically added in the stem's own meaning. See e.g., the *Bālamanoramā* on *SK*, No. 281, on P. 6.4.84, *svasyāḥ prakṛter arthaḥ, svārthaḥ. Tatra bhavaḥ, svārthikaḥ*. This interpretation is to be rejected.

4. In the case of *svārthika*-suffixes a formally corresponding word group of the *taddhita*-formation is lacking. The *KV* on P. 5.3.1 states that for the addition of *svārthika*-suffixes the requirements of *samartha* and *prathamāt* in P. 4.1.82 are dropped, but that *vā* in the same rule remains in force, so that we can justify an option between *tasIL*, etc., derivations and the corresponding case formations, like in *kutas* and *kasmāt*.

Added in the same gender as that of the stem, *Mbh*. II, p. 432, line 7.

See Chandra Vasu, trsl., Vol. II, on P. 5.3.66.

See *AP* XII, P. 7.3.48, Excursus on derivational suffixes, on *svārthika* and on *abhāṣitapuṃska*.

See under *svārthe*.

svārthiko 'yaṃ svārthikāś ca prakṛtito liṅgavacanāny anuvartante 'this is a *svārthika* (suffix) and *svārthika*-suffixes follow the gender and number of the original', *Mbh*. II, p. 422, lines 1-2. However, according to Patañjali, the use of the word *tu* in P. 5.3.68 provides the clue that *svārthika* derivations may differ in gender and number from the original also.

svārthe 'in the (stem's) own meaning', i.e., pleonastically. *KV* on P. 5.4.15.

See *AP* IX, P. 6.4.164, under 3.

Anirdiṣṭārthāś ca pratyayāḥ svārthe bhavanti 'suffixes whose meaning has not been specified are added in the stem's own meaning' i.e., without changing the stem's meaning. *Mbh*. II, p. 98, line 10. See *PN*, *pbh*. 113.

svārthe aṆ P. 5.4.38. See *MGhK*, Canto III, n. 288.

svṛ- *iti svaryate* 'is marked with *svarita*' *KV* on P. 1.2.22.

See *Nyāsa* on *KV* on P. 2.3.70.

+ *saN*: *svṛ* + *sa* (P. 6.4.16) → *svur* + *sa* (P. 7.1.102) → *svūr* + *sa* (P. 8.2.77).

See *AP* XI, P. 7.2.49, under 3.

H

h Often classified as a glottal fricative. A small amount of airflow is produced across the glottis. The friction occurs at a point which is determined by the immediately following vowel. According to M. Halle and N. Chomsky, *The Sound Pattern of English* 1968, it is a speech-sound marked by the features sonorant (airflow across the glottis not noticeably obstructed), non-voiced, and continuant.

See Schubiger [2]1977, p. 90.

Mentioned twice in the *Śivasūtras*, *Mbh*. I, p. 27, line 2, whereas the other *varṇas* are mentioned once only. Thus there is a *pūrvopadeśa* 'earlier introductory statement' and a *paropadeśa* 'later, subsequent introductory statement'. See *Vts* I and II on *Śivasūtra* 5 for *paropadeśa*, and *Vt*. III for *pūrvopadeśa*.

See Allen 1953. Repr. 1965, pp. 48-51.

h → gh / dh / bh P. 8.4.62, *anyatarasyām*. E.g., *g* + *h*→*g* + *gh*; *ud* + *hṛ* → *uddhṛ*; *b* → *bh*.

h→ ḍh (retroflex), P. 8.2.31. Then apply P. 8.2.39 (*ḍh*→ *ḍ*); P. 8.4.54 (*ḍ*→ *ṭ*). For the order of operations, see *Nyāsa* on *KV* on P. 8.3.13. Why no *iḍāgama* before *Kta*? Apply P. 7.2.15 and P. 7.2.44. See *Dhp*. 1.944, *guhU*-.

See the derivation of *atṛṇet, AP* XII, P. 7.3.92, under 3.

See under *gūḍha*; *tṛṇeḍhi*; *-dh* + *t*.

h- **1.** In initial position of a verbal base is replaced by *gh*, P. 7.3.55.

2. In initial position of a reduplication : *h* → *jh* (P. 1.1.50; 7.4.62) → *j* (P. 8.4.54). See *AP* IX, P. 6.4.16, under 5; *AP* XII, P. 7.3.55, under 3 (*jaṅghanyate)*; *AP* XII, P. 7.3.83, under 3 (*ajuhavuḥ*).

See under *jaghāna*.

-h In final position of a verbal base beginning with sound *d*, → *gh*, P. 8.2.32.

See Whitney, §§ 147, 155 b, 222.

See under *dah-*, *vah-*.

-h + *Kta*. See under *gūḍha*.

hakāra 'the sound *h*'. According to *Taittirīya Prātiśākhya*. 2.6, is produced when the glottis (*kaṇṭha)* is halfway open.

han- **1.** *Dhp*. 2.2, *hiṃsāgatyoḥ*.

See under *kU*.

2. *h* → *gh*, P. 7.3.54, before a suffix marked with *Ṇ* or *Ñ* (like *ukaÑ*, P. 3.2.154).

E.g., *aghātuka*, *Kir*. 15.48.

°*ghāta*. See *AP* XII, P. 7.3.32, under 3.

For *aghāni*, *jaghāna*, *vārtraghna*, see *AP* XII, P. 7.3.32, under 4 and 5.

→ *ghan*, P. 7.3.55 (after reduplication)
→ *gh°n*, P. 6.4.98.

See *AP* X, P. 7.1.80, under 6; *Kir*. 17.26, *nijaghnire*; *Kir*. 17.63, *ājaghne*.

See under *jaghnus*..

→ *h°n* → *ghn*, P. 6.4.135 (before *aṆ*; an example is *vārtraghna*) and P. 7.3.54.

For the deletion of the verbal base vowel compare *gam-*, *ghas-*.

→ *ghāt-* in caus., 7.3.54, *vṛddhi* by P. 7.2.116; substitution of *t* by P. 7.3.32.

→ *ghām-* In desid., P. 6.4.16, *jighāṃsati*.

→ *haṇ* P. 8.4.22-24.

3. → *hat*. See under *tatva*., P.7.3.54.

4. Takes *iṬ* in the future tense, P. 7.2.70, *han-i-ṣy-a-ti*.

Replaced by *ja*, when followed by the imp. ending *hi*, P. 6.4.36.

Replaced by *vadh-* in the aor., P. 2.4.43.

See S. Katre (b), under P. 7.3.55 for the *sannanta* derivation.

5. Formation of the denominative stem in the sense of 'to desire to kill': (1) (*hanana* + *am*) + *KyaC*, P. 3.1.8, (2) *hanana* + °) + *ya*, P. 2.4.71, (3) *hananī* + *ya*, P. 7.4.33; mentioned in *KV* on P. 7.3.54.

For the derivation of the desid. denom. base *jihananīyiṣa-*, see *AP* XII, P. 7.2.55, under 4.

See *AP* IX, P. 6.4.16, under 4.

See under *avadhīt*; *upaghātam*; *ghātyāt*; *jaghnus*; *vadhyāt*; *hanyāt*; *hanter ghatvam*.

°han **1.** → °*ha* formed with the *kṛt*-suffix *Ḍa*, by P. 3.2.49 and P. 6.4.143.

2. *KviP*-formation by P.3.2.87. E.g., *bhrūṇahan*, *vṛtrahan*.

→ °*ghna* Deletion of *a* of °*han* by P. 6.4.135, and replacement of *h* by *gh* by P. 7.3.54. See *AP* IX, P. 6.4.175, under 3 (5); *AP* XII, P. 7.3.32, under 6.

hanta **1.** 'thank heaven', *Ślokavt*. 2 on P. 6.4.12-13, *Mbh*. III, p. 183, line 4.

2. 'poor you'. Example in *KV* on P. 5.3.77.

hanti iti palāyate 'he kills, therefore he runs away'. Example in *Nyāsa* on *KV* on P. 7.4.41. See *AP* XIII, P. 7.4.41, under 6.

hanter ghatvam 'substitution of *gh* (for *h*) of *han-*' *Vt*. XXIII on P. 1.1.57.

Two examples are *ghnanti* 'they kill' and *aghnan* 'they killed', *Mbh*. I, p. 150, line 7.

See, however, *STHĀNI*, Pt. I, Note (160). The *gh*-substitution can be justified by P. 7.3.54.

hantyarthāś ca 'also (verbal bases) meaning "to kill" (take *NiC* without change of meaning)'. *Gaṇasūtra*, see *SK* (*NSP* ed., p. 421), No. 2571, on P. 7.1.101.

hanyāt 3 sg. *par. vidhiliṅ* of *han-*. Compare *vadhyāt*.

See P. 2.4.35, under 3.

Derivation :

han	+ *lIṄ*	P. 3.3.161
han	+ *tiP*	P. 3.4.78
han + *ŚaP*	+ *ti*	P. 3.1.68
han + °	+ *ti*	P. 2.4.72
han	+ *t*°	P. 3.4.100
han + *yāsUṬ*	+ *t*	P. 3.4.103
han + *yās* + *sUṬ*	+ *t*	P. 3.4.107
han + *yā*° + °	+ *t*	P.7.2.79 (twice applied)

hanyāt.

harita Fem. *hariṇā* / *hariṇī*, P. 4.1.39. See under *lohita*.

haritādi A *gaṇa* mentioned in the *KV* on P. 2.4.67. See P. 4.1.100. Not to be included in the *gopavanādi-gaṇa*, which is itself a sub-*gaṇa* of *bidādi* (P. 4.1.101).

harītakhyādi A *gaṇa* mentioned in *Vt*. III on P. 1.2.52.

haL *Pratyāhāra* of all consonants. Practically means a consonant.

Includes the consonant *r* as distinct from the vowel *ṛ*. See *AP* XIII, P. 7.4.71, under 5. Therefore *ṛdh-* 'to increase' is regarded as containing two consonants, *r* and *dh*. Consequently, *nUṬ- āgama* is applicable by P. 7.4.71. E.g., *ānardha, ānṛdhatus*.

Opp. *aC*.

halantalakṣaṇa *halantalakṣaṇā vṛddhiḥ* '*vṛddhi* conditioned by (a verbal base) ending in a consonant' P. 7.2.3.

See *AP* XII, P. 7.2.7, under 8.

halādi P.7.4.60. Derived by the *Nyāsa* here as a *kdh*. cp. in the sense of *hal cāsāv ādiś ca* 'at the same time a consonant and the beginning', i.e., the first consonant'.

halādigrahaṇa 'the mention of *halādi*' *Vt*. II on P. 7.2.62. A verbal base which is *aniṬ* before *tās* must begin with a cons. The point is that *ad-* (*sthānin* of *ghas-* by P. 2.4.40) does not begin with a cons.

halādiśeṣa Is a reference to P. 7.4.60. *Vts* VIII and IX on P. 6.1.2; *Vt*. V on P. 7.4.82; *Mbh*. III, p. 353, line 13.

halupadha 'having a consonant in prefinal position'. See under *upadhā*.

halṅyādilopa Reference is to the deletion prescribed by P. 6.1.68. *Nyāsa* on *KV* on P. 7.1.85.

hasty ātmānam ārohayate 'the elephant causes (the elephant-keepers) to mount itself', *AP* III, pp. 116-117.

See under *avakirate hastī svayam eva*.

hastyādi A *gaṇa* mentioned in P. 5.4.138.

hā 'alas!'. Takes the acc. by *Vt*. I on P. 2.3.2. See *hāyoga*.

hā- **1.** 'to remove', *Dhp*. 3.7, *OhāṄ gatau*. Is *aniṬ*. Takes *ātm*. endings (P. 1.3.12), *jihīte*.

See Whitney, § 664.

2. 'to leave, renounce', *Dhp*. 3.8, *OhāK tyāge*. The *K* merely serves for differentiation. Is *aniṬ*. Takes *par*. endings. *jahāti*. For examples, see *KV* on P. 7.4.43. See Whitney, § 665.

→ *hī-*, P. 6.4.66.

Apply P. 6.4.66; 6.4.116; 6.4.117 (*jahāhi* / *jahihi* / *jahīhi*).

See *prakriyā* of *jehīyate*, *AP* IX, P. 6.4.116, under 4.

°***hāyoga*** 'connection with *hā*', *Vt*. I on P. 2.3.2 (*hā* + acc.). E.g., *hā devadattam* / *yajñadattam*.

hi *kriyāyoge hi* 'even in connection with a verb', Mall. on *Kir*. 7.28.
See under *na hi*.

-hi 2nd sg. imp. ending, P. 3.4.87.
Luk-deleted, P. 6.4.105. See *AP* X, P. 7.1.35, under 3.
See under *Pit*.

hiṃs- Quoted in the *Dhp*. as *hisI-*. The *n* is added by P. 7.1.58, replaced by *anusvāra* by P. 8.3.24.

Derivation *hinasti* :

(1) *hisI-*		*Dhp*. 7.19
(2) *hins-*		P. 7.1.58
(3) *hins*	+ *lAṬ*	P. 3.2.123
(4) *hins*	+ *tiP*	P. 3.4.78
(5) *hi*	+ *ŚnaM* + *ns* + *ti*	P. 1.1.47; 3.1.78
(6) *hi*	+ *na* + °*s* + *ti*	P. 6.4.23

hinasti.

Note that *tiP* is *Pit*, and not *Ṅit* (P. 1.2.4). Therefore here P. 6.4.111 does not apply.

The derivation of *hiṃstas* from stage (5) onwards (after adding *tas* in stage (4) by P. 3.4.78) is as follows :

(6) *hi*	+ *nn*	+ *s*	+ *tas*	P. 6.4.111
(7) *hi*	+ *ṃ*	+ *s*	+ *tas*	P. 8.3.24

hiṃstas.

hita 'beneficial' + dat., *Vt*. IV on P. 2.3.13.
Derived from *dhā-*. Apply P. 7.4.42.

hitvā Derived from *hā-*, *jahāti*, P. 7.4.42

huṣkaraṇa *daśa*° (Vyāḍi) 'the ten *huṣ* terms'(?), 'the ten *lakāras*' (?) *KV* on P. 2.4.21. See *AP* VIII, P. 2.1.29, under 4.

hṛdaya Replaced by *hṛd*, before *aṆ*, P. 6.3.50.
See P. 7.3.19.

hṛdya 'spell-bound' P. 4.4.96.

hṛṣṭa *hṛṣṭā* / *hṛṣitā dantāḥ* 'the teeth have become blunted', *Mbh*. III, p. 290, lines 18-19. The preferred usage is *hṛṣṭāḥ*.

hetu **1.** (non-technical). 'cause' *Vt*. II on P. 3.1.26. Defined by *KV* on P. 2.3.23 as *phalasādhanayogyaḥ padārthaḥ* 'a thing capable of bringing about a result'. Here the instr. is separately prescribed by P. 2.3.23. In P. 2.3.24 the non-technical term *hetu* is continued.

For the difference with *karaṇa*, see *VIBHA*, Note (29). Here reference is made to Bhartṛhari.

See the argument in *Nyāsa* on P. 2.3.23 and 24.

2. (technical-grammatical). P. 1.4.55, the *prayojakakartṛ* is also called *hetu*.

See *KĀRA*, Note (194). The instr. is used by P. 2.3.18.

Is not a *kāraka*, whereas *karaṇa* is. For the difference with *karaṇa*, see *AP* VII, P. 2.3.23, under 5.

See Joshi-Roodbergen (f), 2000, p. 105.

See *KĀRA*, Notes (18) and (19).

Points of difference with *hetu*: (1) The *karaṇakāraka* may be represented by a nominative, the *hetu* cannot, (2) The *karaṇakāraka* does not allow a causative construction, the *hetu* does.

See *AP* VII. pp. 45-46; *AP* XII, P. 7.3.40, under 5.

3. For the use of different case endings of the word *hetu*, see *Vt*. I on P. 2.3.23.

hetutṛtīyā Instrumental ending prescribed by P. 2.3.23.

hetumat **1.** 'one possessing (the action of) a causing agent' P. 3.1.26. Defines the sense of the suffix *ṆiC* when used to form causative verbal bases.

Defined by the *KV* on P. 3.1.26 as *svatantrasya...prayojakaḥ. Tadīyo vyāpāraḥ. Preṣaṇādilakṣaṇo hetumān* 'the instigator of the independently acting

agent (is called *hetu*, and) the activity (of that prompting agent) characterised by urging (to act), etc. is called *hetumat*. **2.** 'one having a prompting agent', *Vt.* I on P. 1.4.54.

See *KĀRA*, Note (189); n. 920; *AP* VIII, P. 2.4.51, under 4.

hetuhetumadbhāva 'cause-effect relation', *ANA*, Kaiyaṭa on *Bh.* No. 1 on P. 2.3.13.

hemanta Add *aṆ* by P. 4.3.22, apply P. 6.4.148 and delete the resulting final *t* by P. 4.3.22.

See *AP* XII, P. 7.3.10, under 3 (*pūrva-haimana*).

her dhiḥ Part of P. 6.4.101.

he 'layo he 'layaḥ 'o enemies, o enemies' *Mbh.* I, p. 2, line 7; p. 10, line 11.

See *PASPA*, n. 102, 105; Note (45).

Helārāja From Kashmīr. Date : 10th cent. A.D. (?) Contemporary of Abhinavagupta (?) Commentator of Bhartṛhari's *VP*. Parts of his commentary are lost.

See Scharfe, p. 171; Cardona, *Pāṇini. A Survey*... Delhi 1980, pp. 245, 289-90.

hrasva '(a) short (vowel)' P. 1.2.27-28. Defined by P. 1.2.27 as the time required to pronounce the vowel *u*.

Is substituted for the prefinal vowel of an *aṅga*, when followed by *ṆiC* +*CaṄ* (aor.) by P. 7.4.1. See *AP* XII, P. 7.3.56, under 4 (°*hāy* → °*hay*).

Used in *Vt.* XIII on P. 6.4.22 in the sense of *hrasvatva* 'shortening'.

See *Vt.* IV on P. 6.4.56.

For *pū-*, etc. apply P. 7.3.80.

See under *hrasvādeśa*.

Opp. *dīrgha*, *pluta*.

hrasvabhāvin '(a vowel) which is to be shortened', *Mbh.* III, p. 344, lines 16-17; *KV* on P. 7.4.1.

hrasvādeśa 'substitute in the form of a short *iK-* vowel for an *eC*-vowel', P. 1.1.48.

See *AP* XIII, P. 7.4.96, under 2.

hrasvādeśatva 'the fact that the substitute is a short vowel' *Vt.* I on P. 7.3.113.

hrasvādividhir alo'ntyasya *Vt.* I on P. 1.2.28. See *AP* IX, P. 6.4.16, under 7.

hrasvābhāva 'non-substitution of a short vowel', *Vt.* II on P. 7.1.74. The prescription of non-substitution by P. 7.1.74 amounts to a prohibition of shortening.

hvayatyādayaḥ '(the verbal bases quoted as) *hvayati*', 'to call', etc. *Vt.* I on P. 1.4.52. These bases are not included under *śabdakarman* in P. 1.4.52.

hve- *Dhp.* 1.1057.

→ *hue* + *aP* (P. 3.3.72) → *hu* + *a* (P. 6.1.108) → *ho* + *a* (P. 7.3.84) → *hav* + *a* (P. 6.1.78) → (*ni-*)*hava* 'invocation.'